

PROCEEDING

THE 3rd SUMMIT MEETING ON EDUCATION
INTERNATIONAL SEMINAR

Values – Based Learning for Wonderful Children

Yogyakarta, November 22nd 2016

ISBN 978-602-74934-3-8

Teacher Education “Madrasah Ibtidaiyah”

Faculty of Tarbiya and Teacher Training
State Islamic University Sunan Kalijaga
Yogyakarta

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Editors:
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Layout : Abdul Ghofar
Sampul : Yazdan

Cetakan I, Nopember 2016

Kerjasama:

Penerbit Literasi Media

Karanganyar-Klodangan 004/027 Sendangtirto Berbah Sleman
D.I. Yogyakarta 55573
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Dengan

Prodi PGMI
Fakultas Ilmu Tarbiyah dan Keguruan
Universitas Islam Negeri (UIN) Sunan Kalijaga
Yogyakarta

Perpustakaan Nasional: Katalog Dalam Terbitan (KDT)

Diane G. Tillman... [et al], Values-Based Learning for Wonderful Children, Editor. Istiningsih... [et al.] -
Cetakan 1- Yogyakarta; Literasi Media & Prodi PGMI UIN Suka, 2016.

viii + 232 hlm, 29 x 21

ISBN: 978-602-74934-3-8

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**PREFACE: PROCEEDING THE 3rd SUMMIT MEETING ON EDUCATION
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“Values – Based Learning for Wonderful Children”**

Alhamdulillahirabbil'alamin. Wabibinasta'in 'alaumuridunnyawaddin. Wash-sholawatuwassalamu'al aasrofilanbiya'Inalmursalin. Wa'alaalibiwaashabihajmain. Ammaba'du. Praise be to Allah, prayers and greetings may always devoted to the Prophet Muhammad, and his Companions and those who continue to follow his Sunnah.

This international seminar was held on the basis of the need for the sake of change, innovations are constantly learning to the attention of academics and practitioners. In this case teacher education “madrasah ibtidaiyah” will make every effort to continue to develop activities that support quality improvement, both for professors, students, and even for alumni of primary education itself, as well as the public in general as users of the alumni in primary Faculty Tarbiyah and Teaching Training, UIN Sunan Kali jaga

The quality improvement of which is done in the form of implementation of the ‘international seminar’. The international seminar will set the theme of **The 3rd Summit Meeting on Education 2016**. The activities organized include the activities of the International Seminar on the theme **Values – Based Learning for Wonderful Children**.

The speaker of this event from various countries, namely:

1. Diane Tillman from USA
2. Christopher Drake, Association for Living Values Education International from Tiongkok
3. Taka Nurdiana Gani from Indonesia
4. Ahmad Arifi from Indonesia

So that we can convey the essence of the organization associated with the The 3rd Summit Meeting on Education. We thank you very much for your participation and support from various parties that we can not mention one by one. Without the help and participation of colleagues of all these activities can not be carried out well. Hopefully this activity can increase the contribution to the repertoire of science, especially in basic education and bring benefits to the participants and readers.

Yogyakarta, November, 22nd 2016

International Seminar Committee

PREFACE

All praise be to Allah SWT, for His bless and mercy, so that we as editorial team can complete this international seminar proceedings. The International Seminar that held by Department of Education for Madrasah Ibtidaiyah Teachers (Prodi Pendidikan Guru Madrasah Ibtidaiyah/PGMI) Faculty of Tarbiya and Teaching Training, State Islamic University Sunan Kalijaga Yogyakarta is held annually as a part of 3rd Summit Meeting on Education with the theme: “Values-Based Learning for Wonderful Children”.

This Proceedings deliver main papers from seminar speakers, i.e.: Diane Tillman, Christopher Drake, and Taka Nurdiana Gani, Ahmad Arifi; and also supporting papers that consist of eleven papers related to the implementation of values education in general; and ten papers related to the implementation of values education for children.

We very appreciate for the participation from researchers and writers for their papers that submitted to this proceeding, especially to writers from: The Islamic State Institute Imam Bonjol Padang, The State Islamic University Raden Fatah Palembang, The State Islamic University Syarif Hidayatullah Jakarta, The State Islamic University Sunan Kalijaga Yogyakarta, Majalengka University, The STAIN Pamekasan, Jabal Ghafur University Salatiga, the State Institute for Islamic Studies Ma’arif NU Metro, Muhammadiyah University Yogyakarta, IAI Ibrahimiyah Genteng Banyuwangi, The State Islamic Institue Syekh Nurjati Cirebon, Muhammadiyah University Magelang, and Sriwijaya University Palembang.

