

STRENGTHENING OF CHARACTER EDUCATION BASED ON LOCAL WISDOM THROUGH HIKAYAT NYIMAS GAMPARAN

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Abstract : *This study describes character education in developing the affective domain for students, especially for junior high school students. Important character education is instilled in junior high school children who are intensively looking for identity, this character education is expected to form students who have morals and noble character in accordance with the 2013 curriculum. Teachers can develop subject matter through a local wisdom approach, which is owned by the area. One of the local wisdoms in Balaraja is the saga Nyimas Gamparan, which is packaged in an interesting picture story book. So the benefits of this study are; 1) Providing creative and innovative ideas for teachers in developing learning materials based on local wisdom through the saga of Nyimas Gamparan; 2) Motivating schools, teachers, parents, and the community to direct students who have positive attitudes towards the surrounding culture; and 3) motivate students in the formation of characters that will be useful in their lives.*

Keywords : *Character Education; Local Wisdom; Junior High School.*

Abstrak : *Tujuan penelitian ini adalah ingin mendeskripsikan bagaimana penguatan pendidikan karakter berbasis kearifan lokal melalui hikayat Nyimas Gamparan. Penelitian ini menggunakan metode deskriptif kualitatif. Penelitian dilakukan pada kondisi objek alamiah, di mana peneliti menjadi instrumen kunci, pengambilan sampel analisis data kualitatif lebih menekankan pada makna. Pendidikan karakter penting ditanamkan pada anak Sekolah Menengah Pertama yang sedang gencar-gencarnya mencari jati diri, pendidikan karakter ini diharapkan akan membentuk peserta didik yang memiliki moral dan akhlak mulia sesuai dengan kurikulum 2013. Guru dapat mengembangkan materi pelajaran melalui pendekatan kearifan lokal, yang dimiliki oleh daerahnya. Salah satu kearifan lokal yang ada di Balaraja adalah hikayat Nyimas Gamparan, yang dikemas dengan buku cerita bergambar yang menarik. Sehingga manfaat kajian ini adalah; 1) memberikan ide kreatif dan inovatif bagi guru dalam mengembangkan materi pembelajaran berbasis kearifan lokal melalui hikayat Nyimas Gamparan; 2) memotivasi sekolah, guru, orang tua, dan masyarakat untuk mengarahkan siswa yang memiliki sikap positif terhadap budaya sekitar; dan 3) memotivasi siswa dalam pembentukan karakter yang akan berguna dalam kehidupannya.*

Kata Kunci : *Pendidikan Karakter; Kearifan Lokal; Sekolah Menengah Pertama.*

INTRODUCTION

In the current era of development of science and technology, it will give color to the life of the Indonesian people. In this case, several impacts will be found in the development of science and technology, namely; behavior, norms, ethics, rules, and morals of life that exist in society. (Jamun, 2018) In response to this, there is a need for supervision in shaping the behavior and mindset of students in carrying out their lives.

The development of science and technology is expected to be a bridge to make the community more independent and open in all matters, both domestic and foreign information, which has many positive and negative impacts. Moreover, the pandemic condition that has been running for about two years, of course, has a lot of things that are influenced by digital media. In this case, we will see the positive and negative impacts of online learning outcomes. Students will be more independent in learning activities because all learning focuses on students, and students already understand digital media. At the same time, the negative impacts are also relatively many, including students, who find it challenging to socialize so that students' mindsets are individual and many foreign cultures are adopted in their lives. So it is very influential in the character development of students. (Sumiatun et al., n.d.)

According to Suriadi, Jumarto, and Firman (2021), character education is an embodiment of achieving a generation that is intelligent and capable of having morals and personalities that are useful for the Indonesian nation. Because the success of education can be seen in how great students' character is in developing cognitive, affective, and psychomotor to become perfect humans. Furthermore, according to Omeri (2015), *character education* is defined as moral education, character education, which aims to develop the ability of students to make good and bad decisions, maintain what is good, and realize what is good in everyday life. So that students can know and understand their potential in them, all of this will be realized in positive behavior.

The current problem is the lack of students' ability to think critically and creatively in carrying out their duties and responsibilities. It is hoped that the role of teachers in dealing with this is essential to form students who are creative, innovative, independent, and responsible. In learning activities, character education is essential to form better morale for students. In the first relevant research written by Sahroni (2017) entitled "*The Importance of Character Education in Learning*," the research results show that the main foothold that must be used as a basis for implementing character education is universal moral values that can be extracted from religion. Supporting components in character education include community participation, educational policies, agreements, integrated curriculum, learning experiences, evaluations, parental assistance, staff, and program development.

