Implementation Of "7 Poe Atikan" Based Character Education

Kaniati Amalia[1], Aan Komariah[2], Endang Herawan[3], Mulyaningsih[4], Dedy Achmad Kurniady[5], Asep Priatna[6]

[1]*Student of Educational Administration Department, School of Postgraduate, Indonesia University of Education, Indonesia. E-mail: kaniatiamalia@gmail.com*
[2,3,5]*Lecturer of Educational Administration Department, School of Postgraduate, Indonesia University of Education, Indonesia. E-mail: aan_komariah@upi.edu, endang_herawan@upi.edu, dedy_achmad@upi.edu*
[4]*Lecturer of Garut University, Indonesia. E-mail: mulyaningsih@uniga.ac.id*
[6]*Lecturer of STKIP Subang, Indonesia. E-mail: aseppriatna064@gmail.com*

Abstract

This research aims to determine the implementation of local wisdom-based character education namely 7 poe atikan program from students' perspective. The research method used quantitative descriptive method conducted in State Junior High Schools in Purwakarta regency. There are 274 people as the research populations. Results of the research show that the implementation of 7 poe atikan program is assessed to be excellence based on students' perspective. Fulfillment on the 7 poe atikan program can assist the implementation of character education at schools can assist the implementation of character education at schools but it will be more maximum if there is school quality management in an overall manner by the implementation of management functions ranging from the planning until evaluation stages of the character education. The conclusion is that it is necessary for maximum implementation of the 7 poe atikan program of students' character education improvement at schools. The recommendation for the character education implementation is by implementing management function conducted by schools in a maximal and sustainable manner.

Keywords: Local Wisdom, Character Education, 7 Poe Atikan Program.

Introduction

Education is a part of community development and changes. Education is a systematic way to attempt humans to have ability to survive and adapt to current conditions and situations (Sluman, M. A., Apers, S., Sluiter, J. K., Nieuwenhuijsen, K., Moons, P., Luyckx, K., & Yang, H. L., 2019). Education is not merely about curriculum consisting of a number of subjects since basically, subjects are fields of studies adopted from various fields of life. Challenges for current education is an obligation to face globalization era without eliminating Indonesian characteristics as nation self-identity which are not possessed by any other countries (Silova, I., &Niyozov, S. (Eds.)., 2020) Education can achieve meaningful learning by strengthening thinking principles and global views using actions based on local wisdom. (Utari, Degeng, dan Akbar, 2016) globalization process is seen as an inseparable issue from public life; globalization process has been marked by the existence of Asian Economic Community (AEC) and free trade which have been signed by most of countries in the world including Indonesia.

Globalization of communication and information technology has been started by the existence of advanced technology having ability to connect humans from various parts of

the world without having to face directly but they can communicate and face to face by using internet network. Indonesian community cannot reject the presence of globalization and its arising effects in various aspects or fields of life. The challenge is a basic thing underlying changes on curriculum in education but central government fails to remember that each region has its own way or culture in facing era needs and challenges namely by applying its regional local wisdom values. Local wisdom functions and is meaningful as tradition preservation and meaningful values for community sustainability and prosperity by maintaining the presence culture (Permana, Nasution, and Gunawijaya, 2011).

Indonesia has a variety of culture. Each culture has persistent great values to be maintained and preserved. Such values are also called as local wisdom which can be taken and utilized as value education by using different approaches. (Ramdani, E., 2018) Education world is expected to be a driving motor to facilitate character development so that members of community have awareness of harmonious and democratic nation and country by still considering norms in the community which have been used as a common agreement. (Wulandari, Y., &Kristiawan, M., 2017). Character Education serves as an important aspect for human success in the future. Strong characters will form strong mental and will also lead to strong characters.

Thus, Government of Purwakarta have created a number of breakthrough in the field of character education in Purwarakarta Regency. Such breaktrhough is presented in the Regulation of Regent of Purwakarta Number 69 of 2015 Chapter III Article 5 concerning basic values of character education. there are "7 Poe Atikan" programs of Special Purwakarta Education as a real fact in a judiristic manner taken by Regent of Purwakarta to develop character education for students in Purwakarta. Based on the results of traced studies, it can be seen that the "7 Poe Atikan" program is a character education using thematic concept of

daily program which has been prepared. The following is the steps taken by schools to implement the "7 Poe Atikan" program.

Literature Review

Character Education

In the era of the industrial revolution 4.0, character education serves as one of the important challenges that must be implemented. Character education will help students to develop into better human beings (Tuerah, P. R., Santie, Y. D. A., Lonto, A. L., & Pangalila, T., 2019). Character is the basic value of various policy internalizations that are believed and used as a viewpoint (Jerome, L., & Kisby, B. 2019) and the ways to think, behave, speak and behave in everyday life. Character also cannot be separated from education, both formal and non-formal education. As stated by Dantes (2014: 69), many countries, including developed countries, believe that formal education is a significant process of nation and character of development. Therefore, character education must be implemented in education. Education is a part of the development and change of society itself (McKeown, R., Hopkins, C. A., Rizi, R., & Chrystalbridge, M., 2002).

From the above description, character education is a process of teaching children about basic human values. Referring at character education as a whole interpersonal relational dynamics with various dimensions, both from within and from outside, functions to form individual to appreciate his freedom so that he can be more responsible for personal and other development in their lives. (Koesoema, 2010).

For centuries, character education plays a main role in K-12 West Curriculum (Krisjansson, 2015; Ryan &Bohlin, 1999). As written in his article, "The Return of Character education," Thomas Lickona said that "Character Education is in the same old with the education itself. Throughout history, education has two main goals, namely assisting people to

be smart and assisting them to be good. (Lickona, 1993) Also, most of modern education system establishers including Plato, Cicero, and Cristiants initially believed that developing individuals to be full of love, full of mercy and self discipline are actually more important than creating smart and inttelectual people (Brooks, 2011; Krisjansson, 2015; McClellan, 1999).