We have tried to compile these proceedings as well as possible. For the sake of improvement in the future, we expect criticisms and suggestions. Hopefully, these proceedings can be beneficial for knowledge development and can contribute to the advancement of education in Indonesia.

Yogyakarta, November, 22nd, 2016

Editorial Team

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IMPLEMENTATION OF ART LOCAL CULTURE AS EFFORTS TO ESTABLISH THE POSITIVE CHARACTER OF CHILDREN IN MI PGM CIREBON

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Abstract

Character education is one of the national education goals. National Education Act of 2003 which states that one among the national education goals is to develop the potential of learners to have the intelligence, personality, and noble character. To shape the character, elements that are very close and easy to digest is though art and culture. Therefore, art and culture become an important component in building character. While the characters are the values of human behavior *universal* that includes all human activities, both in order to relate with God, with himself, with fellow humans, and the environment, which manifested in the thoughts, attitudes, feelings, words, and actions based norms religious norms, laws, manners, culture.

This study aimed to obtain data on the implementation of arts and culture in schools, to know the implementation of local cultural arts as efforts to establish the positive character of the child, and know what the constraints faced by educational institutions in the implementation of local cultural arts as efforts to establish the positive character of children.

This research uses qualitative research methods with a focus on the Local Cultural Arts and Character Building Efforts Positively Kids. Data collection techniques using observation, interviews, and documentation. As for the primary data source is an art teacher and students, and secondary data sources classroom teachers, parents and peers MI PGM students in Cirebon. To test the validity using triangulation.

Results from this study is the implementation of Arts and Culture of Local Efforts Character Building Positive Children in MI PGM Cirebon, done in simple ways that can be done in other schools is one of them by introducing the students sports and traditional games and hold extracurricular related art and culture of Cirebon. As for the inhibiting factor is the lack of infrastructure in schools and the lack of teachers who are experts in the field of arts and culture, so that in practice be less than optimal. Local cultural arts are also shown to shape the character. By studying the art and culture of the local children motivated, more creative, self-confident and spirited leadership.

Keywords: *Local Cultural Art, Character Building Positive Children's*

A. Introduction

Culture is defined as the whole system of thinking, values, morals, norms and beliefs that generated human. Systems thinking, values, morals, norms and beliefs that are the result of human

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interaction with each other and their environment.²

The use of the cultural approach to solving the problems of humanity have been done since the days Aristoteles. In this context, the cultural approach considered relevant to be used and the expected increase in the quality of education. In essence, education is a cultural process. Djohar (1999) education as a cultural process aimed at preparing communities to enter the life of his time. Learners socialized with cultural values that apply in the order of his time.

Enforcement Unit Level Curriculum (KTSP) brings many changes and consequences, among others, changes in the learning system in the field of arts and culture. In implementing the curriculum many schools implementing learning subject areas of art and culture as a field of self-development. The subjects included the field of self-development, among others, English, ICT, and others.³

In UU No. 20 of 2003 on Indonesia National Education System, contained the statement:

“The national education serves to develop the ability and character development and civilization of the nation’s dignity in the context of the intellectual life of the nation, aimed at the development potential peserta learners in order to become a man of faith and fear of God Almighty, beakhlak noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible “.

From the above statement there is a sense that in the education process should result in the formation of character and civilization. The formation of character is not just to teach right or wrong, but trying to instill good habits, which can cause learners to understand which one is good and which one, is able to live the values and be able to practice it.

To shape the character, elements that are very close and easy to digest is though art and culture. Therefore, art and culture become an important component in building character, as well as to plant a love of art and culture that has, also love of the art also foster personal soft callous, sensitivity, high sense of empathy towards others and the environment. Arts education can cultivate emotional intelligence of a child, because in art education process all forms of physical activity and the activity of taste beauty, reflected in the activities of expression, to explore, to be creative, and berapresiasi through language, visual, sound, movement and role.⁴

In line with the above ideas, local cultural arts can help to build positive character traits in children and expected the local cultural arts subjects can accommodate the needs of the community and can also capture the anxiety arising from the impact of global market openness which will form the future generations to reach gold. Apart from that, this study also examines the needs of stakeholders but only a few parties, the next one is that this study will be conducted through the *need Assessment* of stakeholders by involving higher numbers, so that later researchers obtain the formulation of what they need, and of course can meet the needs of teachers and learners themselves, so there is an increased formation of *soft skills* and positive character of the child.

