

Implementation of “Pecel Jawara Madiun” in Character Education through Holistic Approach to Elementary School Learners

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Abstract

This research describes the implementation of "Pecel Jawara Madiun" in the profile of Pancasila students (P3). The main objective of the research is to describe "Pecel Jawara Madiun" in strengthening the Pancasila student profile strengthening project (P5). The type of research is descriptive qualitative. Data collection methods with observation and interviews. Data analysis technique with inductive technique. Research results: the implementation of character education through internal and external strategies. Internal strategies are focused on storytelling and nembang jawa habituation activities aimed at building a school environment atmosphere. External strategies are focused on developing the school education system

Keywords: *Pecel Jawara Madiun, character education, holistic approach*

Abstrak

Penelitian ini mendeskripsikan implementasi “Pecel Jawara Madiun” pada profil pelajar Pancasila (P3). Tujuan utama penelitian adalah mendeskripsikan “Pecel Jawara Madiun” dalam penguatan proyek penguatan profil siswa Pancasila (P5). Jenis penelitian yang digunakan adalah deskriptif kualitatif. Metode pengumpulan data dengan observasi dan wawancara. Teknik analisis data dengan teknik induktif. Hasil Penelitian : Implementasi pendidikan karakter melalui strategi internal dan eksternal. Strategi internal difokuskan pada kegiatan mendongeng dan pembiasaan nembang jawa yang bertujuan untuk membangun suasana lingkungan sekolah. Strategi eksternal difokuskan pada pengembangan sistem pendidikan sekolah

Kata kunci: *Pecel Jawara Madiun, pendidikan karakter, pendidikan holistik*

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INTRODUCTION

The development of Science and Technology cannot be inhibited by anyone. These developments, directly or indirectly, will affect the character of today's society. The erosion of Indonesia's original culture is a concern for all parties, including the President of the Republic of Indonesia (RI). For this reason, the President of the Republic of Indonesia, Mr. Jokowi Widodo, gave attention to Strengthening Character Education (PPK). This attention is one of the national mental revolution movements because it has the main values of religiosity, nationalism, independence, mutual cooperation, and integrity. These five values are to be instilled and practiced through the national education system so that they are known, understood, and applied in all aspects of life at school and in society. Thus, PPK is regulated in Presidential Regulation (Perpres) Number 87 of 2017 which is explained as an educational movement under the responsibility of the education unit to strengthen the character of students through the harmonization of heart, taste, mind, and sport by involving and cooperating between education units, families, and communities as part of the National Movement for Mental Revolution (GNRM).

Strengthening character education is also a concern of the Madiun city government with the emergence of Madiun Mayor Regulation (Perwal) Number 14 of 2019. This regulation uses storytelling activities as part of character education strengthening activities. The regulation also implies the involvement of students, teachers, principals, school committees, parents of students, school supervisors, academics, publishers, and community leaders, and other stakeholders. Fairy tale activities are carried out every morning every Tuesday, Thursday, and Saturday (Dopari Sakatu). Dopari Sakatu activities are carried out for 15 minutes by the teacher and one form of evaluation is: students are able to retell and there is a reading corner in each education unit. Perwal Madiun Number 14 of 2019 applies to all Kindergarten, Elementary School (SD), Junior High School (SMP) education units within Madiun City.

Noting the contents of the Perwal above, the contents of the regulation follow up on Presidential Regulation number 87 of 2017, namely involving various elements, but its implementation does not actively involve students. In the Dopari Sakatu activity: The teacher is the filler of the storytelling activity while the students listen carefully; there is no individual value for students to show the internalization of the storytelling activity in the end-of-learning report; and the priority of the Dopari Sakatu activity is to increase the existence of the education unit and the students.

Dopari Sakatu activities in Madiun City experienced obstacles due to the Covid-19 Pandemic. Furthermore, the Merdeka curriculum or the 2022 curriculum was issued, the implementation of which in educational units starting in the 2022/2023 Learning Year with educational units implementing restrictions. However, since the issuance of Circular Letter Number 0574/H.H3/SK.02.01/2023 from the Ministry of Education, Culture, Research and Technology (Kemdikbud-Ristek), every education unit in the Taman sub-district of Madiun City in the 2023/2024 Learning Year is implementing the Independent Curriculum Implementation (IKM).