There are four types of characters according to Khan (2010) so far known and applied in the education process namely: 1) Religious value-based character education as a truth of God revelation (moral conservation); 2) cultural value-based character education, among others are in the forms of character, Pancasila, literary appreciation, exemplary historical figures and national leaders; 3) environmentally-based character education (environmental conservation); 4) self-potential-based character education, namely personal attitudes, result of awareness process of empowering self-potential which is directed to improve the quality of education.

Education in Indonesia under the Ministry of Education and Culture needs to pay attention to and refer to the implementation of education at the national level, including the implementation of character education. Regulation of Minister of Education and Culture No. 20 of 2018 Article 6 Paragraph 1 states that there are three bases of strengthening movement on the character education, namely 1) class-based, 2) campus culture-based and 3) community-based. To strengthen class-based character education, it can be done by: a) integration of class-based learning processes through curriculum content in subjects, both thematic and integrated, b) strengthening class management and methodology selections as well as teaching evaluation, c) developing local content according to regional needs.

Majority of recent publications (such as Jeynes, WH, 2019; Jerome, L., & Kisby, B. 2019; Peterson, A., 2020) consider character education to provide better educational outcomes for students and will help students develop a more perfect human, regardless of the type of standard or non-standard measure used. Specifically (Wuryandani et.al, 2016), provided a view that the implementation of independent education through the creation of a conducive school climate is carried out through habituation activities, integrated learning, and presented in written rules. These three activities are carried out by schools in order to achieve optimal results of the implementation of independent character education as expected. The latest research put forward by (Kotsonis, A., 2020) searched for the character education from an initiator or expert of the character education, namely Plato who stated that education regime for ten years aimed to train them in three types of virtues; namely (i) Moral Virtues (ii) Cognitive Abstraction Property; (iii) Debate Cognitive Virtue. Plato's theory of education teaches us about current intellectual character education namely it does not recommend for any direct transmission of knowledge from teachers to students but it gives more focus on building a systemic position of the students. Plato's education programs are not focused on knowledge of the students but it gives more encourage to the development of intelectual virtue through problem solving. (Kotsonis, A., 2020)

Local Wisdom

Local wisdom is a noble valuable thing as a product of culture of one generation to other generation. It is necessary to be preserved as an identity of a great and characterized nation and it can be used to distinguish one nation with other nations in the world society (Kasa, 2011). It is important to maintain values of local wisdom, so the values can be implemented in daily life. (Mungmachon, 2012) Thus, the value can function effectively as a protector not only as a discourse in life. Currently, the values can give solutions in responding era challenges in line with the constant developing public civilization nowadays (Thamrin, 2013). Local wisdom is related to knowledge, understanding

or view and traditions as well as customs which are manifested in wisdom way based on cultural values and norms embraced by community (Ostrome, 1993). Local wisdom functions are to anticipate, filter and even change a number of outside effects so that it can in a sustainable manner maintain the character of local community. Increasing strength local wisdom persistence will lead to more stable community (Ratana&Henschke,2015). Local wisdom values are inherited values from one generation to subsequent generation as guidance in regulating paradigm, way of acting and behaving.

From a number of traced studies, it can be seen that preserving various local wisdom elements, traditions and local institutions including useful norms and customs can functions effectively in strengthening character education (Davidson 2014). Character education to be implemented must be synergized with community local wisdom of each region since it has its own cultural values which can be used as a guidance for attitude. Character education to be synergized with local wisdom aims at achieving visions of integration and harmony of a nation social (Mustika, I. K., 2018). Then, a research from California State University at Long Beach, CA, USA (Jeynes, W. H., 2019) disclosed that character education has much greater effects on children at secondary school level than those who are in primary school. Also, there is a study which emphasize that local wisdom is seen to be relevant as a form of character education since local wisdom is a cultural product including philosophy, values, norms, ethics, ritual, trust, customs, tradition and others. (Rohmadi& Hartono, 2011) Meanwhile according to Seefeldt, Castle, & Falconer (2010), concept of local wisdom-based character education familiarizes students to different ideas, trusts, values and culture, even it is related to teaching of values and attitude for children. This shows that local wisdom can be used as a source of material and values which function as a basic of direction for daily life behavior and attitude.

Method

This research is a quantitative descriptive study that describes the character education which is implemented through the 7 poe atic program by students. This study used case study method. All students in Purwakarta Regency namely 287 students in 3 state schools are used as the research populations namely State Junior High School 1, 3, and 8 in Purwakarta Regency. The research samples were calculated based on a sampling technique with a formula using Slovin formula with the following calculation:

$$n = \frac{N}{1 + N(e)^2}$$

Source: (Sevilla et.al, 2007;182)

Based on the calculation above, the number of samples in this study was 274 people. However, in the process of collecting research data, the number of respondents in the study who filled in the research survey was 262 respondents. Thus, this number was processed as the research data.

This research consists of one variable, namely character education based on local wisdom. Character education in question is an education that instills and develops good character values based on individual and community virtues based on local wisdom. (Ostrome, 1993) Character education based on local wisdom is implemented through the 7 poe atik program. The concept of education was implemented by guiding to Sundanese education, namely 7 (seven) Poe Atikan of Special Purwakarta Education, or 7 (seven) Special Purwakarta Education Teaching Days in order to form smart, skilled, love motherland and region, independent, capable of adapting to their environmental, broad-minded, and having good virtue generations.