The results of the observations that have been made previously, there are problems that occur in MI PGM on the formation of character through local cultural arts. The first problem,

2 Said Hamid. *Pengembangan Pendidikan Budaya dan Karakter Bangsa*. Jakarta: Kementrian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum, 2010.

3 Kun Setyaning Astuti, Hadjar Pamadhi & Yuli Sectio Rini. *Pengembangan Model evaluasi Pembelajaran Seni Budaya SMP*. Jurnal Kependidikan Lembaga Penelitian Universitas Negeri Yogyakarta Vol. 40 No. 1, 2010.

4 Anna Marrie Wattie, dkk. *Pembentukan Karakter Berbasis Pendidikan Seni Budaya Tingkat Sekolah Dasar di Kota Malang, Jawa Timur*. Yogyakarta: Balai Pelestarian Seni Budaya, 2012

the lack of human resources (teachers) who are experts in the field of the arts, especially dance Cirebon area; second, the use of a gadget which too often become slow motor development of children; third, reduced the child to a neighbor emapti caused not follow art; fourth, less supportive infrastructure; Fifth, the grouping among students. From previous experience, learn the art and culture can help children become more active, independent, creative, and have a high confidence, also can reduce the use of a gadget in children from an early age.

Based on the above, this study was designed to find out about the “How The Implementation of Local Cultural Art Character Building Efforts Positively Kids in MI PGM Cirebon “. This study was conducted to determine the needs of teachers and students from the local art and culture in shaping positive character on the learners themselves.

B. Discussion

According to Ki Hajar Dewantara understanding of art is the result of beauty so that it can move people melihatnya a wonderful feeling. Therefore, human actions can influence and induce a feeling beautiful is art.⁵ In accordance with the understanding of art above, the authors conclude understanding of art in general is everything made by man and having an element of beauty that can evoke feelings of others.

In general, culture is derived from the word ‘buddhayah’ (Sansekerta) is the plural form the word *of’buddhi’* means sense. In the language of the West is called ‘*culture*’, from the word “*Colere*” (Latin) means the process, working. In the second term, both Sanskrit and Latin terkadung sense of power and strength to move, so secaraluas culture can be defined as all forms of human activity generated through their creativity.⁶

According Sartono Kartodirdjo, art and culture is a coherent system for arts and culture can run effective communication, among others through a single part can show the whole. Harry Sulastianto, a cultural arts skills to express ideas and thoughts aesthetics, including realizing the capabilities and imagination will view objects, atmosphere, or works capable of inflicting a wonderful sense so as to create a more advanced civilization.

From the definition of art and culture in the above, can the authors conclude arts and culture is everything created by humans about how life evolved simultaneously on a group that has elements of beauty from generation to generation.

Cirebon people believe that the arts and culture that they preserve belonged to the trustee. Several prominent guardian creating works of art that can still be enjoyed by the public. For example Sunan Giri create songs that contain lyric dolanan Islam as Ilir-ilir, moldy, Cublak-Cublak Suweng and junjang. Sunan Gunung Jati was instrumental in introducing art and culture in the community Cirebon. At the time of Sunan Gunung Jati berdakwa broadcast the Islamic religion uses the arts.

The cultural traditions of Cirebon in various art performances both laden with praise students like macapat, Selawatan, sekatenan, genjring, rudat, Gembyung, ledges and genjring dog-dog, as well as performances are loaded with cultural traditions of Javanese Javanese puppet like purwa Cirebon, Cirebon mask puppets, puppet chess, sampyong, barong kepet (berokan), lumping horse, sitren, lais, and theatricals Cirebon (Masres), Tarling, and campursari Tarling dangdut. While

5 Nyoman Khunta Ratna. *Peranan Karya Sastra, Seni, dan Budaya Dalam Pendidikan Karakter*. Yogyakarta: Pustaka Pelajar, 2014