Elementary schools in Madiun city, in the 2022/2023 academic year, have implemented IKM, so that character development is oriented towards the Pancasila student profile (P-3). To realize P-3, some schools choose the theme of local wisdom, namely maintaining the habit of telling stories and tembang jowo. Sumitri (2023) explains that folklore has the possibility of telling stories about various themes, such as the origin of the community, place, profession, or heroism of the character. The description above can be clarified that folklore is a representation of: socio-cultural identity, family spirit, noble ideals, and good hopes that continue to be fought for and preserved by indigenous (local) communities. P-5 learning by accommodating Jowo stories and tembang activities is carried out according to the schedule set by the education unit with the hours and days arranged like other subjects. Given that the

hours and days are set, the P-5 learning can be said to be the habituation of Javanese stories and songs as the cultural roots of building polite education (Pecel Jawara Madiun) in Madiun city. Thus, the curriculum development team and P-5 managers agreed to affirm the concept of P-5 learning as Pecel Jawara Madiun.

Some research that focuses on P-5 tends to lead to the form of implementation of its activities. Such as the storytelling method in shaping students' courage character. The result of this research is the achievement of courageous indicators and appearing confident when telling stories, as a form of achieving persistent and diligent character in learning, honest and responsible attitudes, as well as enthusiastic and enthusiastic attitudes in learning and playing.

In the research that the researchers conducted, the research focused on the prerequisites for the implementation of P-5 activities. The requirements for implementation are: holistic learning, contextual, learner-centered, and exploration. For this study, the focus that researchers took on the requirements for implementation in terms of holistic learning. This learning is in accordance with Gordon and Browne's statement (Harwood, et al, 2020) which states that holistic learning assumes that learners are active in building knowledge through play and experience. Thus, this statement is in accordance with the "Pecel Jawara Madiun" activity as a learning resource that uses games and experiences.

Rianawaty, et al, (2021) explain that holistic education is a comprehensive education to develop a whole person that balances students' intelligence, emotions, spirituality, kinesthetic, and creativity to produce a whole person. This emphasizes that holistic education includes four pillars of character education, namely 1) intellectual development; 2) affective development; 3) spiritual and emotional development; and 4) physical and kinesthetic development. Through these four pillars, the activities of "Pecel Jawara Madiun" are directed according to Komala Sari and Saripudin's explanation (Rianawaty, et al, 2021) which states that learning activities are holistic in nature to make individuals or learners able to understand the meaning and purpose of life through their interactions with society, nature, and spiritual communities.

Holistic education is not to please the concerns of parents of students, such as: the concern that students cannot read, count, and write. Instead, holistic education leads to the development of various aspects. Lim and Ratnam (Bautista, et al, 2016) explain that people's concerns about the development of their children not being able to read, count, and write, which through play and learning learning will conflict with a holistic curriculum. This is because holistic education develops all aspects through learning and play.

Research from Miseliunaite, et al, (2022) explains that Education in the 2030 era from UNESCO is changing the world through new educational approaches in order to unite a fragmented world and help educators develop a coherent towards a better world. Education should therefore be: comprehensive, holistic, ambitious, aspirational and universal, and inspired by the idea of education that transforms the lives of individuals, communities and societies, leaving no one behind. The above explanation emphasizes that holistic education needs to be developed so that students are able to face the development of scientific and technological changes.

Taking into account the research results and descriptions above, researchers can formulate the problem, namely: how is the implementation of the project to strengthen the profile of Pancasila students through "Pecel Jawara Madiun" seen from the perspective of holistic learning? While the purpose of the study is to describe the implementation of the project to strengthen the profile of Pancasila students through "Pecel Jawara Madiun" seen from the side of holistic learning.

METHOD

Bagian ini disajikan jika artikel merupakan hasil penelitian (hasil kajian tidak perlu menyajikan bagian ini). Bagian ini disajikan maksimal **200 kata**. Bagian ini dipaparkan pendekatan dan/atau metode penelitian, data dan sumber data, teknik dan alat pengumpulan data, serta teknik analisis data yang digunakan.