The research data is collected by using questionnaire of Likert scale. The questionnaire consists of 4 alternatives of answer namely (1) never, (2) rarely, (3) often, and (4) always. Then, there are several open questions given to

the respondents to support results of the research. The research data is processed by taking descriptive analysis in the research in order to determine tendency of variable frequency distribution as well as to determine the level of respondents' achievement to each studied indicator. To determine general description of each indicator, it can be seen from the mean score using SPSS, namely by using the following formula:

$$\overline{X} = \frac{x}{n}$$

Information:

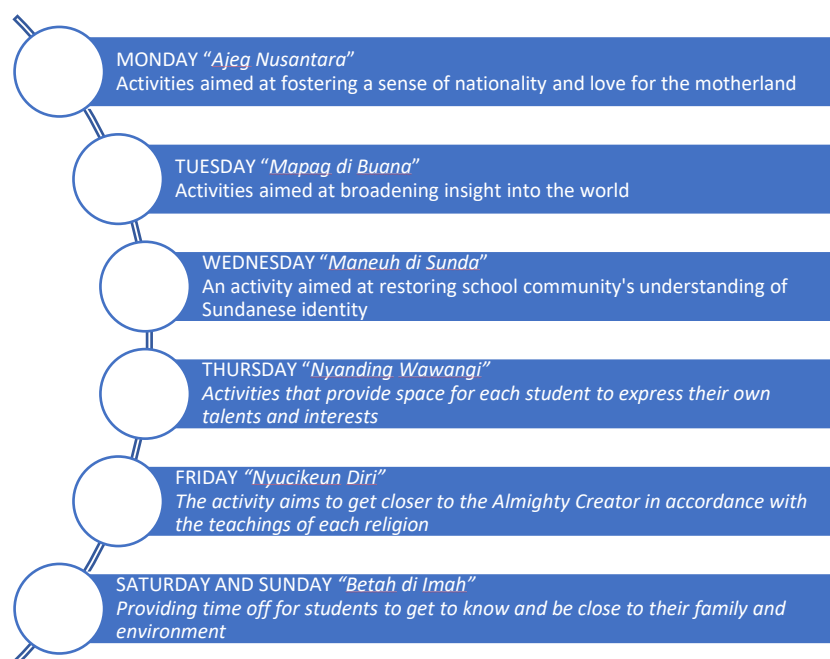$\overline{X}$ = Desired mean score

x = Number of combined score (multiplication result of frequency and value weight for each answer alternative)

n = Number of respondents

The calculation results obtained will be converted to the criteria for the mean indicator score as follow:

Table 1. Consultacy of SPSS Calculation Results

No	Score range	Criteria
1	3.01 – 4.00	Very High
2	2.01 – 3.00	High
3	1.01 – 2.00	Low
4	0.01 – 1.00	Very Low

Source: (Allen, I. E., & Seaman, C. A., 2007)

Results

Character education that is implemented based on the local wisdom. The government of Purwakarta has made a number of breakthroughs in the field of character education in Purwakarta Regency. The breakthrough is presented in the Regulation of Purwakarta Regent Number 69 of 2015 Chapter III Article 5 concerning the basic values of character education. There is "7 Poe Atikan" Special Purwakarta Education as a tangible evidence from the Regent of Purwakarta to develop character education for students in Purwakarta. Based on the results of preliminary research, the "7 Poe Atikan" program is a character approach that uses a thematic concept from a prepared daily program. The following are steps taken by the school to implement the "7 Poe Atikan" program.

Based on the results of documentary study on the implementation of "7 Poe Atikan" sourced from the Regulation of Purwakarta Regent Number 69 of 2015 Chapter III Article 5 concerning Basic Value of Education, it contains six character development concepts implemented at schools. The six development concepts are shown in the following figure.

MONDAY "*Ajeg Nusantara*"
Activities aimed at fostering a sense of nationality and love for the motherland

TUESDAY "*Mapag di Buana*"
Activities aimed at broadening insight into the world

WEDNESDAY "*Maneuh di Sunda*"
An activity aimed at restoring school community's understanding of Sundanese identity

THURSDAY "*Nyanding Wawangi*"
Activities that provide space for each student to express their own talents and interests

FRIDAY *"Nyucikeun Diri"*
The activity aims to get closer to the Almighty Creator in accordance with the teachings of each religion

SATURDAY AND SUNDAY *"Betah di Imah"*
Providing time off for students to get to know and be close to their family and environment

Figure 1. Character Education Program in Purwakarta Regency

Source: Education Office of Purwakarta Regency

The six concepts of character education above contain a number of local wisdom values that want to be developed through the educational process at schools. The implementation of the 7 poe atikan program can be illustrated based on the perception of students as the object of program implementation. The description can be seen in the descriptive statistical table as follows:

Table 1. Descriptive Statistics of 7 Poe Atikan Implementation

	N	Minimum	Maximum	Mean
Mo	262	957	1.024	3.83
SaSu	262	899	955	3.55
Th	262	808	844	3.16
Fr	262	739	893	3.21
Tu	262	644	843	2.81
We	262	605	870	2.75
Valid N (listwise)	262			

Based on the table above, it can be seen that the highest implementation of the 7 poe atikan program based on the results of the questionnaire on students is the value applied to Monday, namely "ajeg nusantara". Whereas the lowest implementation value is the value applied on Wednesday, namely "Maneuh in Sunda". Meanwhile, to describe in more detail the implementation of each value from the 7 poe atikan (local wisdom), it can be seen from the number of questionnaire results distributed to 262 students which are multiplied by the weighted scores on the following graphs:

Monday "Ajeg Nusantara"

