

Internalization and Actualization of Larap Slambu Cultural Character Values in Elementary School Students

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Abstract

The moral crisis that often occurs in elementary schools can be overcome by strengthening character education. Strengthening character education can be taken from the culture surrounding society, one of which is the larap slambu culture. The aim of this research is to determine the process of internalization and actualization of character values based on the larap slambu culture based on the strategies implemented by classroom teachers of elementary school students. This research uses qualitative ethnographic study methods. The data analysis technique used is analysis, description, and summary of phenomena based on data obtained through interviews and observation. The results of the research show that the cultural character values of Larap Slambu are religious values, democratic values, environmental care values, social care values, and responsibility values. The results of this research provide recommendations that educators and stakeholders need to realize the importance of internalizing and actualizing local cultural character values. This aims to improve student character and encourage the use of local culture as a model for strengthening student character in various regions.

Keywords: *Internalization and actualization, character values, culture*

Abstrak

Krisis moral yang sering terjadi di sekolah dasar dapat diatasi dengan penguatan pendidikan karakter. Penguatan pendidikan karakter dapat diambil dari budaya sekitar masyarakat, salah satunya adalah budaya larap slambu. Tujuan penelitian ini adalah untuk mengetahui proses internalisasi dan aktualisasi nilai-nilai karakter berbasis budaya larap slambu berdasarkan strategi yang diterapkan oleh guru kelas siswa sekolah dasar. Penelitian ini menggunakan metode studi etnografi kualitatif. Teknik analisis data yang digunakan adalah analisis, deskripsi, dan ringkasan fenomena berdasarkan data yang diperoleh melalui wawancara dan observasi. Hasil penelitian menunjukkan bahwa nilai-nilai karakter budaya Larap Slambu adalah nilai keagamaan, nilai demokrasi, nilai peduli lingkungan, nilai kepedulian sosial, dan nilai tanggung jawab. Hasil penelitian ini memberikan rekomendasi yang perlu dilakukan oleh para pendidik dan pemangku kepentingan untuk menyadari pentingnya internalisasi dan aktualisasi nilai-nilai karakter budaya lokal. Hal ini bertujuan untuk meningkatkan karakter siswa dan mendorong pemanfaatan budaya lokal sebagai model penguatan karakter siswa di berbagai daerah.

Kata kunci: *Internalisasi dan aktualisasi, nilai karakter, budaya*

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INTRODUCTION

Education has a major role in human life by directing changes in behavior for the better. Education plays an important role in all aspects of human life (Rizky Amalia & Ulfatun Najicha, 2022). Education is a forum that is expected to develop the potential possessed by individuals, especially students, through its implementation so that it can produce future generations who can face current developments. Many countries have chosen character education as a strategy to shape the character of students (Althof & Berkowitz, 2006). Even if someone has a high level of intellect, bad character can threaten society. Many cases of social behavior that do not follow morals, manners, and ethics are caused by low character. In Indonesia, problems in education include too strong a focus on positive aspects, while affective aspects do not receive adequate attention. Therefore, character education is a need that must be prioritized in schools (Julaeha, 2019).

However, we must be aware that many students lose character by religious and state norms so their behavior becomes deviant. The morality crisis is a fundamental problem, and students' deviant behavior has reached a very worrying level. Therefore, the Ministry of Education has integrated character education into the curriculum (Ministry of National Education, 2010). The implementation of character-based education is expected to be able to form strong and well internalized character in each individual. With the formation of a better character, this character becomes a guide and guide for individuals in their daily behavior. Character education is a process of implementing education that aims to instill and develop noble character values in students. In this way, students will have a noble character that is applied and practiced in their lives, both within the family and community and as citizens (Mughtar & Suryani, 2019). Character education is the process of guiding students so that changes in behavior, changes in attitudes and cultural changes occur, which ultimately will create a civilized community (Zaenal, 2014). However, currently, elementary schools are only trying to instill verbal knowledge, there is no process of internalizing character values into subjects and applying them directly, so this effort will be successful. Educational institutions are no longer a place to transfer knowledge only, but they are also a place to form youth's attitudes, behavior, character, and leadership. Thus, it is justifiable to reflect some basic values and character of Indonesia and cultivate them in all young generations in the form of national character building through education (Rokhman et al., 2014). Internalizing the cultural values of the local community in an area is one of the means that can be used to build a national character. All parties must work together to build national character. Character education includes the development of substances, processes, atmospheres, or environments that inspire, encourage, and make it easier for someone to develop good habits in everyday life (Ramdhani, 2017). The people of Sragen have a variety of interesting regional cultures, one of which is larap slambu. The people of Sragen to this day still preserve the culture of larap slambu from generation to generation. Larap Slambu is a ceremony to purify the slambu/cloth covering the grave of Prince Samudro. The purpose of this ceremony is to purify the slambu of Prince Samudro's grave and replace some of the slambu that need to be replaced (Setiawati & Priyanto, 2016). The noble values of the larap slambu culture have been passed down from generation to generation and preserved to this day because they are considered to have great benefits and good values that are