The research in this article is qualitative descriptive with a case study research strategy approach. Sugiyono (2019: 18) explains that qualitative research is a research method based on the philosophical foundation of Post Positivism, scientific conditions become scientific conditions, the instrument is the researcher, and the data is analyzed with a focus on emphasizing meaning. Based on the description above, in this study the researcher was actively involved in the activities of "Pecel Jawara Madiun" but did not intervene in the research subject.

The research began from February to June 2023, at Banjarejo and Pandean 2 State Elementary Schools in Madiun city. The research flow in this article is described as follows:

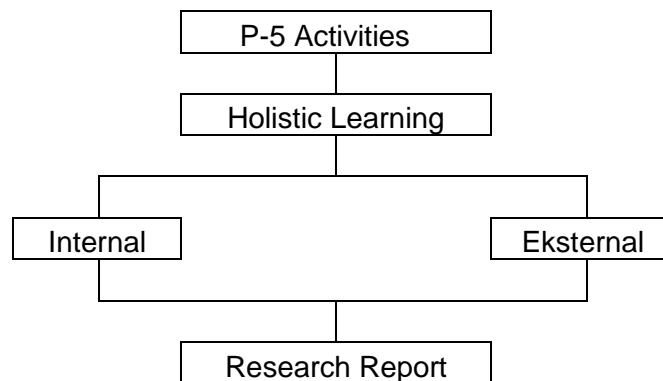


Figure 1: Research Flow of Holistic P-5 Activities

The strengthening project activities at Banjarejo and Pandean 2 elementary schools in Madiun city take the theme of local wisdom with storytelling and Javanese song habituation activities. Activities are analyzed in terms of the prerequisites for the implementation of P5, namely holistic learning. The learning is analyzed based on the implementation from the internal and external sides. The results of data analysis are then synthesized and interpreted to reveal their meaning. The results of the analysis, synthesis, and interpretation are then compiled into a research report.

The research subjects or informants in this study include: fourth grade students from SD Negeri Banjarejo and SD Negeri Pandean 2 Madiun City focusing on the planning process, performance, and meaningfulness; the project management team strengthening the profile of Pancasila students focusing on the form of planning and evaluation methods; the school principal focusing on the P-5 learning system; the school supervisor focusing on evaluating the management of the implementation of P-5 activities; and the school committee focusing on supporting the implementation of P-5 activities. The main data source is the performance of "Pecel Jawara Madiun", while the supporting data are texts and informants. Data collection techniques were observation, literature study, and in-depth interviews with informants.

The data that has been collected needs to be validated to see the level of accuracy or trustworthiness of the data. The level of data accuracy or often called the degree of trust is the researcher's activity to be able to describe the research data about the actual object description or in accordance with its natural state. Moleong (2019: 48) explains that the technique of testing the degree of trust can be through: extension of participation in activities, persistence of observation in subject activities,

triangulation, peer checking, adequacy of supporting references, negative case analysis or reverse proof, member checking in activities. The techniques used to test the degree of trust in this study are observation persistence and triangulation. Documents are validated during observation by matching data content techniques. Meanwhile, the interview data was validated by repeated interview techniques at another time.

The data processing procedure in this study uses an inductive approach which is then analyzed in accordance with the focus of the research, synthesized according to the formulation of the problem, and interpreted to describe the research objectives. Afrizal (2015) explains that data analysis is a basic data processing activity that is still in the form of actions or the initial stage starting from interview data or narrative, field notes from observations, and written materials that support research or documentation, so that it can be interpreted. The stages of analyzing data use interactive analysis from Miles and Huberman. It is explained by Afrizal (2015) that analyzing the results of data collection from qualitative research is data reduction or discarding data that is not related to the focus of research, presenting data or connecting between data to answer the research focus, and drawing a conclusion or interpreting data to answer the formulation of research problems.