Fajarini (2014) wrote the second relevant research entitled "The Role of Local Wisdom in Character Education." This research aims to explore and preserve various elements of local wisdom, traditions, and local institutions, including norms and customs that are useful and can function effectively. Effective in character education while

conducting studies and enrichment with new wisdom. (Sutomo, 2014) New local wisdom will come from the existence of cultural interactions that will continuously be developed in the community.

Based on the studies mentioned above it is certainly relevant to this research. However, this research is devoted to how character education based on local wisdom through the saga of Nyimas Gamparan can strengthen the values and morals of character education for students. Through local wisdom in the form of saga or folklore that has developed in the community, it is hoped that it can provide a real example for students, that there is a figure who should be imitated to foster good attitudes and character for students.

Character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of character formation and noble character in students in a comprehensive, integrated, and balanced manner that is adjusted to the potential standards of graduates. (Rachmadyanti, 2017) Thus character education is essential in the world of education in order to produce students who have morals and are responsible for themselves and their environment. Character education has values that students must possess because the value is a concept, a mental formation formulated from human behavior. (Listrianti, 2019) Values are fundamental, reasonable, and valued perceptions. The following are the values contained in character education are; 1) Religious; 2) Honest; 3) Responsible; 4) healthy lifestyle; 5) Discipline; 6) Hard work; 7) Confident; 8) Thinking logically, critically, creatively, and innovatively; 9) Independent; 10) Curious; 11) Love of Science; 12) Self-aware; 13) Polite; 14) Democracy, and; 15) Nationalist. (Mohamad Mustari, 2011)

To realize students who have good characteristic values, teachers must be able to use various approaches, one of which is to use an approach to the daily life of students, namely local wisdom. According to Njatrijani (2018), local wisdom is formed as a cultural advantage of local and geographical communities in a broad sense and emphasizes place and locality. Local disbelief is one of the essential factors in managing the environment, society, and state regulations. Etymologically, local wisdom consists of two words, namely wisdom and local.

Other names for local wisdom include local policy (local wisdom), local knowledge, and local intelligence (local genius). Local wisdom places more emphasis on the place of that wisdom, so it does not have to be a wisdom that has been passed down from generation to generation. There is a pearl of local wisdom that has recently emerged in a community due to interactions with the natural environment and interactions with other communities and cultures.

Local wisdom is seen as very valuable and has its benefits in people's lives. Local wisdom becomes part of their wise way of life to solve all the life problems they face. Thanks to local wisdom, they can carry on their lives and even develop sustainably. (Njatrijani,

2018). Thus a teacher must be able to master any local wisdom found in the surrounding environment to provide relevant examples for students.



Figure 1: Nyimas Gamparan as Female Warrior Figure from Banten
(Wikimedan Group, 2020)

Balaraja is one of the cities in Banten Province, precisely in Tangerang Regency. Balaraja has a variety of wisdom. Both local wisdom passed down from generation to generation and local wisdom that has just emerged from interaction with other communities and cultures. One of the old local wisdom in Balaraja is a female figure who has supernatural powers and is brave in seizing the land of Banten, namely Nyimas Gamparan. Nyimas Gamparan was a female Banten warlord whom the Dutch feared. The figure of Nyimas Gamparan, one of the female warriors from Banten who had female troops to fight the Dutch during the colonial period. Banten itself has many heroic stories of female warriors against the Dutch colonial. Nyimas Gamparan had a fierce character despite having a beautiful face when he led his troops against the Dutch in the Cikande war around 1829 to 1830. The war occurred because Nyimas Gamparan refused forced cultivation or *Culturstelse* (1830), which was required by the Dutch for the indigenous population.



Figure 2: Illustration of Nyimas Gamparan Inviting the Indigenous People to Fight Against the Dutch Colonialists

The story of Nyimas Gamparan is packaged in the form of an illustrated story saga book, and the saga is one of the old literary forms. In literature learning activities, ancient literature such as saga can increase students' knowledge of its history, besides the values contained can be helpful in the formation of students' character. According to Khadijah (2013), a saga is an old Indonesian Malay literature written by a poet to express his thoughts poured in prose and using the Malay language, containing fictional stories, not actual events functioning as solace.

