

# Integration Of Traditional Culture Village Values For Character Education At Elementary School In Indonesia

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**Abstract.** This article aims to find a pattern of integrating the cultural values of traditional villages (*kampung adat*) for character education in elementary schools. Indonesia, as a nation with one of the largest ethnic groups in the world, has character values that become cultural characteristics that continue to be inherited. Conserved characters in traditional villages can survive various challenges. The values of traditional villages can be explored as character value patterns for early formal education, namely elementary schools. The method of writing this article is a literature review. Data collection by collecting articles from the Google Scholar database in the last 5 years, books, and other relevant literature. Data is analyzed descriptively and qualitatively. The article's results focus on the values of traditional villages in Indonesia and the Integration of Traditional Village Values in Elementary School Character Education. Finally, the values of the conserved traditional villages can be the capital for building character education in elementary education.

**Keywords:** Elementary School, Character Education, Traditional Village Values

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## INTRODUCTION

Character education has become an essential and inseparable part of education in Indonesia. The educational paradigm continues to develop, and character education remains a part of it. The presence of character education accompanies development because the purpose of education is always related to intelligence and encourages the birth of good human beings. (Abd Rahman et.al., 2022; Sudrajat, 2011). Therefore, the paradigm can continue to change, and character education also continues to transform according to the development of education. Education is all efforts to advance the growth of children's ethics (inner strength, character), mind (intellect) and body (Agus et al., 2020, 2021; Dewantara, 2013). In Ki Hadjar Dewantara's view, character is unity with students' minds and bodies—a unity that will bring students to perfection in life, in other words, bring them to harmony with their world.

In its development, character education is always present in every curriculum document that has changed. Character values are integrated into this curriculum change (Harun, 2013; Taufiq et.al., 2023). Character education has developed throughout Indonesia's curriculum. In the 1960s, it was known as character education; during the Orde Baru period, it was known as Pancasila moral education (PMP) and guidelines for the practice and appreciation of Pancasila (P4), then, after the reform, the term ethics was abolished, and the terms Faith and Piety emerged. The KTSP curriculum contains 18 character education values. Then, during the 2013 curriculum, the five main character values were known, and today, with the Merdeka curriculum, a Pancasila student profile has been developed that contains character education values. Developments show a change in terminology and efforts to integrate character

education into educational processes. Therefore, changes in the educational curriculum continue to prioritize the integration of character education to form students' personalities and encourage the birth of a generation with good character in the midst of a rapid paradigm change in society.

The integration of character education with its values requires various management strategies. The strategy developed needs to be carefully considered. Because character development is correlated with the development of the nation's identity (Sukiyat, 2020). Strategies in character education findings (Dalimunthe, 2015). This can be through (1) integrating values, (2) internalising instilled values, (3) habituation and example, and (4) creating a cultivated atmosphere. Based on the strategy in the findings that begin with integration, value studies that have relevance are needed that will be integrated, internalised, habituated, and cultivated. Exploring character values should look for values that have been tested and endured. Values have been passed down across the ages and remain a reference in building from generation to generation.

The exploration of character values in Indonesia should look at the background of the Indonesian nation. Ideally, the integrated characters start from the closest and those that have been well inherited. This nation has wealth in the form of diversity. It consists of various religions, tribes, and races. There are 1,340 ethnic groups in Indonesia (BPS, 2021). Every diversity has values that are upheld and become a handle in life. The results of cultures can contain character values. Such as research (Bulan & Hasan, 2020). That found the value of characters in fairy tales. Similar things about character values are also found in the folklore of the Pasemah tribe researched (Youpika & Zuchdi, 2016). The research results show that character education can be contained in the traditional games of the Sasak tribe (Safitri et al., 2020). The study's findings show that each ethnic diversity's potential can be explored for its values so that, in the future, it can be integrated into the value of character education.

Several tribes in Indonesia have villages as traditional heirs of their tribes. These villages are conservative and continue to strive to maintain and preserve the customs inherited by their ancestors. Therefore, the pattern of these villages has thicker customs than the surrounding villages even though they are from the same ethnic background. These villages are known as customary villages. Traditional villages are a group of settlements inherited from generation to generation, and they inherit cultural values and customs (Geograf, 2023). In Indonesia, there are 2,161 Indigenous communities (Rizaty, 2022). A small number still live in traditional villages, which are places where values and culture are preserved.

The values of traditional villages can be explored as values for character education. Previously, research (Widyanti, 2015) on the values of local wisdom from traditional villages can be a

source of learning relevant to Indonesia's current conditions. Therefore, the values of traditional villages can potentially be explored and integrated into the value of character education in elementary schools. Because elementary school, as the first formal education, requires more concrete values. The value of character education that is close to students. Sustainable values in the surrounding traditional villages can provide character education values that are in harmony with the world in which they live. Thus, the study on the integration of customary village values aims and focuses on (1) exploring the value of customary villages in Indonesia and (2) the integration of customary village values for education that can contribute to the development of character education relevant to the first formal education, namely elementary schools.