RESULTS AND DISCUSSION

Pecel Jawara Madiun is an acronym for the word habituation of Javanese stories and songs as a cultural root to build polite education. This activity is a means for elementary schools (SD) to develop character education through the habituation method in the city of Madiun, East Java. The method used by the P-5 manager is through habituation or the process of adventure. This is because the habituation process will gain experience, while the content is what is practiced. The definition of habituation is a process that is carried out continuously in the daily lives of students so that it becomes a good thing. Habituation consists of aspects of religious values, morals, independence, morals, and psychological (socio-emotional) development. This is emphasized by Sapendi (2015) who explains the meaning of habituation as a process of doing the same thing, repeatedly done seriously with the intention of strengthening the realm of skills to become accustomed.

The activity featured is storytelling. The theme of storytelling is about the history of the birth of Madiun city, heroic stories, and stories that have motivation. The implementation of storytelling is carried out in the school yard hall with the performers being students and storytelling practitioners. The implementation was carried out in the school yard hall to provide space and time for students to train mentally and perform. In particular, storytelling activities are to improve learners' speaking skills and improve learners' language by listening to sentences in the story.

In the "Pecel Jawara Madiun" activity, learners are given space to sing current popular songs and tembang macapat. For tembang macapat, learners coordinate with teachers, parents, and macapat practitioners. This is to anticipate if teachers or parents do not understand macapat. Thus, the P-5 manager and principal built the "Pecel Jawara Madiun" activity system involving macapat reader practitioners.

The involvement of macapat practitioners is because when students perform the song there are other students who provide a description of the meaning of the macapat song. For this reason, the role of practitioners is needed to be able to share knowledge. The school hopes that macapat activities accompanied by telling the meaning of macapat are expected to build the character of students.

Based on the description above, the implementation of character education in the elementary school is carried out through internal and external strategies. The internal strategy focuses on storytelling and Javanese song habituation activities in the school hall, building the atmosphere of the school environment to support school programs.

The school's external strategy is pursued by developing an education system in which the school involves the role of family and community in the character building of students.

"Pecel Jawara Madiun" is implemented using the habituation method. Mulyasa (Akhyar, Sutrawati, 2021) explains that habituation is the oldest method of education. Habituation is defined as a continuous process that is carried out intentionally to become a habit. This means that the method is something that the P-5 manager can understand. The habituation method in educational psychology is known as operant conditioning. This is because the habituation method is an activity of determining learning conditions to change the behavior of students. Changes in good behavior need reinforcement. This form of reinforcement is known as the process of internalizing good values. Binti Maunah (Akhyar, Sutrawati, 2021) states that there are four conditions for habituation to be effective and efficient, namely: starting before it is too late, continuous, consistent, and mechanistic to become a habit.

The habituation method has advantages. Binti Maunah (Akhyar, Sutrawati, 2021) explains the advantages of the habituation method are: a) It saves time and energy well in its implementation, because it is scheduled and carried out continuously. In the P-5 activity, researchers obtained data that activities were carried out every Friday and every Monday the exercise was carried out; b) Habituation focuses on external aspects and spiritual aspects in a balanced manner. This means that the aspect that is the focus of habituation is not only one domain, but is balanced between the cognitive, affective, and psychomotor domains; c). Habituation is one of the oldest and successful methods in shaping the character of students. This method has been understood by all teachers, principals, committees, and school supervisors. From the description above, the selection of the habituation method can be said to be effective in P-5 activities.

The effectiveness of the habituation method in "Pecel Jawara Madiun" is evidenced by: 46 out of 54 understand that storytelling can establish relationships among learners, teachers, school committees, principals and supervisors through ideas or meanings contained in the story. Through these ideas can equalize the mindset of school managers, school committees and students about the inter and external forms of school. This is emphasized by Vanessa Boris (2017) who states that through stories, relationships can be established because of the emergence of ideas. Stories that convey culture, history, and values that unite people will have an understanding of stories that are shared will be an important part of the ties that bind all school managers.

Storytelling comes from the word story. The definition of story can be defined as a speech that describes the occurrence of events or events in detail. The activity of describing events in detail can be said to be an oral tradition activity or often called storytelling. Vansina (Diana Wulandari, 2020) explains that oral tradition is an oral message from the older generation to the younger generation in the form of oral speech, singing. This statement emphasizes that oral tradition is a collection of verbal and non-verbal messages that are informed between generations orally. This information delivery activity is often called storytelling. One form of oral tradition or storytelling is folklore.