important in living life together in society. Based on existing phenomena, it is very important to conduct research that aims to understand how the internalization and actualization of character values are rooted in local culture, namely the larap slambu culture in the Sragen community in elementary schools. This research aims to analyze how education seeks to internalize values. larap slambu culture in learning so that the character contained in the larap slambu culture is firmly embedded in students so that students have good personalities and good behavior.

Education has a big role in human life by directing changes in behavior in a better direction. Education plays an important role in all aspects of human life. Education is a forum that is expected to develop the potential possessed by individuals, especially students, through its implementation so that it can produce the next generation who can face current developments. Many countries choose character education as a strategy to shape student character (Althof & Berkowitz, 2006). Even if someone has a high intellectual level, bad character can threaten society. Many cases of social behavior that are not by morals, manners, and ethics are caused by low character. In Indonesia, problems in education include too much focus on positive aspects, while affective aspects do not receive adequate attention. Therefore, character education is a need that must be prioritized in schools (Permatasari & Hakam, 2018). However, we must realize that many students have lost their character according to religious and state norms, so their behavior becomes deviant. The morality crisis is a fundamental problem and student deviant behavior has reached a very worrying level (Hasibuan et al., 2018). Therefore, the Ministry of National Education has integrated character education into the curriculum (Ministry of National Education, 2010).

The implementation of character-based education is expected to be able to form strong and well-internalized character in each individual. By forming better character, that character becomes a guide and guidance for individuals in their daily behavior. As stated by Rosad (2019), character education is a process of providing education that aims to instill and develop noble moral values in students. In this way, students will have noble morals that are applied and practiced in their lives, both in their families, communities and as citizens. Character education includes all actions taken by teachers to shape and develop students' characters. In practice, through character education, teachers aim to instill positive habits so that students can differentiate between right and wrong behavior, and get used to behaving well. However, implementing character education in schools will not be successful if it is only limited to cultivating verbal knowledge, but if teachers actively internalize character values into subjects and apply them directly, then this effort will be successful. Therefore, character education in schools can be carried out by teachers by internalizing character values into learning activities carried out with students. Internalizing the cultural values of local communities in an area is one way that can be used to build national character. All parties must work together to build national character.

In general, there have been many previous studies related to character values rooted in local culture in the school environment, but each study has its characteristics that differentiate one study from another. Several previous studies regarding culture-based character values in schools have similarities with this research, including research conducted by Sudarsih (2019) on the Importance of Instilling Local Cultural Values in Families in the Global Era. The similarity with this research is that they both

examine cultural values, while the difference is that Sudarsih's research only examines local culture in the family, namely Javanese culture. Other research, namely research conducted by (Priyatna, 2017), in his research, concluded that the character formed through the process of internalizing values includes several aspects, such as religious, honest, tolerant, disciplined, hardworking, independent, democratic, friendly/communicative, peace-loving, environmental care, social care, and responsibility. Even though this research and other studies that have been mentioned have similarities in terms of culture, some differences create research gaps between this research and the studies that have been mentioned previously. The focus of this research is mainly on the internalization and actualization of character values rooted in local culture in schools.