The implementation of character values in the 7 poe atikan (local wisdom) program in this study

is in "very high" category with the mean score for this aspect is 3.83. This dimension is a dimension in which these values can be implemented maximally and appropriately compared to achievements of other implementation. In this dimension, there are

values that must be instilled by students namely practices of activities which aim at fostering a sense of nationality and love of motherland. The sense of nationality and love of motherland is implemented in 5 activities which can be illustrated in the following graph:
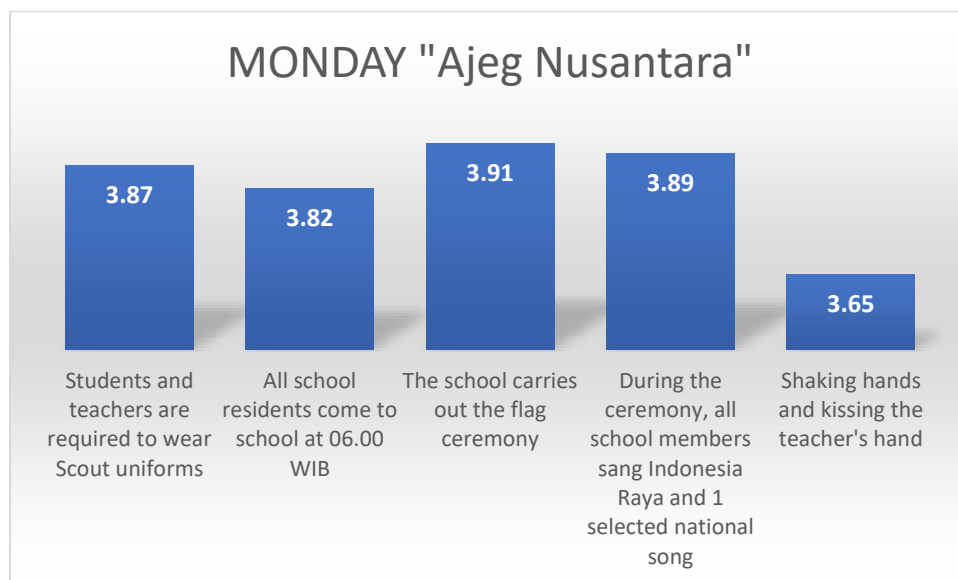
Graph 1. Illustration of Monday "Ajeg Nusantara" Implementation
Source: Researchers' Processed Data 2020

Based on the above chart, it can be seen the achievement of the implementation of character based on local wisdom, namely **ajeg nusantara**. The highest implementation is in the activity of holding ceremony by schools with the highest mean score by 3.91. It is perceived that almost all students "always" attend the flag ceremony. While the lowest implementation is in the activities of shaking hands and kissing hands of teachers with a mean score of 3.65, but it is still said to be very high which students always carry out these activities, only not higher than in flag ceremony activity.
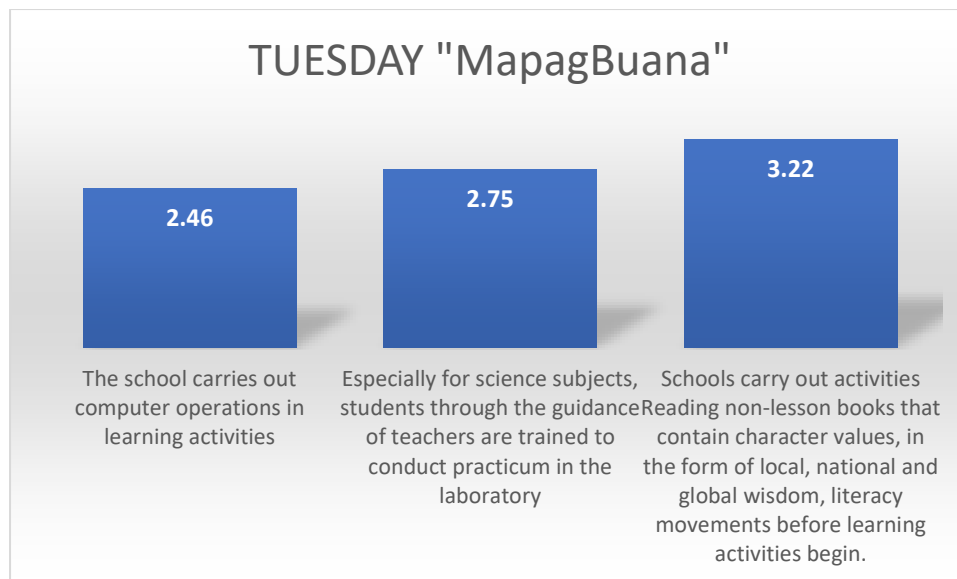
Meanwhile, other three activities are in middle range with achievement of mean score by 3.89 for all students. The activities of singing Indonesia Raya song and one selected national song are categorized as very high and perceive

that students always do the activity. Furthermore, students wearing Boy Scout uniform obtain a score for its implementation achievement by 3.87. The last achievement namely for students arriving at school at 06.00 has a mean score by 3.82.

By the achievements of character education implementation in Senen "Ajeg Nusantara" activities, the goal is to foster a sense of nationality and love of motherland by students can be achieved by maximum score with achievement of a very high mean score.

Tuesday "Mapag Buana"

The implementation of character values in the 7 poe atikan (local wisdom) program in this study is in "high" category with the mean score for this aspect is 2.81. In this dimension, there are values that must be instilled by students namely practices of activities which aim at expanding their view to the world. The goal is implemented in 3 activities which can be illustrated in the following graph:

TUESDAY "MapagBuana"

2.46 — The school carries out computer operations in learning activities

2.75 — Especially for science subjects, students through the guidance of teachers are trained to conduct practicum in the laboratory

3.22 — Schools carry out activities Reading non-lesson books that contain character values, in the form of local, national and global wisdom, literacy movements before learning activities begin.

