

## Strengthening Character Education Based on Local Wisdom in Learning IPS

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**Abstract:** The purpose of this research is to reveal the local wisdom of Lau village in Dawe, Kudus as a social study learning resource for strengthening the character education of students at *MTs NU Sunan Muria Kudus*. This research type is field research with a descriptive qualitative approach in which the research subjects are social studies teachers, eighth grade students, and the Lau village community in Dawe, Kudus. Data collection techniques are using interviews, observation, and documentation. The analysis used is data collection, data reduction, data display, and drawing conclusions. The results of this research indicate local wisdom in the form of *Tapa Ngeli and Pager Mangkok* and the relevance of both local wisdom with social studies learning resources at *MTs NU Sunan Muria* can be seen in the cultural function academically and practically according to basic competences and GPA as well as the implementation of strengthening character education through local wisdom of Lau village in Dawe, Kudus with social studies learning activities starting with the opening. The main activities include literacy, collaboration, and communication activities. In the end, there are material concluding and advising. For the closing, ended with prayers and parting. In conclusion, local wisdom forms of Lau village in Dawe, Kudus can become a social study learning resource that strengthens the character of the students at *MTs NU Sunan Muria Kudus*.

**Keywords:** Character Education, Local Wisdom, Social Studies Learning Resources

**Abstrak:** Penelitian ini bertujuan untuk mengetahui kearifan lokal Desa Lau Dawe Kudus sebagai sumber belajar IPS untuk penguatan pendidikan karakter peserta didik di *MTs NU Sunan Muria Kudus*. Penelitian ini menggunakan jenis penelitian lapangan dengan pendekatan kualitatif deskriptif dengan subjek penelitian guru IPS, peserta didik kelas VIII, dan masyarakat Lau Dawe Kudus. Teknik pengumpulan data dengan wawancara, observasi, dan dokumentasi. Analisis yang digunakan yaitu pengumpulan data, mereduksi data, mendisplay data, dan penarikan kesimpulan. Hasil dari penelitian ini menunjukkan kearifan lokal berupa *tapa ngeli dan pager mangkok* dan relevansi kearifan lokal *tapa ngeli dan pager mangkok* dengan sumber belajar IPS di *MTs NU Sunan Muria* terlihat dalam fungsi budaya secara akademis dan praktis sesuai antara KD dan IPK serta implementasi penguatan pendidikan karakter melalui kearifan lokal Lau Dawe Kudus dengan kegiatan pembelajaran IPS dimulai dengan pembukaan. Kegiatan inti dengan kegiatan literasi, collaboration, dan communicaty. Akhir, ada kesimpulan materi dan pemberian nasehat. Penutup, diakhiri doa dan salam. Simpulannya bentuk-bentuk kearifan lokal Desa Lau Kudus dapat menjadi sumber belajar IPS yang menguatkan karakter peserta didik di *MTs NU Sunan Muria*.

**Kata kunci:** Pendidikan Karakter, Kearifan Lokal, Sumber Pembelajaran IPS

## INTRODUCTION

Social science education and local wisdom are collaborations and combinations that should not be separated, of where the essence of IPS learning is to integrate the values of local wisdom into learning activities. According to Sapriya, the scope of social science subjects includes several aspects, those are "first are people, place, and environment; second are time, continuity, and change; third are social and cultural systems; fourth are

economic behavior and welfare” (Sapriya, 2015, p. 79). From this opinion, it implies that social studies learning activities in essence must be sourced from people's lives.

Awareness of understanding the environment needs to be developed with environment-based education. Awareness must be applied in everyday life through real actions that are environmentally friendly (Kahn, 2008). It shows that the application of thematic learning should be linked to the life or environment of students which leads to the achievement of knowledge and introduction to the environment around students.

One of the innovations that need to be developed in social studies learning is local wisdom-based learning. Local wisdom-based education is a solution to increase the competence of students to always close to the actual situations they face every day. The flow of globalization has an enormous influence on aspects of human life, one of which is the existence of Indonesian culture. The existence of globalization has also resulted in the existence of modern technology which has brought changes to many aspects and circles, one of which is with regard to education and students.

