

Integrating Local Wisdom “Nyucikeun Diri” for Character Education of Generation Z In Purwakarta

Sri Suhartini¹, Martiningsih²

^{1,2}Wastukencana Purwakarta College of Technology

Email: [sri\[at\]wastukencana.ac.id](mailto:sri[at]wastukencana.ac.id)
Email: [martiningsih\[at\]wastukencana.ac.id](mailto:martiningsih[at]wastukencana.ac.id)

Abstract: *The study explores the impact of integrating Nyucikeun Diri, a Sundanese local wisdom, into character education for Generation Z in Purwakarta. Using social construction theory, the research illustrates how externalization, objectivation, and internalization processes contribute to developing religious character among youths. Findings suggest significant behavioral improvements, underlining the efficacy of culturally grounded character education. This version highlights the methodology, key findings, and implications succinctly.*

Keywords: generation z, character education, social construction, local wisdom, behavioral development

1. Introduction

Character education comes from two separate words could be more concisely written as The term character education combines education and character. .Education refers to the process of forming character, while character is defined as the results obtained through the education process [1]. According to Law of the Republic of Indonesia's number 20 of 2003 concerning the National Education System (UU Sisdiknas) formulates the functions and objectives of national education, which must be used in developing educational efforts in Indonesia.

Article 3 of the National Education System Law states, "National education functions to develop and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to describe the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen."

Susilo (2013) [2] said that student moral decadence has reached an alarming stage, such as brawling behavior, violations of ethics, morals and law from light to serious are often shown by students. Every day we see a lot of news about the behavior of Generation Z, most of whom are students who deviate from moral values and religious teachings.

Generation z is the generation born between 1996 and 2012[3]. Generation Z as the nation's next generation must be prepared to have good character and noble morals. Generation Z lives in an era of advanced information and communication technology. Almost all teenagers use technological devices in their lives such as smartphones, computers, the internet and others. This has both positive and negative impacts. The positive impacts include that they can get useful information and knowledge, but on the other hand there are also negative impacts such as that they can access pornographic sites, play online games until they lose track of time, play on gadgets until they forget to study and

worship. Apart from the influence of technological advances, Generation Z's behavior can also be influenced by the social environment, family upbringing, school environment and playground.

Therefore, we need a way so that education can show its role in improving national identity. One way that has been implemented in recent years is character education based on local wisdom. This is an effort to prepare Generation Z in the era of globalization by building character and love for the cultural values of local wisdom. In Purwakarta, the government is implementing character education based on local wisdom with the 7 Poe Atikan Istimewa (Seven Days of Special Education). What this means is that this character education program contains seven educational themes namely Monday, *ajeg Nusantara (Patriotism)*; Tuesday, *mapag buana (Adapting to the Progress of Time)*; Wednesday, *maneuh di sunda (Internalizing Sundanese Culture)*; Thursday, *nyanding wawangi (Spreading Love and Affection)*; Friday, *nyucikeun diri (Cleansing the body and soul)*; and Saturday, *betah di imah (Family Cultural Transformation)*

Apart from local wisdom values, religious values are also very important to support the success of character education programs for Generation Z. It is very important to instill these religious values in students, most of whom are Generation Z, because they are future leaders of the nation, so they must have abilities that are not only intellectually intelligent, but must also have spiritual character. Taking this into account, this research focuses on implementing "Cleansing the body and soul" character education, the theme of which is religious education.

Apart from local wisdom values, religious values are also very important to support the success of character education programs for Generation Z. It is very important to instill these religious values in students, most of whom are Generation Z, because they are future leaders of the nation, so they must have abilities that are not only intellectually intelligent, but must also have spiritual character. Taking this into account, this research focuses on implementing

Volume 13 Issue 2, February 2024

www.ijsr.net

Licensed Under Creative Commons Attribution CC BY

"Cleansing the body and soul" character education, the theme of which is religious education.

Articles related to the theme of this paper include Daroe Iswatiningsih[4] which discusses strengthening character education based on local wisdom values in schools. Then Pipit Fitriyani [5] wrote about character education for Generation z. Next is an article written by Dera Nugraha and Aan Hasanah [6] who wrote about character education based on cultural values in schools. Another author that discusses character education that applies local wisdom is Sri Suhartini[7] who writes about one of the themes of the Seven Days of Special Character Education, namely discussing the theme of Internalizing Sundanese Culture.

By looking at the background and current situation of Generation Z, this research formulates the problem of how the social construction of Generation Z behavior is done through character education based on local wisdom. The purpose of this study is to analyze how Nyucikeun Diri, a local wisdom concept, can be utilized in character education to shape the behavior of Generation Z in Purwakarta.