6 Koentjaraningrat. *Pengantar Ilmu Antropologi*. Jakarta: PT Rineka Cipta, 2015.

in Cirebon Sundanese people liked the show *kliningan* (gamelan), *purwa* Sundanese puppet show, drum arts, *calung*, *reog Sunda*, *Sunda skits*, *gondang* and *Longser*. Although derived from the grip Cirebonan the musical and puppetry, songs *gending* in various performing arts have a distinctive rhythm *cengkok* Sundanese clearly distinguishable style puppetry and Javanese *gending Cirebonan*.⁷

In addition puppets, gamelan, skits, *sintren*, *Selawatan* and *genjring*, Cirebon also famous for some of the dances, the Cirebon mask for example. Mask dance is a show that is loaded with Islamic Sufism philosophy of life. These types of dance supposedly created by Ki Danalaya, a disciple of Sunan Kalijaga, who then passed it to the figures Cirebon artists. At the present time there are two twisted (style) in the staging of dance masks, namely *cengkok Arjawinangun* (*Slangit*), and *cengkok Losari* (*Astanalanggar*).

Cirebon mask dance consists of five types of dance performances also called *Panca Mask Wanda*, namely *Panji mask*, *mask Samba*, *Rumyang mask*, *mask Patih* (*Tumenggung*), and *mask Klana* (*Ravana*).⁸

According to Simon Philips in the book *Reflections of National Character* (2008: 235), the character is a collection of values that lead to a system, which underlies the thinking, attitudes, and behavior displayed. Meanwhile Koesoema A (2007: 80) states that the same character with personality. Personality is considered as “traits or characteristics or style or characteristic of a person who comes from formations received from the environment, such as family in a small maa and also innate from birth.” Prof. Suyanto, Ph.D. stated that the character is a way of thinking and behaving well within the scope of the family, community, nation and state. Individuals who have good character is an individual who can make decisions and be ready to account for every result of the decisions he has made. Imam Ghozali assume that the characters closer to the character, the spontaneity of man in the act, or acts that have been fused in man so that when it appears no need to think again. Thus, the character of the nation as a condition of character which is the nation’s identity.⁹

Of the few opinions on the above it can be concluded that the character associated with moral connotation *kekuatann* positive and not neutral. So the character is a person who has a positive moral qualities.

So the character of students is a good quality or nature according to the norms of religion, *Pancasila*, culture, and national education goals to continuous and eternal identity that can be used as an individual, as a result of the learning experience of students.

Character formation is believed to be necessary and important to be done by the school. The purpose of character education is basically to encourage the birth of children is good (perfect man). Growth and development of good character will encourage learners to grow the capacity and commitment to do things the best and do everything right and have a purpose in life.

Character is developed through the stages of knowledge (*knowing*), implementation (*acting*), and custom (*habit*). Characters also covers all of the emotions and habits themselves. Thus the necessary three components of good character (*components of good character*) that is *moral knowing*

7 Mohammed Sugianto Prawiredja. *Cirebon (Falsafah, Tradisi dan Adat Budaya)*. Jakarta: PNRI (Perum Percetakan Negara RI), 2005.

8 Zaenal Masduqi & Firliana Tiya Deviani. *Cirebon dalam Sketsa Ekonomi dan Tradisi*. Cirebon: Nurjati Press, 2015.

9 Mansur Muslich. *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara, 2014.

(knowledge of morality), *moral feeling* or feelings (emotional reinforcement) about moral, and *moral action* or moral act. This is necessary so that learners and or other school members are involved in the education system as well as to understand, feel, and practice (doing) good values (moral).

There are six essential pillars of human characters that can be used to measure and assess the character / behavior, namely: *respect* (reverence), *responsibility*, *citizenship-civic duty* (awareness of citizenship), *fairness*, *caring* (willingness to share) and trust.¹⁰

Positive character formation of children can also be carried out with exemplary teachers and parents. In the theory of diffusion of innovation, the role of *opinion leaders* (opinion leaders) holds a central position in a particular group of people (Roger, 2004). Educators as an *opinion leader* in environmental education institutions also have a central position in shaping the character or personality of the learner. Modeling within an educator effect on the surrounding environment and can give color to a sizable community in the neighborhood. Therefore in shaping positive character also required a good role model in children.¹¹

C. Research Methods

The method used in this research is the method “Qualitative”. The qualitative research is a research process that produces descriptive data in the form of words written or spoken of people and observed behavior.