As research conducted by Budiarto G, stating that Indonesia is experiencing a cultural crisis due to the rise of globalization (Budiarto, 2020, p. 50). For some people, cultural entry is considered legitimate, but without a filter it will disrupt the existence of the nation's own culture. Even so, globalization does not always have a negative impact, but instead takes a coping attitude so that the crisis that occurs does not get worse. Often, arising problems that arise can occur repeatedly and in the long term will have a bad effect, for example cyber bullying. This condition is bullying that occurs in cyberspace through gadgets (“Indonesia Darurat Krisis Kebudayaan,” 2016, p. 1). Thus, another problem arose and it threatened the nation's character due to the fading of culture. Culture as a reflection of national identity is increasingly being eroded because the noble values in it are fading.

The values of mutual respect for elders, mutual respect for each other, being helpful to others, and mutual cooperation build peace and unity are fading away and need to take action. The existence of a cultural crisis will lead to a moral crisis. Whereas humans must have morals, since they are a very important thing considering their meaning as a guideline for human behavior in relation to other humans as well as being an actual direction on how humans coexist. (Suratman, Munir, & Salamah, 2013, p. 202). One that influences the moral crisis is the increasingly sophisticated media or communication technology.

There are three points of problems that cause a moral crisis. First, gadget addiction. This matter can happen because gadgets as a form of technology have an impact on the social life of students. Despite providing convenience, gadgets also result in addiction to their users. Reporting from *kompas.com* around May 2021, (“Jangan Abaikan, 7 Efek Buruk Bermain Gadget Dan Internet Pada Anak-Anak,” 2021, p. 1). There was a junior high school student in *Sidoarjo* burnt down his neighbor's house because he was not given money to purchase top ups games on his gadget.

The second problem is the rampant for playing tiktok; another viral case of application with a rocking nuance. Tiktok can be regarded as a human innovation in the

technological aspect that develops a video platform. Various groups started using it with the excuse of sharpening creativity and being proficient at creating content. However, aside from the positive side, Tiktok often creates controversy because it is accessible for anyone. The worry is, when students start to get addicted to playing tiktok, negative impacts can come along them at any time. As a result, noble values such as respect and obedience to rules are being neglected. The real behavior is between friends taunting each other and as a result of tiktok, it causes indecent behavior such as dancing in public places (Valiana, n.d., p. 1).

This application is widely used by students even at the age of middle school (SMP/MTs), even though all content is available, both good and bad, but in reality, students prefer content with a joyful rocking tone, even playing movements that shouldn't be done at their age. The content in it, which is often followed by its users, especially students, leads to discriminatory values (Fa, 2021, p. 1). This perception is often directed at fellow friends because of differences in status, socioeconomic, or appearance. It is very unfortunate, if this condition continues to be underestimated and there has been no action taken both academically and practically.

Showcasing content that is accompanied by humiliating tones, bullying, and even comparisons of social status also threaten the existence of the noble values of the Indonesian nation. Based on research by KPAI (Indonesian Child Protection Commission), throughout 2019, cases of bullying were reported by students. The problems include ridiculing each other on each other's social media, then continuing when meeting face to face with the bullying treatment (Hendraman, 2019). The dangers of tiktok are true in threatening the existence of the nation's culture and morality.

Another problem arises when the incessant globalization shifts the values of local culture. The third problem can be seen in the enthusiasm of students for Korean fever (Korean wave) or it can be called k-popers. Inspired by handsome or beautiful actors, actresses, boybands or girlbands along with interesting songs to follow. Students at the SMP/MTs level who are classified as teenagers are very unstable to be carried away by the k-popers fever (Tumanggor & Ridho, 2015, p. 22). The existence of K-popers as a result of modern technology has been induced to become prima donna and idol. This case is not affected in the short term. However, in the long term, the external culture continues to be idolized so that it influences students' attitudes towards local culture.

Therefore, a new breakthrough in appreciating diversity in the midst of differences is needed. Such a fact certainly makes a lot of attention to be overcome, one of which is by strengthening character at schools (Octaviani, Furaidah, & Untari, 2019, p. 1550). In addition to culture, there are also characters that are the goal of improving the problems caused by globalization. Character itself is defined as the values that underlie a person's perspective, thought, behavior and performance in his daily life. Shaped based on values to be lived with various virtues that differentiate it from other people (Sumarto, 2019, p. 148). It provides an opportunity for educators, especially social studies teachers, to better understand the social situation that is developing in the community and then adapt it in the learning process. The role of social studies teachers in building the nation's character

needs to be maximized. One of them is incorporating cultural elements that exist in society as social studies learning resources.