Sumitri (2023) explains that folklore has the possibility of telling stories about various themes, such as the origins of society, places, professions, or heroic characters. The description above can be clarified that folklore is a representation of: socio-cultural identity, family spirit, noble ideals, and good hopes that continue to be fought for and preserved by indigenous (local) communities. The existence of a story that can motivate students is one of the benefits of storytelling activities.

The benefits of folklore are explained by Febian Pratomo (Farantika, Shofwan, Purwaningrum, 2022), which states that there are many benefits that can be taken from storytelling activities, including: 1) Improve learners' speaking skills, especially for

learners under three years old (toddlers) because learners do not yet know many vocabulary words; 2) Improve learners' language by listening to the sentences that the story reads; 3) Sharpen learners' mindset and imagination by imagining the characters and animals told; 4) Improve reasoning power by understanding the core of the story, the storyline, and drawing conclusions from the story told; 5) Train learners' memory by asking them to retell the story in their own words; 6) Sharpen language skills, both receptive and expressive. You do this by asking learners to actively express their opinions or take turns telling stories; 7) Finding out learners' feelings and emotions such as sadness, anger, fear, disappointment, happiness; 8) Stimulate cognitive development, by stimulating curiosity and critical; 9) Thinking skills, developing language skills, stimulating imagination, fantasy, and creativity; 10) Train learners' concentration skills and increase interest in reading; 11) Teach moral values, stimulate learners' adventurous spirit and hone learners' abilities that they have problem-solving abilities on the problems they face through the stories they hear.

Local songs can be described as songs that originate from a region and usually have the theme of the daily life of the local community. Folk songs become a cultural product as well as a means of recreation that is very close to the community. The "Pecel Jawara Madiun" activity provides flexibility for students to develop their existence. The same applies to tembang macapat. Tembang macapat is langgam and can also be a song in an unusual form. The writing of tembang macapat has rules in each number of lines and the number of syllables or the final rhyme sound of each line commonly called guru gatra, guru lagu, and guru wilangan. Sedyo Santosa (2016) states that in Serat Mardawalagu composed by Ranggawarsita, macapat stands for the phrase maca-pat-lagu which means to sing the fourth tone. In the past, macapat songs were hummed without using any accompaniment and prioritized the meaning contained in the poem. But along with the times, tembang macapat is hummed with gamelan accompaniment.

Manners character education is an educational process that aims to make individual personalities in a much better direction, namely with character education which can later be reflected in ethics, real actions, namely noble behavior. Zuriyah (Deni Ratnasari, Arsana. (2013), good manners are a procedure or rule that is hereditary and develops in a community culture, which is useful in socializing with others, in order to establish a familiar relationship, mutual understanding, respect-respect according to predetermined customs.

Politeness or manners according to Taryati (Suharti, 2014) is a procedure or rule that is hereditary and developed in a community culture, which is useful in dealing with other people, in order to establish a familiar relationship, mutual understanding, respect according to predetermined customs. Suwadji (Suharti, 2014) states that Javanese manners or unggah-ungguh language include two things, namely the behavior or attitude of the speaker and the form of speech, or it can be referred to as patrap and pangucap, both of which cannot be separated.

The "Pecel Jawara Madiun" activity on one occasion asked students to wear local traditional clothes, namely the city of Madiun. The intention of the school is that students can dress politely and know local traditional clothes. Fernanda Rahmadika, Imron, and Benty (2020) stated that the forms of behavior of polite character education for students that have been implemented are: always dress neatly, always greet their friends, participate in routine school habituation activities, always speak well. These results are instilled through: habituation; exemplary; moral nobility, mental maturity, and knowledge; exemplary polite behavior.

Pecel Jawara Madiun as a character cultivation activity is based on local culture in Madiun city. This is in line with Pramana and Trihantoyo (2021) who state that the character of elementary school students can be formed through the implementation of school culture. The school culture in question is a democratic culture, social culture,

and academic culture. These three cultures will produce various kinds of positive characters such as religious, honest, tolerant, disciplined, hard work, creative, democracy, national spirit, independent, high curiosity, fond of reading, achievement, love of peace, love for the country, communicative, social care and environmental care.