Graph 2. Illustration of Salasa "Mapag Buana" Implementation
Source: Researchers' Processed Data 2020

Based on the above chart, it can be seen that the achievement of the implementation of character based on local wisdom, namely mapag buana. The highest implementation is in the students' activity of reading non-lesson books with character values, in the form of local, national and global literary before starting the learning activities; it can achieve very high mean score by 3.22 compared to the two other activities. The lowest implementation is in the students' activity of operating computer in the learning activity with a mean score of 2.46 which is categorized as high achievement. While, the implementation activity in the middle range with an achievement of mean score of 2.75 is students' special activity of Science learning guided by teachers doing practical work in the laboratory.
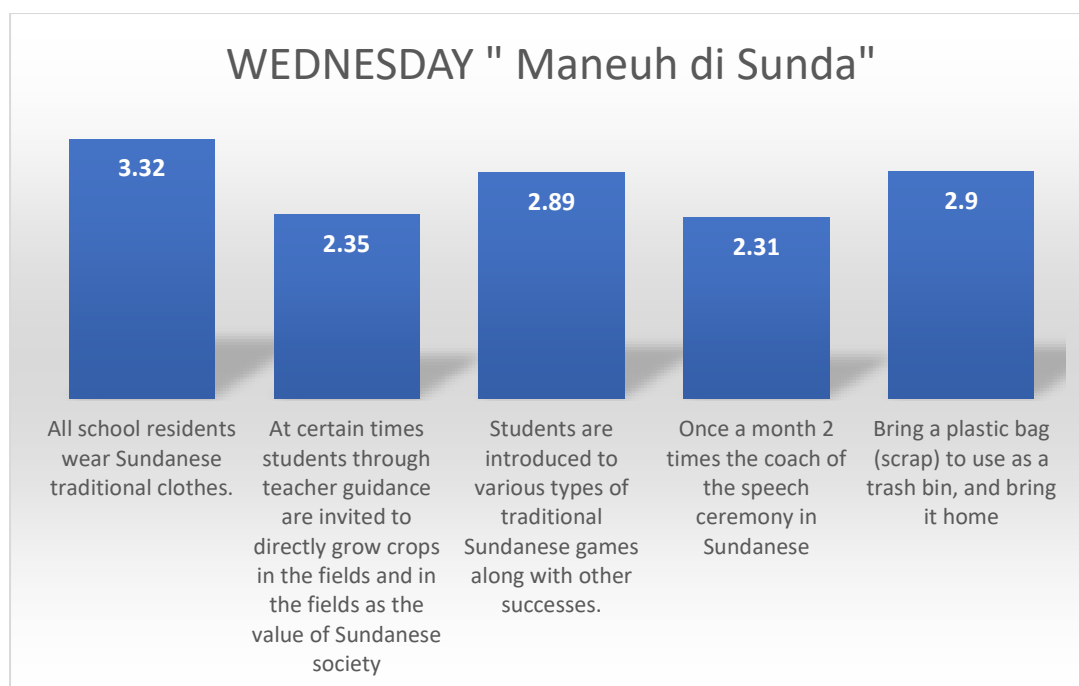
It is perceived that students often do the activity.

By the achievements of character education implementation in Salasa "MapagBuana" activities, the goal is to expand a view of world can be achieved by maximum score with achievement of a high mean score.

Wednesday "Maneuh di Sunda"

The implementation of character values in the 7 poe atikan (local wisdom) program in this study is in "high" category with the mean score for this aspect is 2.75. This dimension is the lowest dimension in the implementation of character education values compared to the other five implementations. The values that must be instilled in students are practicing any activities aimed at restoring the understanding of school citizens about self-identity of Sundanese. This objective is implemented in 5 activities which can be illustrated in the following graph:

WEDNESDAY " Maneuh di Sunda"

Activity	Score
All school residents wear Sundanese traditional clothes.	3.32
At certain times students through teacher guidance are invited to directly grow crops in the fields and in the fields as the value of Sundanese society	2.35
Students are introduced to various types of traditional Sundanese games along with other successes.	2.89
Once a month 2 times the coach of the speech ceremony in Sundanese	2.31
Bring a plastic bag (scrap) to use as a trash bin, and bring it home	2.9

Graph 3. Illustration of Rebo "Maneuh di Sunda" Implementation
Source: Researchers' Processed Data 2020