Another view shows character as content in character education initiated by President Jokowi in his first term. This character value is guided by the basic values of independence, religion, mutual cooperation, and integrity. Meanwhile, in Ki Hajar Dewantara's term, character is *ngerti, ngerasani, lan nglakoni* (Utomo, 2020a, p. 25). The meaning of those terms is knowing or understanding properly, living it, and practicing it. Living his statement, providing space for every education in the learning process based on awareness of learning needs, correcting deficiencies, and applying the knowledge gained.

The problems that occur at *MTs NU Sunan Muria* are also not far from the impact of globalization, the increase in students in terms of quantity is expected that the quality will also increase. However, there are still many students who begin to ignore the noble values of the local culture, including ridiculing their friends, bullying both verbal and non-verbal, and not appreciating differences in small cases of social status. It is so important to provide cultural knowledge through social studies learning in class. The local culture mentioned is the Lau village community in Dawe, Kudus for its inevitable characteristic. Even though every village has its own uniqueness, this one need to be explored. In fact, the cultural crisis has begun to strengthen, with symptoms of blindly following the times, even though in Kudus there are extraordinary examples of two *wali songo, Sunan Muria and Sunan Kudus*.

Lau village is inhabited by people who are aware of culture. This cultural attraction underlies researchers to collaborate on social studies learning and the culture of the Lau people as social studies learning resources. In addition, strengthening character education is taken from that culture to be strengthened by students. The basis of research that emphasizes character education is also related to introducing the interaction of students in the school and community environment, that both have continuity and representation that benefit one another. IPS is a source of learning local culture, especially in Lau Village. The current conditions where modernity is upheld need to remind the local culture that exists in the community, and social studies as a subject in the school environment.

From couple similar researches, first, were conducted by Emi Ramdani which showed that character education efforts can be said to be appropriate when utilizing the environment around students as a means of instilling values. This can be done through the culture of local wisdom. For this reason, a situational learning model based on local wisdom was developed to help students understand the conditions around them (Ramdani, 2018). The similarity with this research is that local culture and character strengthening are both the focus of research. Meanwhile, the difference is that the article applies local wisdom as a contextual learning model, while in this study, local culture is a social study learning resource.

The second also describes the results that in a theme-based comprehensive sociology learning design, the character values in "King Ho Ping" can be integrated into

sociology learning materials, namely integration of social life and integration of geography, history, sociology and economics (Utomo, 2020b). The similarities with this research are that they are both used as social studies learning resources through the character values that exist in the culture or rituals of King Ho Ping. In addition, both adopt culture as a character value. The difference is that in this article, it makes use of culture in the form of only one tradition, while this study applies two local wisdoms in Lau village, namely *tapa ngeli and pager mangkok*.

Third, it shows the results that strengthen the character education of students and nationality by strengthening the character education of nationalism, religious belief, mutual cooperation, independence and integrity, and internalizing it into the attitudes and behavior of everyday life (Iswatiningsih, 2019). The similarities with this research are efforts to strengthen character education through local values or culture. The difference is that the article is not integrated with a subject, whereas in this study it was integrated with the Class VIII IPS subject on the plurality of Indonesian society with a focus on functions and cultural diversity.

Fourth, explaining character strengthening. First, the plan of *Alam Ar-Rohmah primary school Malang* to strengthen religious character education in line with the school's vision and mission. Second, implementation of a plan to strengthen religious values in the *SD Alam Ar-Rohmah Malang* especially every day. The impact of strengthening religious values and character education is divided into two, those are the impact on the students themselves and the impact on the environment of the students (Octaviani, Furaidah, & Untari, 2020). The similarity with this research is that both strengthen the character that is around the students' environment. The difference is, in this article the strengthening of religious character, while this research is the general character and values of local wisdom. In addition, the article adopts school culture as a character object, and the researcher uses local wisdom. The researcher made the research object at *MTs NU Sunan Muria*, while the article in the *SD Alam Ar-Rohmah Malang*.