Supratiningrum and Agustini (2015) stated that instilling character in students can be done with cultures in schools by implementing various kinds of activities, namely activities that students do repeatedly and consistently every time so that they become routine activities such as coming to class on time, reading books, and others. This activity will encourage students to have a disciplined character and love to read. Then spontaneity activities that students do spontaneously at that time such as doing their own tests, giving praise to friends who get good grades, and others so as to encourage students to have the character of hard work, independence, respect for achievement, and have high curiosity.

The "Pecel Jawara Madiun" activity takes the theme of local wisdom so that students can actively develop their entire existence. The implementation of these activities is in line with holistic learning. Dughi (2023) holistic learning is an educational approach that considers humans as whole individuals physically, emotionally, mentally, socially, and spiritually. Holistic learning recognizes that individuals learn best when they are actively involved in the learning process and when their diverse needs and strengths are taken into account. It emphasizes the importance of experiential learning, critical thinking, creativity, and self-reflection. Rather than focusing solely on academic achievement, holistic learning seeks to foster well-rounded individuals equipped with a range of skills and competencies to navigate and contribute to.

Chhatlani (2023) describes holistic learning as an educational approach that recognizes the interconnectedness of various aspects of learning and aims to integrate them into a cohesive whole. This definition implies that holistic learning has benefits. Chowdhury (2023) explains the benefits of holistic learning as enabling learners to utilize various types of thinking, reasoning, and action; anticipate, create, and negotiate; manage, empower, and facilitate; investigate, model, and analyze.

"Pecel Jawara Madiun" implementation is related to the problems around the learners. Storytelling about the theme of Madiun and nembang macapat are carried out by students. This is supported by Hudson (Andri Afriani, 2018) who states that contextual learning is a learning concept that helps teachers connect subjects with real-world situations and motivate students to make connections between knowledge and its application to their lives as family members, citizens, and workers.

The choice of "Pecel Jawara Madiun" as a character building activity and taking the theme of local wisdom is because the manager understands the advantages of activities whose flow follows contextual learning. The advantages of the contextual teaching and learning method according to Mujahid (Raja Usman, 2017) are that students can better understand what they are learning because learning is related to daily life problems. Meanwhile, the disadvantages of contextual teaching and learning methods are: 1) to run this method requires events and requires a lot of time in its implementation; 2) the teacher is more intensive in guiding because the teacher no longer acts as the center of information, and 3) the teacher's job is to manage the class as a team working together to discover new knowledge and skills for the students.

"Pecel Jawara Madiun" in its activities, students become singers and as storytellers. This activity emphasizes that the P-5 manager has designed it as student-centered learning. Krishnan (Satriaman, Pujani, Sarini, 2018) states that learner-centered learning can help students to develop learning skills such as time management, communication, critical thinking and problem-solving skills. The advantages of learner-centered learning are explained by Rao (Abdullah, 2017) as follows: 1) Learners develop other learning and skills and acquire meaningful knowledge that will help them throughout life; 2) Learners can help build social skills

and self-esteem; 3) Learners get more emotional and cognitive support from their peers; 4) The relationship between rights and responsibilities is learned; 5) Learners find that learning is interesting and fun.

The "Pecel Jawara Madiun" activity involves practitioner singers. This practitioner has been designed by the P-5 manager to provide macapat-based learning. Octariani and Halimah (2017) explain that exploratory learning is a learning that aims to explore ideas, arguments and different ways of students through a number of open questions and commands so that it can lead students to understanding a concept and solving problems. The description above reveals the role of the teacher in the exploratory approach.

CONCLUSION

The implementation of the "Pecel Jawara Madiun" activity in P-5 affects the internal aspects. The influence is in the form of uniting the mindset of students, teachers, principals, school committees and supervisors, through ideas or the meaning of stories into the form of learning. Thus, the internal aspect of P-5 activities is to build the atmosphere of the school environment in supporting school programs. The influence of the external aspect is the development of the school education system in the form of activating the involvement of the learners' families and the community.

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