Based on the chart above, it can be seen that the achievement of the implementation of character based on local wisdom, namely Maneuh in Sunda. This dimension has the lowest achievement score among six other dimensions of education character based on 7 Poe Atikan program. And the highest implementation is in students' activity of wearing custom traditional Sundanese clothing with a mean score of 3.32, it is perceived that almost all students "always" wear Sundanese clothing. While the lowest implementation is in the activity of twice in a month of holding ceremony with Sundanese speech by the Leader which has a mean score of 2.31 in high achievement category. Students perceive this achievement value is not maximal, since schools still have not always performed the ceremony with speech using Sundanese language, but it is only less frequently done.
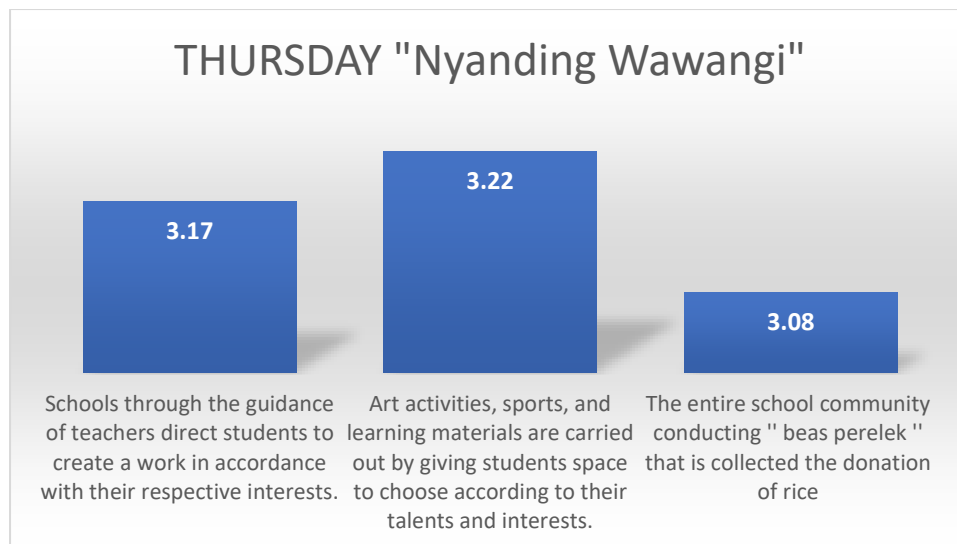
Meanwhile, other three activities are in the middle range with a mean score of 2.9 for the students' activities of carrying plastic bags to be used as trash and carrying them back home which are in high category and perceived that students often perfom the activities. Furthermore, students are introduced to traditional games with a mean score of 2.89. The final achievement is in students' activity of directly cultivate farming in the fields by direct guidance of teachers and this gets an achievement score of 2.35.

By the achievements of character education implementation in Wednesday "Maneuh di Sunda" activities, the goal is to restore the understanding of the school residents on their self-identity as Sundanese people which can be achieved but have the lowest achievement score compared with the implementation of character values in other dimensions.

Thursday "Nyanding Wawangi"

The implementation of character values in the 7 poe atikan (local wisdom) program in this study is in "very high" category with the mean score for this aspect is 3.16. In this dimension, there are activities that give each student opportunity to express their own talents and interests. The activity is implemented in 3 activities which can be illustrated in the following graph:

THURSDAY "Nyanding Wawangi"

3.17 — Schools through the guidance of teachers direct students to create a work in accordance with their respective interests.

3.22 — Art activities, sports, and learning materials are carried out by giving students space to choose according to their talents and interests.

3.08 — The entire school community conducting " beas perelek " that is collected the donation of rice

Graph 4. Illustration of Kemis "Nyanding Wawangi" Implementation
Source: Researchers' Processed Data 2020

Based on the above chart, it can be seen that the achievement of the implementation of character based on local wisdom, namely nyandang wawangi. The highest implementation is in students' activity of art and sport activities and the learning materials are performed by giving opportunity for students to select their interests and talents; this achieves a very high mean score of 3.22 compared to other activities. And the lowest implementation is in students' activity of "beas perelek" activity, namely collecting donation in the form of rice; it has a mean score of 3.08 but it is still in very high achievement category. The implementation activity in the middle category with a mean score of 3.17 is in students' activities to create an art work based on each student interests by teacher guidance.

By the achievements of character education implementation in Thursday "NyadingWawangi" activities, the goal is to express their talents and interests, each of which can be achieved with a high mean score category.

Friday "Nyucikeun Diri"

The implementation of character values in the 7 poe atikan (local wisdom) program in this study is in "very high" category with the mean score for this aspect is 3.21. In this dimension, there are activities that aim at getting closer to God the Almighty and Creator in accordance with the teachings of each religion. These objectives are implemented in 5 activities which can be illustrated in the following graph:

FRIDAY "Nyucikeun Diri"
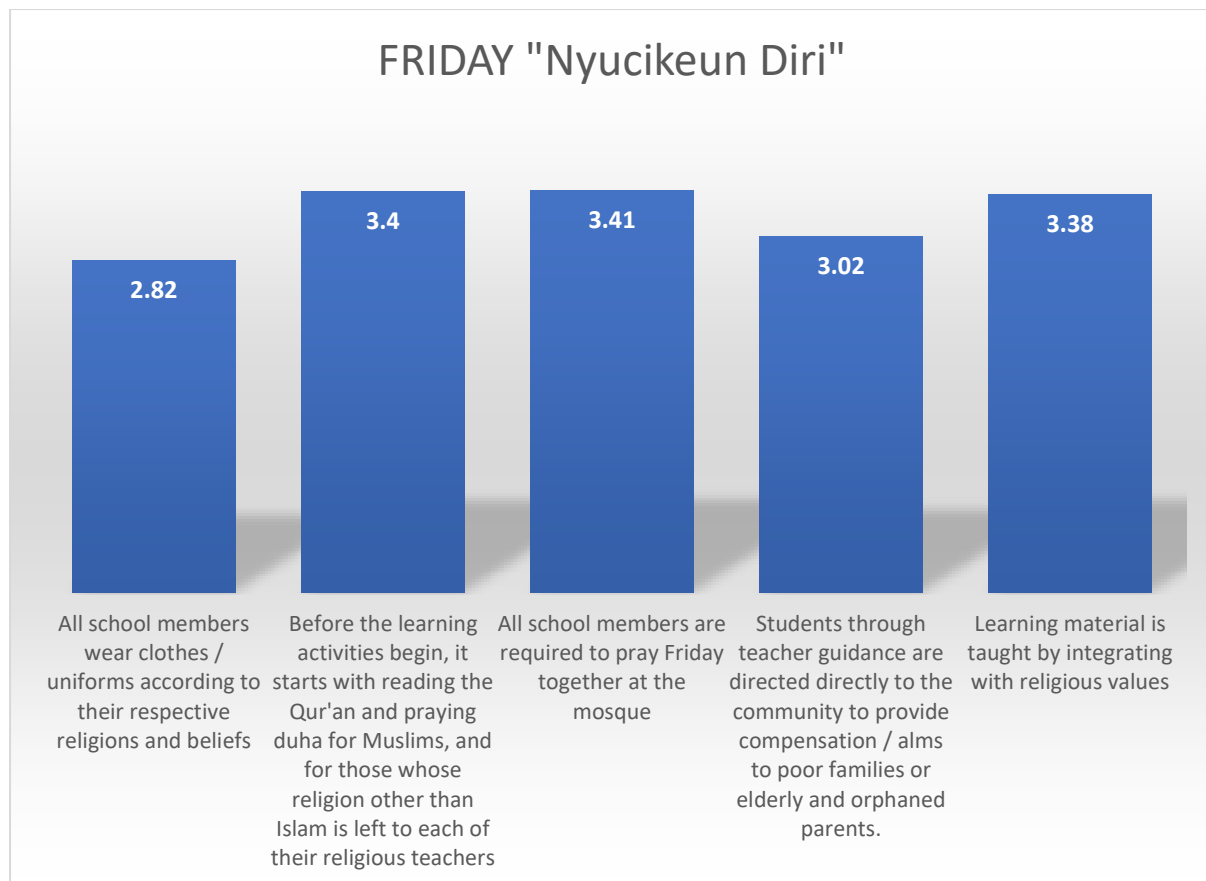
Graph 5. Illustration of Friday "Nyucikeun Diri" Implementation
Source: Researchers' Processed Data 2020