## **METHOD**

The type of research used is field research. The approach in this research uses qualitative research conducted at *MTs NU Sunan Muria* which is located on *Muria street Km 10 Lau Dawe Kudus* Central Java. The second setting is the people of Lau Village. The research subjects were divided into three categories. First, the key informant is headmaster of *Madrasah*, deputy headmaster of *Madrasah* for curriculum, and class VIII IPS Teacher. The other informants, namely social studies teachers and class VIII students, used a purposive sampling technique. Selecting the class VIII is relevant to the existing material and students' understanding is much more active so social studies teachers can collaborate well. The third is the supporting informant, namely the people of Lau Village.

This qualitative data was obtained through several data collection techniques through interviews, observation, and documentation. Interviews and observations are primary sources. While documentation is a secondary source that comes from other people's writings such as books, scientific articles, and internet sources. Observations



were made by observing the social studies learning process in class VIII. The interviews were conducted in a structured manner where the previous researcher had prepared interview guidelines or question instruments that were appropriate to the research topic. Observations were made with the aim of obtaining data related to local wisdom that strengthens character education as a source of social studies learning at *MTs NU Sunan Muria* in class VIII. This type of observation is frank or covert where the observation is carried out by saying frankly that the researcher will conduct research on informants.

The data analysis technique used by researchers is the Miles and Huberman interaction model in analyzing research data. Analysis begins with data collection. In this way, researchers collect data in the field, the next step is data reduction. Data reduction selects and sorts important and supporting data as the necessary data sources that are in accordance with what the researcher needs. When the data has been selected based on the level of importance, credibility, and reliability, the researcher may present the data or describe the data clearly. Finally, interpretation, the researcher has obtained valid data, so he has the right to reinterpret what was previously obtained.

## **FINDINGS AND DISCUSSION**

### **Manifestation of Local wisdom of Lau Village, Dawe, Kudus**

The diverse culture in Lau Village has attracted the attention of social studies teachers because this can be taken into consideration for the competency achievement of their students. On the other hand, students support with a sense of liking to see something around them, rather than reading contextually. However, it needs to be adapted to the applicable curriculum. The culture of Lau Village can be taken and used as a source of learning in schools. It also depends on the selection of culture, situations and conditions, as well as the efficiency of class time. The relation to the selection of the culture chosen by the researcher, namely *tapa ngeli and pager mangkok*, is an abstract form that contains advice or teachings. Abstract form is defined as not being able to be seen and touched, but can be felt which generally contains prohibitions and instructions which can be explained in more detail as follows.

#### **a. *Tapa Ngeli***

The people of Lau Village have a way that is said to be believed by the people to be a teaching from *Sunan Muria* so they don't get swept away in the beauty of the world. *Tapa ngeli* which is intended so that humans are not trapped and carried away by the times (Asri Noorodliyah, 2022). *Tapa ngeli* comes from two words, *Tapa* means to be serious, to draw closer to the Almighty. *Ngeli* means drifting. In terms of *tapa ngeli* means to immerse yourself in various things, as long as you don't get carried away. The sincerity of being swept away is a form of human endeavor in crossing various problems and aspects including technological sophistication.

*Tapa ngeli* has a philosophical value and two meanings. The philosophical value of *tapa ngeli* is to deliberately go with the flow in order to determine the right policies and practices to overcome various challenges in life. The existence of *tapa ngeli*, especially among the people of the Muria region, has a strong attitude of independence

and is not affected by the influx of foreign cultures. However, that does not mean that the people of Lau Village do not accept the influx of technology and modernity (Ahmad & Nafis, 2021, p. 153). As for its meaning, First, as a philosophy that teaches every human being to always go with the flow of the times but not to be dragged along with the currents of the waves. This teaching has similarities with the teachings of *Sunan Kalijaga* namely "*anglaras ilining banyu, angeli ananging ora keli*". Second, it has a textual meaning, namely doing meditation in the river until it washes itself away. Some people believe that drifting in the river is carried out by *kejawen* adherents who are already attached (Farid, 2021, pp. 291–292).