This saga has been published in the journal of community service activities entitled "Writing Stories Using the Balaraja Local Wisdom Method," written by Haryanti (2020). In this activity, the author invites IMKT (Tangerang Regency Student Association) members to create a saga in the neighborhood where they live, one of which is the saga of Nyimas Gamparan because Nyimas Gamparan is one of the warrior figures who ever existed in Tangerang Regency, especially the Balaraja area, which is a hero figure who is already known by the local community.

Based on the saga of Nyimas Gamparan, students can get to know the figure of a female warrior from Banten who has leadership and heroic spirit. From the saga of Nyimas Gamparan, it can provide insight to students into the Balaraja environment, that there were important figures in the past in fighting for Balaraja land from the Dutch colonial, so that students know true stories that they do not know. So, it is expected to increase knowledge that will create a sense of love and pride in the current environment.

Through the saga of Nyimas Gamparan, it is hoped that students will be able to make meaning and grow an understanding of the values of character education that students must possess and apply in their lives now and in the future so that the Indonesian nation is a nation that has good character and still upholds customs and manners both in attitude and speech.

In this case, the teacher can provide strengthening character education through material sourced from community activities, cultural products, and other potentials in the environment around students. In the following, we will discuss strengthening character education for students based on local wisdom through the saga of Nyimas Gamparan. Moreover, how to use local wisdom in teaching and learning activities in the world of education today.

METHOD

This research was conducted through a qualitative approach using descriptive methods. According to Sugiyono (2013), the qualitative method is also referred to as the ethnographic method because, in the beginning, this method was more widely used for research in the field of cultural anthropology; referred to a qualitative method because the data collected and the analysis is more qualitative. This research was conducted on a natural object condition, where the researcher is the key instrument. Sampling qualitative data

analysis emphasizes the meaning that will be obtained so that it becomes a conclusion. The descriptive method is used to closely describe students' character education through the saga of Nyimas Gamparan. Data was collected through literature study and searching for works of literature related to character education and local wisdom. Data analysis in the preparation of this research is through interviews, field notes, and documentation so that it becomes a result of the goal to be achieved, namely strengthening character education based on local wisdom through the saga of Nyimas Gamparan.

RESULT AND DISCUSSION

Teachers have an essential role in the world of education. Teachers as facilitators, motivators, and evaluators in the running of teaching and learning activities. According to Buchari (2018), teachers have a significant role in implementing the teaching and learning process so that their teaching will determine the success of education in general. The implementation of learning will run effectively and efficiently if the teacher can carry out his role as manager of instruction in creating a pleasant teaching and learning situation by taking advantage of learning facilities. So it is hoped that the teaching and learning process can run following the expectations and goals of education.

According to Muhlison (2014), a professional teacher has the expertise or ability to guide and foster students, both in terms of intellectual, spiritual, and emotional, because teachers who are professional and have character can carry out their duties properly by following the positive values contained in teacher competence. Based on the 2013 curriculum, character and competency-based education, in this case, character education does not only emphasize the mastery of competencies but also the formation of the character of students. The purpose of the 2013 curriculum is to prepare people to have a life as individuals and citizens who are faithful, productive, creative, innovative, effective, and able to contribute to the life of society, nation, state, and world civilization. Therefore, the teacher must prepare the material well so that students have character education values that will be useful in facing various challenges. This is in line with (Sinambela, 2017) that in the implementation of learning, students are given the freedom to think, understand problems, develop problem-solving strategies, and propose ideas freely and openly. Activities in learning train and guide students to think critically and creatively in solving problems. Thus the learning process will feel more effective and fun.

To make learning fun, Jaya (2021) divides it into three stages, namely, planning, implementation, and evaluation. In the first stage of planning, the teacher is expected to design learning plans in advance so that learning activities can run according to the expected goals. The second stage is implementation; in carrying out their duties, the teacher must be able to manage the class and create conducive and efficient learning conditions, especially in providing relevant examples in learning, such as local wisdom that develops in the community. Furthermore, in the third stage, namely evaluation, in this activity, the teacher must be able to provide an evaluation to see whether the learning activities are following

the objectives to be achieved or not. If not, then it is necessary to reflect again so that students understand the material and its implementation in everyday life.

The development of learning materials in junior high schools, especially Indonesian language subjects, can be developed by utilizing local wisdom that exists in the environment around students. Teachers can plan and design learning activities given to students sourced from local wisdom. Teachers can provide readings or texts about local wisdom supported in illustrated saga books so that students can understand the values of character education for students.