Based on the chart above, it can be seen that the achievement of the implementation of character based on local wisdom, namely **Nyucikeun Diri**. The highest implementation is in the students' activity of joining Friday prayer activity together and has a mean score of 3.41. It means that almost all students "always" participate in Friday prayer activity together at school. The lowest implementation is in the students' activity of wearing clothes according to their respective religions and beliefs and get a mean score of 2.82 and it is in a high achievement category. Students perceive this achievement value to be not maximally done, since not all students can wear clothes / uniforms according to their respective religions or beliefs.

Meanwhile, other three activities are in the middle range with a mean score of 3.4 for the activity of reading Al-Qur'an and

performing dhuha prayer before starting the learning process and this is categorized as very high and it is perceived that students always perform the activity. Furthermore, students' perception on the learning activity related to religious materials is implemented with a mean score of 3.38. and the final achievement namely in the activity of giving alms directly to the poor or orphans as well as nursing home by teacher guidance can achieve the score of implementation by 3.02.

By the achievements of character education implementation in Friday "Nyucikeun Diri" activities, the goal is get closer to God the Almighty and Creator in accordance with the religious teachings, each of which can be achieved in a maximum manner with a very high mean score achievement.

Saturday – Sunday "Betah di Imah"

The implementation of character values in the 7 poe atikan (local wisdom) program in this study is in "very high" category with the mean score

for this aspect is 3.55. In this dimension, the character education is implemented outside the school environment where students are given time to take a rest in order to get to know and

be closer to their family and environment. The activity is implemented in 3 activities which can be illustrated in the following graph:
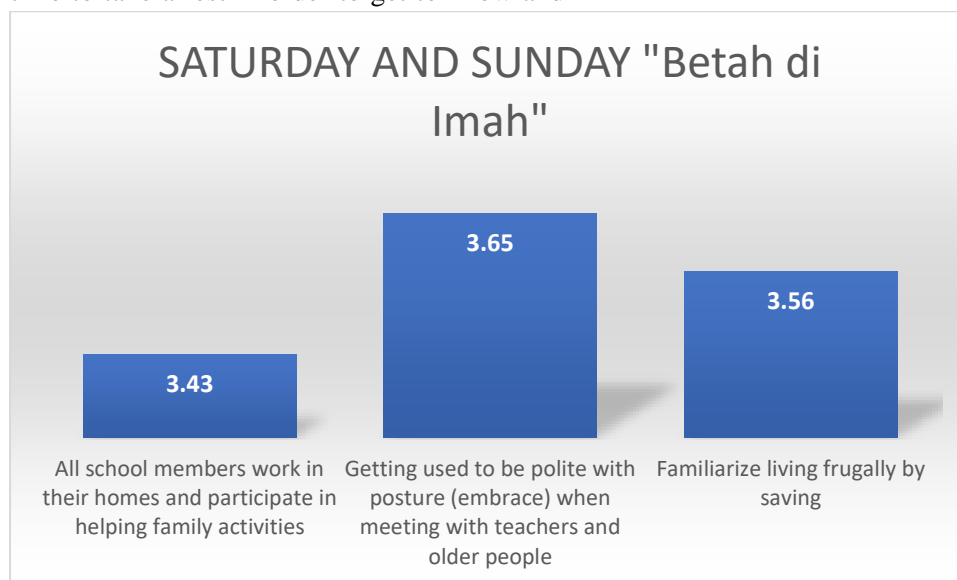
Graph 6. Illustration of Saturday-Sunday "Betah di Imah" Implementation
Source: Researchers' Processed Data 2020

Based on the above chart, it can be seen that the achievement of the implementation of character based on local wisdom, namely nyandang wawangi. The highest implementation is in the students' activity of getting accustomed to behave politely by body language when meeting with teachers or older person; this gets a very high mean score of 3.65 compared to other activities. The lowest implementation is in the students' activities in their respective house and of helping their parents and their families with a mean score of 3.43 but it is still in very high achievement category. The implementation activity in middle category with an achievement of mean score of 3.56 is in the students' activity of getting accustomed to have economical lifestyle by saving.

By the achievements of character education implementation in Saturday and Sunday, "Betah di Imah" activities, the goal is get closer to God the Almighty and Creator in accordance with the religious teachings, each of

which can be achieved in a maximum manner with a very high mean score achievement.