*Tapa ngeli* as a spoken tradition that has been passed down from generation to generation which is believed to have teachings that came from Sunan Muria has the value of character education and local wisdom which can be used as a guide in the life of students including: First, Religious and Responsible. Carrying out worship such as prayer is the main key in *tapa ngeli*. In this case, students can use it as an example and apply it in everyday life to adulthood that the relationship between humans and God is the main thing. Second, Hard Work. Sunan Muria as a pioneer of *tapa ngeli* that is believed by the community is certainly not easy to motivate his followers. The hard work of *tapa ngeli* can be seen in the people of Lau Village who are trying to maintain and preserve the teachings of Sunan Muria. Third, Curiosity. Students are expected to bring up a stimulus in the form of attitudes and actions to seek information about *tapa ngeli*. Fourth, Friendly/Communicative. The observation results show that a sense of togetherness has been well established in the Lau community. With this, students are expected to have a polite, kind, and friendly attitude to parents, teachers, peers, and the general public. Fifth, Love Peace. *Tapa ngeli* is clear from the healthy interactions carried out by the Lau people. With this, it is hoped that students will be able to maintain attitudes so that there is no violence, bullying or oppression, especially between peers. Sixth, Curiosity. In the social studies learning process, students are expected to be able to generate stimuli in the form of attitudes and actions to find out the truth in this teaching. Seventh, Love the Motherland. This teaching can be said to be a spoken tradition passed down from generation to generation which is still carried out by the Lau people. With this, it is hoped that by knowing the existence of teachings, students can be more loving to their homeland in a broad sense, that is, these teachings are positive, but it is not certain that other teachings with positive meanings are lower than the teachings in Lau Village. In essence, the point is not to compare the values contained in one teaching with another. Eighth, historical value. *Tapa ngeli* cannot be separated from its history because it has been passed down from generation to generation. *Tapa ngeli* is considered a valuable teaching and has a positive impact on the survival of the community. Behavior by relying on the existing culture can make generations of students in Indonesia not lose their identity and self-identity. The hope is that future generations can learn and enjoy local cultural history by preserving it because local culture is embedded in moral education. *Tapa ngeli* which is believed to

be a legacy from Sunan Muria, so that his heirs can remember and come up with ideas that aim to emulate the behavior and attitudes of other religious leaders.

**b. *Pager Mangkok***

Humans were created as social beings. It means requiring other people or unable to live independently. The hope is that the relationship between humans and other humans is like a mutualism symbiosis. Mutualism when drawn into a social context can be called alms. This is found in the *pager mangkok* which means “fence your home with bowls”. Which means building a fence or self-fortification with lots of charity. The fence means having a strong guide or establishment, being firm, and mutually reinforcing. While the *mangkok* is a concave-shaped container made of clay as a gift, appreciation and respect when someone else is in need. This teaching, which is believed to be the legacy of Sunan Muria, supports the existence of Islamic religious teachings contained in human relations that are sincerely distributed to others in need. The *Pager Mangkok* which was carried out by the people of Lau Village contains the teachings of charity, especially with their own neighbors and those closest to them.

Sancaka Dwi Supani argues that *pager mangkok* (bowl fence) this is indeed the legacy of Sunan Muria of where the bowl fence is better than the wall fence. The meaning is, the wall fence makes the neighbors cannot taste the food. But with a bowl fence, neighbors can feel happiness that can be metaphoric to when cooking they remember the neighbors (Ula, 2021). In a culture, things related to social activities of course they have positive expectations. As is the case with alms activities or giving help in a bowl wall will bring blessings in life. On the other hand, every culture bears meaning. The meaning contained in the bowl wall is to give a container in the form of a bowl to people who need from their possessions, goods. This ownership has a temporary nature and is in the rights of other people who must be given. Humans need other humans and respecting each other by helping each other is a culture that must be preserved (Zaini, 2022).

Habib Umar Al-Muthobar Semarang in the Sunan Muria death anniversary program interpreted that *pager mangkok* contained an order to like to give charity and help others. Communities around Muria have an understanding of the *pager mangkok* through direct practices in society such as being generous and some even have the view of giving food in a bowl to their neighbors on certain days (Farid, 2021, p. 292). Efforts to give alms in a *pager mangkok* as an order based on mutual cooperation where the order to give alms is also applied on the eve of the special days, such as on the evening of one suro (muharram), the evening of the seventeenth of August, the evening of Asyura, and the evening of Rebo Wekasan (Asri Noorrodliyah, 2022).