According Moleong (2013: 5) Qualitative research is research that utilizes open interviews to examine and understand the attitudes, views, feelings, and behavior of individuals or groups. Qualitative research is research that produces analytical procedures that do not use statistical analysis procedures or other means of quantification. The qualitative research was based on an effort to build their views are examined in detail, formed by the words, holistic overview and complicated.¹²

This research method is basically a scientific way to get data with a specific purpose and usefulness. This study aims to prove the existence of a positive character formation of the students who take extra local cultural arts in MI PGM Cirebon.

The steps in this study, the authors do as follows:

1. Observations

Observations conducted by researchers is to explore the subject and object of study in order to obtain information related to the research problem. Observation is conducted by researchers by means of observation and recording systemically to the symptoms seen in the research object in the scene or event occurred, so that the *observer* is one location along one location along the object being investigated

2. Interviews

In-depth interviews is the same as other interviews, only the role of interviewer, purpose of the interview, the informant's role, and how to conduct interviews with different interviews in general. Something very different from the other interview method is that the in-depth interviews conducted many times and takes a long time informants in the study site, where the

10 Pupuh Fathurrohman, AA Suryana & Feni Fatriani. *Pengembangan Pendidikan Karakter*. Bandung: PT Refika Aditama, 2013.

11 Muhammad Yaumi. *Pendidikan Karakter (Landasan, Pilar & Implementasi)*. Jakarta: Prenadamedia Grup, 2014.

12 Lexy J Moleong. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya, 2013.

conditions it has never happened in the interview in general.¹³

3. Documentation

Documentation method is just one method of data collection used in social research methodology. In essence the documentation method is a method used to explore the historical data. Although this study are widely used in the study of history, but other social sciences seriously using the method of documentation as methods of data collection. Therefore a large number of social facts and data stored in the material form of documentation. Most of the data provided is shaped letters, diaries, souvenirs, reports, and so on. The main properties of this data is infinite in space and time so as to give an opportunity for researchers to know the things that have occurred in past time. The data set is called a form of writing documents in a broad sense, including monuments, artifacts, photographs, recordings, and so on.¹⁴

Given in this study used a qualitative approach, the analysis of data starting from the field by using descriptive analytic method that is compiled by describing, interpreting the data and analyze all the things that form the focus of this research.¹⁵

In the data collection techniques, triangulation is defined as data collection techniques that are combining of various data collection techniques and data sources that already exist. When researchers collecting data by triangulation, the actual researchers collected data as well as test the credibility of the data, ie checking the credibility of the data with a variety of data collection techniques and a variety of sources.¹⁶

In this case, the researchers conducted observations of the students who take the extracurricular arts and culture in MI PGM. Researchers also conducted in-depth interviews to several sources familiar with the child's development, including art teachers, parents, classroom teacher, and peers.

D. Results & Findings

This study was conducted in MI PGM Cirebon that at Jl. Pilang Kingdom (Complex Masjid Adh Dzika MAN 3) Ex. Sukapura district. Kejaksan Cirebon. The school began operating in 2011. MI PGM Cirebon supported by 13 faculty members, two administrators, and one caretaker. Almost all the existing teaching staff have the appropriate educational background and experience in teaching.

1. Implementation of the Local Cultural Art in MI PGM Cirebon

Implementation of local cultural arts does not necessarily show up just like that, but there are processes and steps, so that the school or madrasah can implement it properly. Such steps starting from collecting various types of local cultural arts then choose the arts and culture in accordance with the conditions of the school are also students, analyze the internal and external conditions such as school students, funding, school programs, the environment and the school committee, and taking into account the infrastructure facilities.

Based on research conducted by the author interview and observation techniques, found some of the responses regarding the implementation of local cultural arts in MI PGM.

13 Burhan Bungin. *Penelitian Kualitatif*. Jakarta: Kencana Prenada Media Group, 2012.

14 *Ibid.*, 13

15 Noeng Muhadjir. *Metode Penelitian Kualitatif*, Yogyakarta: Rake Sarasin, 1998.

16 *Ibid.*, 13

According to NR (respondents) schools have been trying to implement a local cultural arts in any activities at school.