There are many previous studies related to character values rooted in local culture in the school environment, but each study has its characteristics that differentiate one study from another. Several previous studies regarding culture-based character values in schools have similarities with this research, including research conducted by Sudarsih (2019) regarding the Importance of Instilling Local Cultural Values in Families in the Global Era. The similarity with this research is that both examine cultural values, while the difference is that Sudarsi's research only examines local culture in the family, namely Javanese culture. Other research, namely research conducted by Irsan (2023), in his research concluded that character formed through the process of internalizing values includes several aspects, such as religious, honest, tolerant, disciplined, hard-working, independent, democratic, friendly/communicative, peace-loving, caring. environment, social care, and responsibility. Although this study and other studies that have been mentioned have similarities in terms of culture, some differences create research gaps between this study and the previous studies mentioned. Endraswati's research (2019) Community Views on the Larap Slambu Prince Samodra Tradition in Mount Kemukus, Pendem Village, Sumberlawang District, Sragen Regency, concluded that there were positive and negative perceptions of the larap slambu culture. There has been no research on the internalization of larap slambu culture to instill character education primarily in the elementary school environment. Based on the explanation above, the researcher aims to explain how the character values that exist in the larap slambu culture and their internalization and actualization in elementary school students strengthen character education.

METHOD

This research uses qualitative research and descriptive research design which describes in detail and depth the internalization of culture-based character education in Sragen society through formal education. This form of research is basic case study research using ethnography. This research focuses on examining various aspects of society and culture, involving the examination of humans in complex interpersonal, social, and cultural situations. This research was conducted at SD N Gilirejo 3 with research subjects being principals, teachers, students, and community leaders. This research was conducted on July 19, 2023. The data collection technique in this research was by using observation, interviews, and documentation. The data analysis technique applied in this research involves the process of analysis, description, and

summary of events or phenomena based on data obtained from interviews and direct observations in the field.

RESULTS AND DISCUSSION

The results of the research show that the character values rooted in the larap slambu culture in the Sragen community are still well maintained by the community and are actualized in schools, especially in the context of the learning process. Kartini (2020) describes character values as the foundation of individual behavior which is reflected in the values that are seen as part of people's lives. character and moral education to be offered as a separate subject for pre-primary and primary school children and parents and teachers need to work in collaboration to teach character and moral education to children (Birhan et al., 2021). Larap Slambu is a culture of the Sragen people, namely changing the cloth covering the tomb of Prince Samudro on Mount Kemukus, Sumberlawang Regency, Sragen which is held every 1 Muharram or after one Syuro.

Some people accept that the Larap Slambu ceremony has a philosophical meaning as a medium for cleansing oneself. In agreement with Wiratsasongko (2008), Larap Slambu can be a ceremony for washing the slambu or cloth covering the tomb, the reason for this ceremony is to decontaminate the tomb and replace several images that need to be replaced as well as remember and respect the ancestors. The ceremony process begins with the caretaker removing the mosquito net by the caretaker and then taking it to the nest creek to be washed. This ceremony is accompanied by bodyguards dressed in soldier-style costumes. Meanwhile, as many as seven water reservoirs have been prepared for rinsing the grave of the Prince of Samudro, the water comes from several springs and old springs. This ceremony is used as a place to seek blessings or good luck, so it is not surprising that some pilgrims who come to the tomb of Prince Samudro are willing to jostle to get the remaining water which is used to wash the blanket covering the tomb of Prince Samudra.

From the results of observations and interviews in the field during the larap slambu ceremony, many of the character values contained in the larap slambu culture include religious values, democratic values, environmental care values, social care values, and responsibility values.



Figure 1. Larap Slambu Cultural Processio

Local culture can be a guide for reconstructing character education models in schools. Internalizing character values rooted in local culture in learning will have an impact on the application of character values in the school and community environment. This is part of efforts to achieve educational goals that involve good knowledge, morality, and skills. The application of Character Education which is rooted in local cultural wisdom in the learning process through internalizing character values based on local cultural wisdom can be started by a teacher with the initial step of preparing a Learning Implementation Plan (RPP) which takes into account aspects of local wisdom. According to Aminah et al. (2022), in the educational context, teachers have a central role as the main bearers who determine the quality of learning implementation in the classroom, which will ultimately influence the overall quality of education

Tabel 1. Process of Internalizing The Cultural Character Values of Larap Sumbu in Learning