*Pager mangkok* bears several characters and local wisdom values that can be used as a guide in life including First, religious. Religious in this case is based on the religion adhered to. In Islam itself, charity can strengthen human brotherhood (*ukhuwah insaniyah*) which bears to a peaceful and harmonious life. Charity in general is a *sunnah* (recommended to commit). Second, tolerance. The spoken tradition in the *pager mangkok* is shown by the daily activities of the Lau people greeting each other



with their neighbors, which gives positive news to the community. In addition, people do not mind giving to each other. Efforts to give each other are included in the category of tolerance which is naturally ingrained by society.

Third, Discipline, Social Care, and the Value of Mutual Cooperation. *Pager mangkok* is actually an order that is believed from Sunan Muria about the importance of helping each other and liking to give alms. Commands symbolizes obligation. If the order is not carried out by the people of Lau, it is feared that something unexpected will happen like a negative impact on the community itself. As for social care and the value of mutual cooperation in local wisdom, it means helping each other in giving alms. Fourth, Hard Work. Hard work in this teaching of giving alms is to have the right intention and earnestly. That is, alms should not be half-hearted. It should be done sincerely without expecting anything in return. Fifth, Curiosity. In the social studies learning process, students are expected to be able to generate stimuli in the form of attitudes and actions to find out the truth in this teaching. Sixth, Love the Motherland. *Pager mangkok* is a spoken tradition passed down from generation to generation which is still carried out by the Lau people. With this, it is expected that by knowing the existence of teachings, students can be more loving to their homeland in a broad sense, that is, these teachings are positive, but it is not certain that other teachings with positive meanings are lower than the teachings in Lau. In essence, the point is not to compare the values contained in one teaching with another. Seventh, historical value. *Pager mangkok* cannot be separated from its history because it has been passed down from generation to generation. *Pager mangkok* is considered a valuable teaching and has a positive impact on the sustainability of the community's life regarding giving alms.

### **The Relevance of *Tapa Ngeli* and *Pager Mangkok* with IPS Learning Resources at MTs NU Sunan Muria Lau Dawe Kudus**

The relevance of local culture to social studies learning resources because it has the function of integrating the environment with learning, the importance of integration is based on the research of Utaminingsih, Utomo, and Zamroni that it is very important to revive national character so that the learning objectives are not only mastering technology but strengthening Indonesia's local character and potential. It is hoped that students will be able to become a superior generation that harmonizes local cultural values and mastery of technology (Rasimin, 2019, p. 16). The relevance of the local wisdom of *tapa ngeli* and *pager mangkok* with social studies learning resources at *MTs NU Sunan Muria Lau Dawe Kudus* can be seen in the function of the culture itself. *MTs NU Sunan Muria* currently uses the 2013 Curriculum (Afwan, Istiqomah, & Armando, 2022). The function of culture exists both academically and practically. Academically, this can be seen in the compatibility between the Basic Competency (KD) and Competency Achievement Indicators (GPA) with the local culture of Lau Village, while practically, the suitability of local cultural values with learning resources relevant to strengthening character based on local wisdom.

The application of local wisdom-based learning resources also takes into consideration the social studies teacher. Where there must be an adjustment to the atmosphere of the class and the conditions of students. So, the selection of learning resources must be appropriate without forgetting the needs of students. Initially, the selection stage was carried out on class abilities and the needs of students. If the conditions are not possible, inevitably the learning resources used are limited to students work sheet (LKS), and vice versa, if the conditions of students and class abilities allow then local wisdom-based learning resources can be applied (Armando, 2022). Social studies learning resources chosen by social studies teachers do not explicitly include the use of local wisdom. However, it is listed with the name of the neighborhood. Learning resources based on the surrounding environment, namely the cultural environment, can make the learning process more meaningful. A learning environment that is relevant to the cultural background of students makes learning more enjoyable and allows students to participate in traditional activities and apply teachings to everyday life which actually have a positive effect on the lives of students starting from changing attitudes and actions, as well as adding experience and increased learning outcomes.