Discussion

Local wisdom functions and means as preservation of meaning traditions and values for community sustainability and prosperity by maintaining existing culture. (Berkowitz, M. W., 2009) as well as improving new interest at re-activating character education program only in a few number substantially. (Arthur, 2014; Krisjansson, 2015) Results of descriptive analysis on the implementation of character education based on 7 Poe Atikan by students in an overall manner can be implemented with very high degree. Meaning, students always implement local wisdom-based character values at schools and also in their family environment. So, it can be said that the local wisdom-based character education namely 7 poe atikan can be always implemented by students. The following is the detailed description of each dimensions of 7 poe atikan (local wisdom) which is studied in this research.

First, students perceive that dimension of senen "Ajeg Nusantara" has been implemented by very high degree. But in this

case, there are less maximal implementation indicators namely hand shake and kissing hands of teachers. In this case, the activities of hand shaking and kissing hands are seen as the instilling of necessary characters in order to develop students' self-behavior and discipline values. (Khan, 1997; Rae &MacConville, 2015). Referring at the analysis results, it can be just merely an ordinary things but it can reflect substantial issues in a greater case (Jeynes, 2003; Wirtz, 1977) as well as character habituation and students' behavior are seen to have greater effects on the education and achievement including for students. This finding is consistent with what is expected, regarding that character teaching inherenty prioritized students' heart and behavior compared to the results of scholastic (Jeynes, 2011; Matera, 2001).

Second, from students' perspective, dimension of Salasa "MapagBuana" has been implemented in high category. Meaning, practices of these activities aim at enhancing students' view to the world and all of which are often implemented by students at schools. However, in the implementation of computer operating in the learning activity, it is still be the lowest aspect in this dimension. In fact, students' skill in computer operating is greatly required as a provision in world competition. (Lestari, 2014) Education can achieve meaningful learning by strengthening thinking principles and global view with any actions based on local wisdom (Utari, Degeng, dan Akbar, 2016). Then, in order to implement character education through ICT effectively in achieving its goals, teachers should be able to provide any materials in an interactive way and be able to create creative students (Sugiarti, 2013)

Third, dimension of Rebo "ManeuhSunda" is a dimension with achievement of the lowest implementation score out of the six dimensions of 7 poeatikan (local wisdom). It means that in general, the implementation to restore school residents' understanding on their self-identity as

Sundanese is still categorized in low level. Local knowledge is important for each member of community and each nation citizen in national life. Maintaining culture as local wisdom enables each person to understand the struggle of ancestors in various activities of community. Thus, character education through local knowledge must be introduced by teachers to their students at school (Hasanah, Gustini &Rohaniawati, D., 2016) A research by Trisma Sukmayadi on "Development of Sundanese Local Wisdom-Based Character Education" shows the importance of Sundanese values and local wisdom that are used as the content of integrated curriculum in each subject (Rosidi, 2011).

Fourth, based on the students' opinions, dimension of Kemis "NyandingWawangi" has been implemented in very high category. Meaning, practices of the activities aiming at giving space for each student to express their interest and talent has been implemented maximally by students at schools. Interest and talents in character education is a manifestation of knowledge obtained in classrooms and attitude and skills to be developed so that these can be possessed by students in the form of noble virtue values as the culture in the school social life. (Dahliyana, 2017) extracurricular activity preparing most of students' life and playing a role serves as crucial factors in forming character. (Zhao, 2005)

Fifth, based on students' opinions, dimension of Friday "Nyucikeun Diri" has been implemented in the very high category. Meaning, getting closer to the God the Almighty and Creator in accordance with respective religious teachings has been implemented maximally by students at schools. Character education is defined as a choice of behavior, namely the choice of actions and thoughts of 'right' or 'wrong'. (De Roche & Williams, 2001) The character cannot be achieved in empty space, because to become a person, an individual needs to grow in a culture, and more diverse cultural leads to greater

opportunity for someone to develop. (Arthur, 2003) The development of active characters is not only about the acquisition of academic and social skills, because in the end, it is about the types of people who become and want to be students and this includes the spiritual and religious dimensions of life (Arthur, J., Deakin-Crick, R., Samuel, E., Wilson, K., & McGettrick, B. (2006)

Sixth, based on students' opinions, the dimension of Saturday-Sunday of "Betah di Imah" has been implemented is in very high category. In this dimension, students are given time to take a rest so that they can be more familiar with and closer to their family and environment, which can be implemented maximally by students. Character education can be implemented based on the environment. (Khan, 2010) The practice of an education obtained by students in school can be seen when the person returns to their environment. (Jensen & Schnack, 1997) Environmental education is focused on the complex relationships between population and the environment, which students' environmental awareness can obtain new knowledge and challenges every day. (Feszterova & Jomova, 2015)

Conclusion

Character education at schools based on local wisdom 7 Poe Atikan is a school that implements the character of students who contain values of nationality and love of motherland, awareness of the world, identity as Sundanese, expressing their interests and talents, human relations with their God, and knowing family and the environment. Development of character education based on local wisdom of 7 Poe Atikan supports educational programs for balanced and sustainable education for the identity of a region, as a unifying community, as a acceptable and applicable cultural heritage as well as the cultural wealth of a community, also as a mindset and character in social interaction by prioritizing public interest, as the integration of togetherness in preserving the identity from

any threats and outside influences. Character education at schools based on local wisdom of 7 Poe Atikan can anticipate any negative effects of global cultural intrusion, because the 7 Poe Atikan program has become a socio-cultural spiritual asset and life philosophy of the Purwakarta people. Character education at schools based on the local wisdom of 7 Poe Atikan must be developed systematically in order to maintain sustainability and develop student character according to local and national culture.

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