This research is significant as it provides empirical evidence on the efficacy of local wisdom in shaping the character of Generation Z, offering valuable insights for educators and policymakers.

2. Methods

The methodology used is a case study method with a qualitative approach. With this qualitative approach, data collection is carried out directly in the field by conducting observations, in-depth interviews with information and also conducting documentation studies related to the research problem. After the data is collected, data reduction is carried out, analyzing the data and drawing conclusions as a result of the research.

3. Results and Discussion

3.1 Character Building

National character education is an effort made by the state (government), society, family and educational units to make Indonesian people a nation with noble character. Good character is correct behavior in life that is in accordance with the philosophy and noble values of the Indonesian nation. Noble character is good behavior in relationships with God Almighty, fellow humans, nature and their living environment, their nation and state, and with themselves.

Suyanto (2010:1) [8] who said that character education is character education plus, which involves aspects of knowledge (cognitive), feelings (feeling), and action (action). Character education includes how a person knows good things, has the desire to do-good things, and carries out good things based on thoughts and feelings about whether it is good to do or not, then do it. These three things can provide direction or good moral life experiences, and provide maturity in behavior.

This character education is an effort made by the government to shape and strengthen the nation's character so that it always behaves in accordance with the values and norms that exist in Indonesia. In accordance with the aim of education in Indonesia, namely that all students, most of whom are Generation Z, have the character of being devoted to God Almighty, working together, thinking creatively and having an insight into diversity based on Pancasila. In its implementation, character education must be carried out comprehensively by all parties, including schools, families, the environment and society in general. The character formation of Generation Z will be successful if there is collaboration from all parties.

The shift in values that is occurring and the rapid onslaught of other cultures and technology must be balanced with Generation Z's readiness to accept it all. Strong character will make Generation Z able to absorb values, culture, technology and change well. With this character education, it is hoped that Generation Z will have the ability to think (intellectual), exercise the heart (honest and responsible), exercise (kinesthetic) and exercise initiative (creativity and caring). This is also what we want to apply to students, some of whom are Generation Z in Purwakarta, with character education based on religious values and local wisdom.

3.2 Local Wisdom

Rahyono (2009) [9] said that local wisdom is human intelligence possessed by certain ethnic groups which is obtained through community experience. These local values can be local knowledge, local skills, local intelligence, local resources, local social processes, local norms and ethics, and local customs. Local wisdom values can be used as the basis for character education in schools. Cultural values that are considered good in the form of local wisdom are used as educational material or sources.

This local wisdom is also applied in character education efforts in Purwakarta. The 7 Poe Atikan Istimewa (Seven Days of Special Education) character education concept comes from local sundanese culture. Efforts to implement character education in Purwakarta district are outlined in Purwakarta Regent Regulation No. 69 of 2015 concerning character education that relies on local wisdom. The Regent of Purwakarta's policy regarding comprehensive character education that relies on local wisdom is to answer the challenges of an increasingly complex era, starting from issues that threaten the integrity and future of the nation to global competition. This policy is the basis for formulating concrete steps so that education and cultivation of the main values for the formation of national character can be carried out effectively and comprehensively. Therefore, the values of local wisdom can be developed in students through character education.

3.3 Generation Z

Generation z is the technology generation. They were born between 1996 and 2012, when information and communication technology in the world had developed greatly. This situation is certainly very beneficial for Generation Z, because from an early age they have become

accustomed to the digital world. Some call Generation Z the i-generation or internet generation because they have been very familiar with the internet and gadgets since they were born. Moreover, the Covid pandemic means that most Generation Z students cannot avoid using the internet at home, at school or at games.

On the one hand, the sophistication of information, technology and communication in the lives of Generation Z can influence their character; this can have both positive and negative impacts. One example of a positive impact is that they can be more creative and find it easier to get information. But on the other hand, the negative impact of this technological progress is the change in the character of Generation Z which is not in accordance with cultural and religious values. For example, they are individualistic; they are more indifferent towards the situation around them; they carry out bullying on social media, and some are even exposed to pornographic content. To anticipate the negative impact of technological progress on Generation Z, it is necessary to provide strong character and instill good religious values. This is so that they can take advantage of advances in technology and information to provide them with a better life.

3.4 Social Construction of Generation z Behavior

Currently, the majority of students in educational institutions (schools) are Generation Z. This certainly presents its own challenges for the government and schools to think about what concepts are suitable to be applied in the education process. Bearing in mind that Generation Z lives in a different situation from previous generations, so if schools continue to apply the same learning methods, it will not suit the needs of Generation Z who live in this era of technological and communication advances. One thing that cannot be avoided is the use of technology in the learning process. Technology can have positive and negative impacts, so to anticipate these negative impacts, character education is needed. This aims to prevent Generation Z from being lulled by traits that deviate from cultural and religious values.