The local wisdom of Lau Village, which is used as a social study learning resource, only has a meaning that is adapted to strengthening character education and previous good teachings to be manifested in the daily lives of students. The amount of Lau's local wisdom is filtered which is relevant to the learning needs of students. So, there are two local wisdoms taken, namely *pager mangkok* and *tapa ngeli*. Social studies learning resources based on the local wisdom of *tapa ngeli* and *pager mangkok* in class VIII MTs NU Sunan Muria are contained in KD 3.2 is analyzing the influence of social interaction in different spaces on social and cultural life and the development of national life. KD 4.2 is presenting the results of an analysis of the influence of social interaction in different spaces on social and cultural life and the development of national life. With indicators of understanding the meaning of cultural diversity and presenting an analysis of attitudes towards the plurality of Indonesian society towards social and cultural life. This matter is included in the material plurality of Indonesian society. The choice of material for the plurality of Indonesian society is not without cause, because with this material students can get to know the diversity of Indonesian society which consists of race, ethnicity, culture, ethnicity and religion. Its relevance lies in the role and function of cultural diversity from local wisdom and oral traditions in the Lau community which contain cultural values and are embedded in character education such as being religious, peace-loving, mutual cooperation, cooperation, hard work, mutual help, tolerance, responsibility, discipline, social care, and friendly/communicative where if students already know the local wisdom and oral traditions of the Lau people, it is hoped that they can improve other character education such as curiosity and love for the motherland.

The cultural diversity of the Lau people has become the spear tip of strengthening character education which it hopes can be well absorbed by class VIII students of MTs NU Sunan Muria Lau Dawe Kudus and practiced in daily life for the future. Development of learning resources based on local wisdom in strengthening character education makes

students full of experience, adds interest, and minimizes the boredom and monotony in social studies learning activities.

### **Implementation of *Tapa Ngeli and Pager Mangkok* as Social Studies Learning Resources in Strengthening Character Education at MTs NU Sunan Muria Lau Dawe Kudus**

The implementation of social studies learning that utilizes local cultural learning resources in Lau Village at MTs NU Sunan Muria is aimed only at the Plurality of Indonesian Society material where the material is in the first semester. If it is adjusted to grade levels, then the material is in class VIII. The implementation of learning based on local wisdom is not fixated on lesson plans, but only looks at the teacher's handbook and then spontaneously adapts it to local wisdom and just flows, if the material can be linked to local examples of local wisdom. Learning to strengthen character educators through local wisdom is not carried out by going into the field or witnessing it directly. This is due to time constraints. Each lesson at school or madrasah has a limited time which is adjusted to the learning time allocation in the lesson plans.

The implementation of social studies learning based on local wisdom *tapa ngeli* and *pager mangkok* as learning sources went well in strengthening student character education even though it only used pictures that had previously been prepared by the teacher. The implementation is divided into three stages including:

#### **1) Introduction**

The introduction contains an introduction by the teacher to the material to be taught. The steps in the introduction are First, the teacher opens the lesson by greeting and praying. Before starting the lesson, the teacher said a complete greeting to open the lesson, followed by an opening prayer by the students in the class. This is aimed at starting anything, continuing to carry out Islamic teachings and applying religious attitudes, discipline, togetherness, and tolerance to proceed the praying in unison. Second, the teacher checks attendance. The teacher calls a list of names of students who will be taught in the class. If one of them is called absent the teacher asks how they are doing so there is concern for respecting friends when they don't go to school. Students are also responsive when the teacher is absent. Third, the teacher provides motivation and conveys the basic competencies and learning objectives to be achieved. The teacher provides direction, motivation to learn to students and upholds a sense of togetherness as fellow class members. Motivation is built to attract the attention of students and create an atmosphere of enthusiasm for learning about the material being taught. Furthermore, the teacher explains the purpose of this material, namely strengthening character education to students. Fourth, the teacher conducts apperceptions about local wisdom around students. The teacher asks questions as a form of apperception, "Where are you from? Anyone here from the Lau Dawe area? What kind of culture is there?" students might think that learning is delivered around local wisdom.

#### **2) Main Phase**

This learning activity is an important point in the implementation of learning resources that utilize the local wisdom of *tapa ngeli* and *pager mangkok* as a reinforcement of student character education. Educators provide material that links KI (main competence) and KD (basic competence) with the local wisdom of *tapa ngeli* and *pager mangkok*. The teacher uses the lecture method to deliver the material. The steps are by simply explaining the plurality and cultural richness of the Indonesian nation. Pulled closer, the diversity is around the students, namely the local wisdom of Lau Village which is well reconstructed.