Based on interviews and observations can be concluded that the madrasa and the entire teaching staff has been trying to implement a local cultural arts at the school, although not to the maximum extent possible.

2. Implementation of Local Cultural Arts Character Building Efforts Positively Kids in MI PGM Cirebon

Character education is one of the national education goals. In UU Sisdiknas No. 20 of 2003. Education also has a very important role in preparing human resources character and quality. Character education can be defined as the value of education, character education, moral education, character education that aims to develop students' skills, can choose good or bad thing, and realize the good in everyday life.

Character education not only makes a child has a noble character, but also can improve academic quality. The relationship between the success of character education with academic success can foster school suasana pleasant and conducive teaching and learning process.

Local cultural arts in shaping positive character in children have an important role. Because of local art and culture into one part of the totality of life to explore the ancestral values that will never run out.

Efforts to build the student's character-based local cultural arts from an early age through education is considered as one step right. Schools are formal institutions that become the basic foundation of education. Education in schools is part of a national education system that has a very important role in improving the quality of human resources. Through education in schools is expected to generate human resources in Indonesia are high quality. If you look at the national education goals, then for making quality human is not confined to cognitive level, but also on affective and psikomotornya. In practice, local content subjects regarded as second-class lessons and only regarded as complementary. Schools applying sebaatas only a formality to meet the demands of the existing curriculum. Even the results of the exposure of one of the teachers in primary school language teaching Cirebon (research area) will be eliminated and the student will learn the language. These conditions indicate the application of local content in school teaching is still not fixed.

Based on observations by the author on one of his students in MI PGM Cirebon who attended additional courses of dance in one of the art galleries in the city of Cirebon, authors get results relevant enough to the title of this study. Students look more active, creative, have high confidence, dare, love to hang out and have a good leadership. Shiva who learned the art of local culture is also more skilled in speech and have a good enough command of the language for his age.

After conducting interviews, the authors also conducted a study of the documentation of the value of her subject shows that FR is the son of a brave, confident, sociable, spirited leader, self-contained, and also has a good achievement. From these results, the authors can see the formation of a positive character of learning the art of local culture. Local cultural arts also have an important role in any development of the generation of the Indonesian nation.

The implementation of local cultural arts as a positive character-building efforts of children in MI PGM Cirebon is based on extracurricular activities and direct observation of the implementation of the activities.

MI PGM arts and culture in the city of Cirebon is an extracurricular that gives students the opportunity to be involved in a wide range of experience of creation and also a rewarding experience for student life. In extracurricular local cultural arts, students interact with their friends, cooperation between teams, and trying to stay focused in practice. Students are also able to appreciate the results of his training in front of friends the other team. The purpose of studying the local culture of art is to increase the sensitivity of students, improve students' ability to appreciate and express a beauty.

In appreciation activities and artistic creations of local culture there is the value of expression as a form of expression that has meaning. Value expression in a work of art is the result of creativity though, feeling and intention. With these students can penetrate aesthetic values (beauty) which serves to train the proper sense, emotional intelligence, intellectual, and develop imagination.

MI PGM in learning in Cirebon there are aspects of the cultivation of a positive character to students is through the establishment of a team qosidah. In the event there is a planting of the following characteristics:

a. Caring and empathy

These characters can be developed through ekstrakurikuler qosidah to familiarize students to be able to appreciate the ideas and the work of others. Kids accustomed to express the results of his training, teachers provide guidance and do not forget mengapresiasikannya with praise as the process of strengthening behavior.

b. Cooperation and helpfulness

These characters can be familiarized on teamwork in the form of helping each other to produce satisfactory results.

c. Independent, confident, and responsibilities of

The three characters can be socialized if teachers give full credence to the child to realize his ideas and results in the form of chant blessings rhythm. Teachers do not need to get too many instructions, but rather to facilitate the needs of students. Students will be used to account for the results of the exercises and activities thereafter.

d. Brave and honest

Attitude starts from the brave dare, dare to speak, to dare to singing and prayers. Courage must be accompanied by honesty because it will train students to put themselves as individuals who are positive character.

e. Accuracy

Conscientious attitude can be inculcated in the students while finding accuracy of tone, tempo and rhythm shalawat. Teachers can become familiar with them by giving different responsibilities, for example, is responsible for singing, tambourines 1, 2, 3 and others.

f. Patience

Patience is the character which is needed when students beratih qosidah. In this activity students should equate rhythm beats a tambourine into the appropriate tone. The process requires students to be patient in doing so tone it produces in accordance with what is imagined.