One example of local wisdom that can be integrated into Indonesian language learning materials in junior high schools is about a female warrior defending the land of Banten, namely Nyimas Gambaran, in the Balaraja area. The saga of Nyimas Gambaran is a prose fiction that developed in the Balaraja environment, but in fact, there are still many students who do not know the story of the saga of Nyimas Gambaran. This folklore is rich in moral messages that can be used as character education that students must possess, including the attitude of love for the homeland, defending the country, patriotism, and responsibility. All the values in the saga can be used as good examples in developing the character of students. The following is a table about the values of character education contained in the saga of Nyimas Gambaran in seizing Banten land written by Haryanti (2020).

Table 1:

Tabel 1: Strengthening Local Wisdom-Based Character Education through the Story of Nyimas Gambaran

| No | Snippets of Hikayat Text | Analysis | Value of Character Education |
|----|--|---|--|
| 1 | "Kumpulkan semua rakyat Pribumi," perintahnya sambil menyuruh salah satu pendekar wanita untuk bergegas pergi ke markas dan membunyikan kentungan. | In the text excerpt, it is clear that Gambaran Nyimas possess a leadership spirit because he can instruct the community to gather in terms of discussion. | Included in the educational value of the character of responsibility, logical thinking, critical, democratic, and nationalist. |
| 2 | "Saudara-saudaraku, ini adalah Tanah air kita. Pantang bagi kita untuk tunduk kepada penjajah. Ayo bangkit! Kita melawan penjajah, kita usir mereka dari Tanah Banten ini," seru Nyimas Gambaran dengan semangat yang menggebu-gebu. | From the text excerpt, it is explained that Nyimas Gambaran motivates the community to fight against the invaders. | Included in character education values are responsibility, hard work, self-confidence, independence, and nationalism. |
| 3 | Rakyat pribumi pun serentak mengatakan, "Ayo kita lawan!" tangan mereka secara bersamaan mengepal dan diangkat tinggi-tinggi seakan-akan menandakan bahwa mereka pun tak akan mundur lagi. | From this quote, we can feel the spirit of the Indonesian people with their tenacity and courage to fight against the invaders. | The value of character education includes responsible, self-aware, logical thinking, and nationalists. |

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| 4 | Perang pun di mulai, namun Belanda tak dapat dilumpuhkan dengan mudah. Sehingga Nyimas Gambaran meminta kepada rakyat pribumi untuk mundur sejenak karena kurangnya taktik yang digunakan. | From the excerpt of the text, we need tactics to achieve independence. | Included in the value of critical and creative character education. |
| 5 | Nyimas Gambaran terdiam sejenak, ia sedang memikirkan strategi apa yang akan dilakukan. "Kita bisa menggunakan taktik perang gerilya atau perang secara sembunyi-sembunyi untuk mengelabui lawan," usulnya kemudian. Dengan menggunakan taktik Perang gerilya, dapat dipastikan Belanda akan lengah karena Nyimas Gambaran dan pasukannya menyerang dengan tersembunyi dan tiba-tiba tanpa perlu kesepakatan pasukan Belanda. | The text excerpt explains that if we want to make a change, we need careful thought and strategy so that what we do can produce results. | The values of character education are responsible, logical, critical, innovative, and democratic thinking. |
| 6 | Tanpa membuang waktu lama Nyimas Gambaran mempersiapkan se-galanya untuk keperluan Perang melawan Belanda yang dibantu oleh masyarakat Pribumi dan para Pendekar Wanita lainnya. Mulai dari alat-alat untuk menunjang Perang, tempat persembunyian, hingga titik tempat yang akan diserang. | The excerpt of the text explains that a leader must possess an attitude to be creative and responsible for everything. | The value of character education is hard work, critical, confidence, democracy, and nationalist. |
| 7 | Serangan demi serangan dilakukan Nyimas Gambaran beserta pasukannya. Pertumpahan darah telah di mulai, namun semangat Nyimas Gambaran dan para pasukannya tak terpadamkan. Tak sedikit pasukan Belanda jatuh berguguran, namun dari pihak pasukan Nyimas Gambaran pun terdapat beberapa yang gugur. | The excerpt of the text explains that there is an unyielding attitude even though life is at stake and a never-ending spirit in fighting against the invaders. | Included in the value of character education, hard work, and patriotism. |
| 8 | Perang terus berlangsung beberapa waktu dan secara bertahap. Pasukan Belanda mulai jatuh ber-guguran hingga menyisahkan sedikit Pasukan. Pasukan Nyimas Gambaran semakin optimis menyambut kemenangan. | The text excerpt explains that the fighting spirit is increasing, and the spirit gains victory over the colonizers. | The value of character education is hard work, discipline, and responsibility. |
| 9 | "Nyimas, sepertinya kita sudah membuat Belanda sangat kerepotan," ujar pendekar wanita yang tadi dengan senyum yang mengembang. | The text excerpt explains that doing something by collaborating between a leader and the community will get good results. | The value of character education is honest, responsible, independent, creative, and nationalist. |