No	Character values in larap sumbu culture	Learning Activities
1	Religious values	The process of internalizing religious character values can be carried out from the beginning to the end of the learning session. At the beginning of learning, this begins with actions such as greetings by the teacher, praying together before starting the lesson, as well as memorizing Asmaul Husna and short letters from the Koran. When the lesson material is in progress, the teacher includes related religious character values if they are related to the material being taught. Apart from that, while learning, teachers also emphasize religious character, such as inviting students to be honest when working on questions and reminding them that they are always being watched by Allah. At the end of the lesson, the activity closed with a group prayer and expression of gratitude, followed by a farewell to the teacher and greetings.
2	Democratic values	Democratic values in the learning process are reflected in the method chosen by the teacher in teaching and learning activities, namely class discussions. Students are divided into discussion groups to complete assignments given by the teacher. From the results of the discussion, each student prepared to make a presentation. By using this learning method, students show active involvement, participation, cooperation in groups, and confidence in expressing their

3	The value of caring for the environment	opinions. Teachers use learning methods outside the classroom by using the school environment as a learning resource. In the teacher's learning process too provide exemplary strategies for students to care about the environment and love the environment.
4	The value of social care	The teacher incorporates the value of social care into learning by focusing on cooperation between students. In this activity, students care about each other and help each other to complete tasks together. Apart from that, it provides an example of learning to be kind to others and full of caring and utilizes stories or narratives as role models that illustrate the value of social care to foster human values.
5	Value of responsibility	In learning activities, students are encouraged to be responsible for the work they do. Instilling the value of responsibility is also manifested in collaborative activities or working together in groups to complete tasks given by the teacher. In group dynamics, each member has a role in completing the group's tasks. All group members are responsible for carrying out their roles in order to achieve group goals well.

Character education is essential in the school environment. This is not only about building students' moral and character aspects but also developing their ability to behave well. School is not only a place to convey knowledge but also an institution that focuses on forming character values. Schools have a responsibility not only to create smart and accomplished students but also to instill good character values. Students who have good character will find it easier to instill character education (Zlatković & Mišića, 2012). One of the programs implemented in schools to instill culture-based character values is school literacy. School literacy activities aim to foster a culture of literacy in the school environment, involving not only students but also the entire school ecosystem. The implementation of culture-based character education through literacy presents a routine where teachers and students can use literacy resources that highlight local wisdom and various Indonesian cultures. This allows students to recognize, understand, and make these noble values part of their daily behavior (Oktavianti et al., 2017). According to the researcher's observations, the implementation of school literacy shows very good quality. The researcher saw that there were several reading corners provided by the school.

Extracurricular activity programs are used by schools as a means to instill character values in students and are considered more than just complementary activities. Schools see extracurriculars as an effective forum for strengthening character values for students. Extracurricular activities are planned to be integrated into

the educational curriculum in schools, enabling the development of diverse talents, interests and potential in students (Aisara & Widodo, 2020). Therefore, it is important for schools to provide extracurricular coaches who are competent and appropriate to their field. Based on researchers' observations, the implementation of extracurricular activities at school is considered very good, students are actively involved in these activities.

The implementation of rules and regulations in schools is a program that is enforced clearly and consistently. By implementing strict rules, students' character and attitudes can be formed well. A reward and punishment system is implemented to encourage students to obey school rules. Researchers' observations show that the implementation of school rules is considered very good, students attend on time and focus on learning activities without any visible disturbances (Mahardika, 2017).

Furthermore, habituation programs in schools are crucial in instilling character values in students. The habit of carrying out tasks independently can form an independent character in students. Collaboration between students also requires planned practice and habituation (Kusumawardani, et al., 2021). For example, giving group assignments with role rotation, such as being a group leader, as an exercise in responsibility and collaboration. Researchers' observations show that the implementation of student habituation in the school environment is considered good. These school activity programs aim to familiarize students with a love of the country and shape the character of all school members. This is done through a series of activities such as cultural performances, language month activities, and character building programs.

CONCLUSION

Based on the research results, it was concluded that the character values that exist in the larap slambu culture are religious, religious values, democratic values, environmental care values, social care values, and responsibility values. The internalization and actualization process that can be carried out in the school environment is through various programs such as including the cultural value of larap slambu in the learning implementation plan, school literacy, extracurricular activities, establishing rules, and habituation programs.

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