In Purwakarta, the government implements character education that instills local cultural and religious values. Character education 7 Poe Atikan Istimewa (Seven Days of Special Education) Purwakarta contains education carried out seven days a week with six educational themes, where students learn about values that are linked based on themes each day, while still paying attention to integration between subjects. This thematic education is in accordance with the conditions of Generation Z who prefer learning that is dynamic and not boring. With a different theme every day makes the learning process more fun.

Character education 7 Poe Atikan Istimewa (Seven Days of Special Education) Purwakarta contains education carried out seven days a week with six educational themes, where students learn about values that are linked based on themes each day, while still paying attention to integration between subjects. This thematic education is in accordance with the conditions of Generation Z who prefer learning that is dynamic, varied and not boring. With a different theme

every day makes the learning process more fun. Even though every day the learning theme at this school is different, in fact this learning is comprehensive, meaning that every day the learning emphasizes one theme, but there are still other themes that are included. For example, on Monday, the theme of the Indonesian archipelago continues to be instilled with nationalist values, but religious learning is also provided, such as the habit of fasting on the sunnah on Monday and also reading the Asmaul Husna before starting learning.

The implementation of character education for the 7 Poe Atikan Special (Seven Days of Special Education) can be described as follows:

- 1) Monday, *ajeg Nusantara (Patriotism)*. Ajeg Indonesian means upright and the archipelago is a stretch of territory from Sabang to Merauke. Learning on Monday aims to foster a sense of national pride in students. Students are taught to get to know the culture, customs, natural wealth of the archipelago, all of which are inserted into the learning curriculum in Indonesian.
- 2) Tuesday, *mapag buana (Adapting to the Progress of Time)*, Mapag means to pick up and Buana means the world, so literally it means preparing students to pick up the arrival of an increasingly modern world civilization. In this theme, students are accustomed to being literate in technology. Learning is carried out by introducing foreign cultures around the world, using information technology devices and sources from the internet. For this Tuesday, students are also accustomed to using international languages.
- 3) Wednesday, *maneuh di sunda (Internalizing Sundanese Culture)*, Maneuh means stay or stayed, and Sundanese is a culture that inhabits the land of Padjadjaran. On this theme, students are accustomed to recognizing and preserving Sundanese cultural values in everyday life. Starting from how to dress, the language used and the games played. This is the goal so that students maintain their identity as Sundanese people and live with Sundanese values in them in line with today's progress.
- 4) Thursday, *nyanding wawangi (Spreading Love and Affection)*, Learning on Thursday is intended to develop students' creativity, especially outside of academics. They are freed not to wear school uniforms, may bring musical instruments or anything according to positive hobbies. They are given a place to express themselves according to their talents and interests.
- 5) Friday, *nyucikeun diri (Cleansing the body and soul); and Saturday*. Nyucikeun self means bringing oneself to holiness. The values developed on this Friday are spiritual and religious values. Students are given space to implement a vertical relationship with God according to their respective religions and beliefs.
- 6) Saturday-Sunday *betah di imah (Family Cultural Transformation)*. Betah di Imah teaches students to always love their family and feel comfortable at home as the first place for them to study and socialize.

The process of social construction of student behavior in Generation z in Purwakarta begins with an externalization process which includes the socialization of regulations regarding character education based on local wisdom. Socialization is carried out by the education office

in schools, then schools pass on the information to students and also to parents through the school committee. The implementation of character education is carried out comprehensively both at school and at home. After carrying out socialization, the school then conducts habituation for students according to the themes each day.

The implementation of character education for the 7 Poe Atikan Special (Seven Days of Special Education), apart from being rich in cultural values, also contains many religious values, especially the point of self-cleaning which is the theme for Friday. In this theme, students receive education about character combined with religious values. So in this theme there is an integration of religious values which are applied together with local cultural values. Although this religious theme is also carried out every day, for example by reading the Asmaul Husna at the beginning of every lesson, then the sunnah of fasting on Mondays and Thursdays, collecting bes kaheman every Thursday to help less fortunate people, but with a more focused religious theme this is carried out every Friday.

This habituation, which is carried out every Friday, begins with performing Dhuha prayers together in the school yard. Then continue with reading Yasin's letter, reading Asmaul Husna together and continuing with listening to tausiyah given by the teacher with different themes every week. Another habit that is carried out is to get used to collecting donations from students, which will be given to local communities in need.