Character formation can be formed by indicators of students to know when he should hit the tambourine in his hand. Students tend to imitate the things she saw and heard. Therefore, in carrying out this activity required the active participation of teachers and parents in the home to always accompany their children to embody the character and morals of good behavior that have been submitted.

3. Supporting and Inhibiting Factors in Implementing the Local Cultural Art in MI PGM

Problem in learning is quite crucial in education. Problems in education will lead to disruption of the learning process, so that the learning process is not optimal. Therefore, the factors supporting the learning must be optimized way possible, so that the learning process students become more active and the results become more optimal.

Based on the observations made by researchers of the extracurricular activities in MI PGM qosidah Cirebon, find their difficulties in implementation of these activities. This opinion has also been expressed by Sugihartono, said there are two factors that affect learning, namely internal factors and external factors.

a. Internal Factors

1) Physical

Education In physical factors greatly influence the effectiveness of student learning. During the learning process, the role of physical activity greatly affect students students, especially the five senses. If the senses are functioning properly, then the student activity becomes easier.

Based on observations made by researchers to the students of MI PGM Cirebon found results that students MI PGM Cirebon city has a good physical condition and healthy. This condition is very helpful and supportive in learning activities and extracurricular MI PGM Cirebon.

2) Psychological Factors

Based on the observations made in MI PGM Cirebon, can be found some of the factors that influence it, namely:

a) Intelligence

MI PGM Cirebon city has several extracurricular art the extracurricular qosidah. Based on interviews with art teachers, students who follow this qosidah extracurricular intelligence that vary in absorbing knowledge given by the teacher. There are students who are quick in grasping what is being taught and there are also students who are slow to learn. It can be seen from the process of training a student is still confused and should be further emphasized.

b) Caution

To get good results, students should have the attention of the learned material. Based on interviews and observations made by researchers, students MI PGM Cirebon city has good enthusiasm towards extracurricular art, it can be seen from the number of each extracurricular group. Students MI PGM Cirebon city has a pretty good attention in the following extracurricular activities qosidah as one of the local cultural arts that are taught in the madrasas.

c) Interests

Based on interviews with one of his students, he prefers extracurricular local cultural arts of the extracurricular others. He also expressed his art distinctive culture medium Cirebon (dance) since she was in kindergarten. But there are also students who are more interested in the art of poetry, because it does not take long and complicated movements. Cases like these we often encounter in the field and can affect the preservation of local cultural arts.

d) Talent

Based on interviews with one of the teachers explained that many students MI PGM Cirebon city has a flair performance variety of things including singing, poetry, dance and others. This is evident from some extracurricular in MI PGM Cirebon, ie extracurricular interests and talents inside what poetry, singing, qosidah and so forth. MI PGM Cirebon also been included students in several competitions, such as poetry, qosidah race, and traditional dance. This can help in developing talents and interests of students in the art. Based on observations and interviews conducted, researchers found some students who lack the talent and interest in the arts influence on learning outcomes and absorption given olehh science teacher and self-confidence is lacking.

e). Fatigue

Apart from that exhaustion students can also be caused from outside. School environment is in place potpourri can disturb the concentration of students and ultimately make students become saturated. To reduce boredom and fatigue in activities in school, MI PGM Cirebon chosen school locations that are comfortable, shady, and there are also shady trees so that the atmosphere of the school to become more beautiful, airy, and comfortable for learning activities.

b. External Factors

In this case the researchers associate the external factor with the state of the school. Based on the interview with one of the teachers in MI PGM Cirebon, the authors get some of the factors that hinder the continuity of extracurricular activities of local cultural arts (qosidah), which include a lack of infrastructure owned MI PGM Cirebon and also lack of teachers who are experts in the field of art , Suggestions here include Rabana infrastructure, inadequate classroom space, and so on. Until now PGM Cirebon City MI just had an art teacher who also doubles as a classroom teacher. This is exactly what the constraints MI PGM Cirebon in implementing local cultural arts-based character education.

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ISBN 978-602-74934-3-8



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