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| 10 | Nyimas Gamparan ikut tersenyum dengan penuh wibawa. "Bagus, maka dari itu kita tidak boleh lengah sedikit pun," perintahnya dengan tegas. | The excerpt of the text explains that if we have good intentions, namely wanting to be free from invaders, it will be achieved through sacrifice and good cooperation. | Character education values include honesty, responsibility, discipline, hard work, independence, and nationalism. |
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After students are introduced to saga or folklore from the figure of a warrior who has ever existed, it is hoped that these students have moral values that can shape their character of students in everyday life. In the saga written by Haryanti and Samosir, there are many character education values. So it is considered very effective to be used in student learning activities, mainly to introduce local wisdom in the environment where students live.

According to Rachmadyanti (2017), teachers can develop materials based on local wisdom with various exciting learning activities, which are expected to develop student characters, such as character cooperation, tolerance, and caring attitude. Students should have a wise and wise attitude in viewing local wisdom possessed by their region as part of developing character education as a provision in social life.

The choice of character education is based on local wisdom because, in addition to introducing a culture close to the life where students live, students will feel proud and love the area where they live because there is so much to learn from the cultural heritage of the past. Several essential things can be the implications of local wisdom material on learning in Junior High Schools about character education. First, character education will be formed if students are given real examples to be easy to understand and remember in their lives. Local wisdom has its characteristics in each environment, which has its value. The participation of schools, teachers, families, and the environment supports students' character development. Moreover, the age of junior high school students is the age of searching for identity; therefore, reading sources and knowledge learned must be given real and relevant examples according to the environment that occurs. This will inspire them to find their identity.

The moral values in the Nyimas Gamparan saga can be used as character building for students because discipline, responsibility, independence, self-confidence, democracy, and nationalism are moral values that must be attached to students so that students can carry out their lives with good. Students will easily understand if they are given real examples close to the student environment. It is hoped that this will produce creative and independent students in solving various problems wisely and wisely. Of course, this is called the maturity of student thinking because students must think logically in facing various challenges in their lives.

Second, in terms of developing learning media in the form of the saga of Nyimas Gamparan, the good characters highlighted in this saga reading activity are expected to enable students to get the moral message contained in the story, namely assertiveness and

patriotism, which can be an example in everyday life. In addition, students will be inspired by the characters told in the saga. The characters in the saga of Nyimas Gambaran must be explained to students by showing the relics that still existed during the Dutch colonial period, especially in the Banten area. Students will be more contextual and can feel the character of the persistence of ancient warriors in defending their homeland.

From here, the role of the teacher in guiding students to direct the way of thinking and behaving in the ancient warriors will undoubtedly be different in their current implementation. In ancient times to get independence, you had to go through war first, but now the war is in the fields of science and technology. So the teacher must be able to straighten students' understanding so that students can think logically, creatively, and innovatively in wisely developing their potential. Third, religious attitudes, honesty, hard work, discipline, and responsibility must be owned by students. This can be seen when students are disciplined in carrying out their duties and responsibilities in learning activities in class. In addition, the teacher can see students' character development from the way he talks, is persistent in understanding lessons, and maintains the good name of the school. Of course, following the goal of National Education is to produce students who have noble morals and character, which will be helpful for students in the future in living their lives.

Students are expected to have good morals in speaking, as well as students can speak politely with people who are older or younger, are persistent in fighting in learning activities or student curiosity, are creative, disciplined, and responsible in completing assignments. In addition, students must also maintain the school's good name, such as not participating in brawls, consuming liquor or illegal drugs, and wearing neat clothes. This is an attitude or character that students must possess. If students are accustomed to discipline, then in the future, they will not have difficulty living in an orderly and orderly manner. Then the role of character education must continue to be applied in various levels of school education, from Kindergarten, Elementary School, Junior High School, and Senior High School, up to college.