This religious habit every Friday is intended to instill religious values in students who are Generation Z so that they have religious intelligence that can bring them closer to Allah, so they are not only equipped with worldly knowledge but also with religious knowledge. With this character lesson about religion, it is hoped that Purwakarta students who are part of Generation Z will have character and religious behavior patterns. They are expected to become a generation of future national leaders who have intellectual intelligence, emotional intelligence and spiritual intelligence. Overall, the character internalization process that Generation Z is expected to have is a character who has faith and is devoted to Allah, loves the country, has a global/world outlook, continues to preserve local culture, remains creative and has an artistic spirit, and always loves family.

4. Conclusion

Based on the results of the discussion, it can be concluded that the character formation of Generation Z can be done through character education at school, because the majority of Generation Z are students. The 7 Poe Atikan Istimewa Program (Seven Days of Special Education) is character education based on local wisdom and religion which is implemented at the basic education level in Purwakarta. The construction/formation of Generation Z's behavior begins with the socialization of character education carried out by the education department in schools, then the schools pass it on to students and parents. After that, students are familiarized with the behavior and character that they must carry out in accordance with the 7 Poe Atikan (Seven Days

of Special Education) themes. The character emphasis examined in the research is religious character which is carried out with the "nyucikeun oneself" program. This character cultivation is carried out by conducting socialization programs, habituating behavior and ultimately producing a Generation Z who has religious behavior and character.

The integration of Nyucikeun Diri into character education effectively shapes Generation Zs behavior in Purwakarta. This case study underscores the potential of local wisdom in enhancing educational outcomes, suggesting avenues for incorporating cultural values into broader educational frameworks.

References

- [1] D. M. Achmad and S. Aisyah, "Pendidikan Karakter Menurut Kemendikbud (Telaah Pemikiran atas Kemendikbud)," *Edumaspul: Jurnal Pendidikan*, vol. 3, no. 2, 2019.
- [2] Willy Susilo, "Membangun karakter unggul : Panduan praktis untuk meraih sukses seutuhnya," in *Yogyakarta : Andi*, 2013.
- [3] N. K. D. N. K. L. W. N. P. D. A. P. A. A. Oktaviani, "Meningkatkan Pendidikan Karakter Bagi Generasi Z Pada Era Society 5.0," in *Proceedings of the National Student Science Week Webinar*, 2022.
- [4] D. Iswatiningsih, "Penguatan Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal di Sekolah," *JURNAL SATWIKA*, vol. 3, no. 2, 2019, doi: 10.22219/satwika.vol3.no2.155-164.
- [5] P. Fitriyani, "Pendidikan Karakter bagi Generasi Z," in *Prosiding Konferensi Nasional Ke- 7 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah,, Aisyiyah (APPPTMA)*, Yogyakarta: Manajemen Pendidikan, Program Pascasarjana, Universitas Ahmad Dahlan Yogyakarta, Indonesia, 2018, p. 413.
- [6] D. Nugraha and A. Hasanah, "PENDIDIKAN KARAKTER BERBASIS NILAI-NILAI BUDAYA DI SEKOLAH," *Jurnal Pendidikan PKN (Pancasila dan Kewarganegaraan)*, vol. 2, no. 1, 2021, doi: 10.26418/jppkn.v2i1.40803.
- [7] S. Suhartini, M. I. Adiraharaja, S. T. Teknologi, and W. Purwakarta, "The Implementation of 'Maneuh di Sunda' Local Wisdom in Character Education at Purwakarta Regency," 2023.
- [8] Suyanto, *Model Pembinaan Pendidikan Karakter Di Lingkungan Sekolah*. 2010.
- [9] F. X. Rahyono, "Kearifan_budaya_dalam_kata," in *Wedatama Widya Sastra*, 2009

Author Profile



Sri Suhartini, Graduate of Doctor of Sociology, University of Padjadjaran Indonesia in 2020. Received the S.Sos and M.Si. degrees in Sociology Program University Jenderal Sudirman and Sociology Graduate Studies Program, University of Padjadjaran, respectively. Since 2000, until now, registered as Lecturer at the School of Technology Wastukencana in Purwakarta



Martiningsih, ST. M.Si. completed his studies at Malang Institute of Technology Nasution in 1996 majoring in Texture Engineering and continued at Padjajaran University Bandung majoring in Process Microbiology and earning an M.Sc degree in 2012. During 11 years working at PT. Indorama Synthetics Tbk in the Quality Control Textile section and becoming a lecturer in the Textile Engineering Study Program at STT Wastukencana Purwakarta 20 years running. Academic achievement was named the best graduate and model lecturer in the first year of teaching.