The systematics of the core activities namely First, the teacher directs students to understand the roles and functions of cultural diversity in students' worksheet or LKS (literacy). The teacher gives directions to students for introduction by understanding the cultural diversity in the LKS that is owned per individual. LKS as a source of learning and learning display. The steps are, students understand the most important role of diversity, namely creating harmony and cooperation. In addition, the teacher gives students an understanding that there are commendable values contained in local wisdom that can be used as a guide in behaving and behaving. Second, students are asked to look at the local wisdom picture of Lau Village (literacy). The students' attention is already on diversity or plurality material, the teacher continues asking the students to look at the pictures provided by the teacher, namely learning media in the form of documentation of *pager mangkok* and *tapa ngeli*. Third, the teacher gives explanations and collaborates on the pictures then the teacher takes over the role of explaining the pictures that have been presented. The teacher explains about the picture of *pager mangkok*. Starting from what is a pager mangkok, the value it contains, and the uses that can be taken by students. Likewise so on until *tapa ngeli*. The teacher also conveys aspects of local wisdom values and character education values contained in *tapa ngeli* and *pager mangkok*. Fourth, the teacher opened a question and answer session regarding local cultural documentation / images. Before delivering at the assignment, the question and answer session was opened by the teacher for students who want to ask questions related to the material are welcome to raise their hands. However, no one asked, in the end the teacher asked the students that all of the material had been understood. Students unanimously said yes. This shows that students' understanding is good regarding the material. Fifth, the teacher gives direct questions to students (communication). The teacher gives questions as feedback or communication because the requirements of learning are the creation of two-way interaction activities. The question is in the form of testing the cognitive aspects of students related to character education that are adapted to the local wisdom values of *tapa ngeli* and *pager mangkok*. In the affective aspect, it is hoped that students can practice it in their daily lives and its nature continues into adulthood.

### **3) Closing chapter**

The series of closing learning activities is by reviewing students' work on strengthening their character education. Students are expected to be able to improve positive characters even better so that they become strong and create superior students

in religious matters related to God. Meanwhile, in relation to humans, discipline, social care, tolerance, mutual cooperation, harmony and peace are created. Meanwhile, in terms of strengthening the character from within, one should have the nature of hard work or be serious and have a strong curiosity, especially in learning, and have the nature of love for the Indonesian homeland in accordance with the values of local wisdom and character education that exist in *tapa ngeli* and *pager mangkok*.

As for the closing activities in this lesson further, namely the teacher makes conclusions from the learning material that has been reviewed with students. Next is giving advice so that students have a strong positive character. Finally, the teacher leads the prayer and says the parting.

## CONCLUSION

The manifestations of local wisdom in the *Lau Dawe Kudus*, are included *tapa ngeli* and *pager mangkok*. *Tapa ngeli* is a deliberate attempt to follow global currents in order to determine the right policies and practices to overcome various challenges in life through religious observance. The *pager mangkok* instructs humans to fortify themselves by increasing gratitude through efforts of sharing with others. The relevance of local wisdom to IPS learning resources is through two functions, namely the academic function and the practical function. Academically, this can be seen in the compatibility between KD and GPA with the local culture. Practically, the suitability of local cultural values with learning resources that are relevant to strengthening local wisdom-based character education. The material used is in class VIII semester 1 regarding the plurality of Indonesian society, especially on the roles and functions of cultural diversity. The values of local wisdom and character education in the traditions of the Lau people which can be used as life guidelines for students are religious, peace-loving, mutual cooperation, cooperation, hard work, mutual help, tolerance, responsibility, discipline, social care, and friendly/communicative. curiosity and love of the motherland.

The implementation of strengthening character education through the local wisdom of the Lau community as a social study learning resource at class VIII *MTs NU Sunan Muria Kudus* through learning activities begins with opening (absence, motivation, and apperception). There are three core activities, namely introduction, core, and closing. Preliminary observation of local cultural images prepared by the teacher. In essence, there are literacy, collaboration, and communication activities. Finally, there is a material conclusion and giving advice. Then ends with prayers and greetings.

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