Learning oriented to mastery of the material is considered a failure in producing students who are active, creative, innovative, and have character. Learning will be more meaningful if using contextual concepts because students will understand more easily if it is shown with examples based on their environment. Kadir (2013) argues that contextual learning is alternative learning that can reduce verbalism and theory. Contextual learning can strengthen students' character by connecting the meaning and intent of the knowledge they learn following real-life experiences. This is reinforced by the opinion Syukri (2010) that learning using a contextual approach has goals and components that are very supportive of implementing the values of national character education. The values of national character education will not be separated from the philosophy of Pancasila and the Constitution. Therefore, to reflect a nation with Pancasila's spirit, it needs good character. This character cannot be separated from the participation of families, teachers, and the environment. These things determine the characteristics of students.

The values contained in local wisdom are not only instilled in theory in the classroom but must be implemented in students' daily lives. Routinely teachers can teach students directly by practicing these noble values. However, in this case, there must be participation from the Principal commitment, which has a vision of building students' character, so that character education in schools can be created.

According to Subianto (2013), character education must involve various parties, including family and household, school environment, and community. The formation of students' character will never succeed as long as there is no harmony and continuity between the three environments. If these three aspects go well, they can form a quality student character.

Changing habits is not easy, but it takes patience and consistency from education providers. If habituation is carried out regularly and continuously, positive culture or habit will be created for students. This is in line with the opinion Ramdhani (2014) that the educational environment significantly influences character education, and an excellent educational environment needs to support character education. Because the environment has a vital role in shaping students' character, healthy and conducive environmental conditions will produce excellent and responsible students.

This habituation can be done at school and certainly does not escape from examples and examples. The teacher is a role model who is always a real example for students. Therefore the teacher must set a good example for students. In addition, teachers need to get support from various parties to develop character education, namely, schools, families, and the community environment. This is in line with research conducted by (Ramdhani, 2014), in which one of the results of his research is that the educational or school environment has a significant influence in shaping students' character. Because in shaping students' character, habits are needed that are carried out routinely and consistently through various environments, including the school, family, and community environment.

Character education will not be easily understood and imitated by students instantly. Therefore it needs continuous treatment so that the moral values of character education can be applied to students to carry out their lives. If the teacher provides a good reflection or example, the students will follow the teacher's character. Therefore the teacher must be physically and mentally healthy so that the students can imitate the teacher's good. Strengthening character education based on local wisdom through Nyimas Gambaran is expected to be a real example of better students' character because the saga implied various good moral values and, of course, is very useful in shaping student character.

CONCLUSION

Character education is the primary goal of national education to produce independent, disciplined, and responsible students. Teachers must instill character education in students who are intensively seeking identity so that students have a strong

foundation in living their lives. Teachers need to strengthen character education based on local wisdom through Nyimas Gamparan's saga so that students get to know more about figures who have a firm, courageous, patriotic, and responsible attitude. So those students are expected to love and be proud of their own nation's culture.

Local wisdom that is currently developing to provide new experiences for students in learning activities so that they are expected to provide enthusiasm and motivation in teaching and learning activities. The local wisdom given by the teacher is local wisdom that is close to the student's environment so that students will quickly understand the moral message contained in the local wisdom. So much local wisdom has developed as a historical value that has ever existed, but there are still few teachers who can introduce local wisdom in learning activities due to limited knowledge and sources or information media. Therefore, education observers are expected to provide sources of information about local wisdom that exists and is close to the student's environment, to form a good character for students.

In developing local wisdom materials, teachers are expected to be creative and innovative in mixing and matching local wisdom with existing materials in Junior High Schools. Materials sourced with local wisdom can make the concept of contextual and meaningful learning so that students can recognize and be proud of their regional background. In this case, there needs to be a commitment to continue applying character education based on local wisdom so that education in Indonesia has a local advantage over foreign cultures that enter Indonesia due to the development of science and technology through digital media. Character education of students must continue to be formed and developed to become students who have an independent attitude, think logically, and are responsible. Both for himself and others. Through the saga of Nyimas Gamparan, it is hoped that it will become an alternative media in providing real examples that are useful for improving character education for students. The benefits of this study are; 1) providing creative and innovative ideas for teachers in developing learning materials based on local wisdom through the saga of Nyimas Gamparan; 2) motivating schools, teachers, parents, and the community to direct students who have positive attitudes towards the surrounding culture; and 3) motivate students in the formation of characters that will be useful in their lives. This research expects teachers to be creative, innovative, and critical in carrying out teaching and learning activities. These learning activities can run effectively and efficiently following the expected goals, namely to form a better student character.

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