## **METHODOLOGY**

The writing of this article is based on the literature study method. Data collection will be done by collecting literature relevant to traditional villages and character education in elementary schools. The data source is from the literature in the Google Scholar database for the last 5 years (2020-2024). A literature search is assisted by the Publish or Perish 8 for Windows application. The literature search begins by using the word in the search section of the title "traditional village", while in the keyword section of the search with the search for the keyword "character education". Then restrictions are carried out to focus the study on providing prerequisites for suitability: 1) literature based on the suitability of titles that contain character keyword elements according to the ranking in publish or perish, 2) literature based on the highest h-index ranking (most referenced), and 3) literature is available open access with pdf files that can be downloaded through the help of the Zotero application, not articles that are not open access/cannot be downloaded.

The source of the literature is then analyzed by studying through synthetics to examine its content. The analysis aims to find a point of view on integrating customary village values into character education in elementary schools. The data are then presented in a qualitative descriptive manner. The study's results can be used as a reference in further studies of character values in traditional villages for character education in elementary schools. Then the research results can be used as study material for the latest trends in character education from traditional villages which are useful for developing character education in elementary schools.

## **RESULTS AND DISCUSSION**

The initial search used the word in the search section of the title "Traditional villages" (kampung adat), while in the keyword section of the search with the keyword search "character education", 194 literature. Literature has been based on the Google Scholar database for the last 5 years (2020-2024). Then, publish or perish based on the ranking of the suitability of

titles that contain the word "character" element, which is filtered into 20 pieces of literature. The findings show that 6 out of 20 literature has an h-index, which means that the article has contributed to the development of the study of character. From 20 articles, it was then filtered into literature with open access to PDF files and finally filtered into 11 literature with open access to downloading documents with the help of the Zotero application. The following is Table 1 of literature findings based on the Google Scholar database with predetermined criteria presented based on the title, type of literature, DOI/URL source, and focus of the study.

**Table 1. Literature findings based on the Google Scholar database**

No.	Title	Types of Literature	Source DOI/ URL	Study Focus
1	The Potential of Visual Culture of Cikondang Traditional Village, Bandung Regency as a Source of Ethnopedagogy of Community Character (Emilda, 2024)	Journal Articles	<a href="https://www.neliti.com/publications/291057/potensi-budaya-rupa-kampung-adat-cikondang-kabupaten-bandung-sebagai-sumber-etno">https://www.neliti.com/publications/291057/potensi-budaya-rupa-kampung-adat-cikondang-kabupaten-bandung-sebagai-sumber-etno</a>	(1)
2	Internalization of the Value of Character Education Through Traditional Culture in the Community of Miduana Traditional Village, Cianjur Regency (Emilda et al., 2024)	Journal Articles	<a href="https://ojs.vigyanika.org/index.php/viral/article/view/24">https://ojs.vigyanika.org/index.php/viral/article/view/24</a>	(1) (2)
3	Local Culture-Based Character Education in Cireundeu Traditional Village (Graha et al., 2022)	Journal Articles	<a href="https://ejournal.stpmataram.ac.id/JIP/article/view/1672">https://ejournal.stpmataram.ac.id/JIP/article/view/1672</a>	(1) (2)
4	Analysis of Character Education Values in the Making of Traditional Houses in the Community of	Journal Articles	<a href="https://ejournal.uniflor.ac.id/index.php/sajaratun/article/view/4372">https://ejournal.uniflor.ac.id/index.php/sajaratun/article/view/4372</a>	(1)

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Wolorowa Village, Golewa District,  
Ngada Regency (Itu et al., 2024)

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5	The Spirituality of Tuang Character in the Culture of the Cireundeu Traditional Village Community (Mu'min, 2020)	Journal Articles	<a href="http://jurnalnasional.ump.ac.id/index.php/ISLAMADINA/article/view/6325">http://jurnalnasional.ump.ac.id/index.php/ISLAMADINA/article/view/6325</a>	(1)
6	The Application of Local Wisdom Values in Maintaining the Culture of Cireundeu Traditional Village in the Modernization Era (Nurhaniffa & Haryana, 2022)	Journal Articles	<a href="https://cendekia.soloclcs.org/index.php/cendekia/article/view/714">https://cendekia.soloclcs.org/index.php/cendekia/article/view/714</a>	(1) (2)
7	Traditional Proverbs of Naga Village as a Source of Character Education in Elementary Schools (Nurwati et al., 2024)	Journal Articles	<a href="https://es.upy.ac.id/index.php/es/article/view/4252">https://es.upy.ac.id/index.php/es/article/view/4252</a>	(1) (2)
8	Character education of food local culture values in the people of Kampung Adat Cirendeudeu in West Java through exemplary (Rohmatulloh et al., 2020)	Journal Articles	<a href="https://journal.uny.ac.id/index.php/jpka/article/view/28658">https://journal.uny.ac.id/index.php/jpka/article/view/28658</a>	(1) (2)
9	Character Education Model for Caring for the Environment Based on Local Religion and Culture: A Case Study in the Indigenous Peoples of Kampung Dukuh, Cikelet District, Garut Regency (Rosyida, 2024)	Journal Articles	<a href="http://journal-laaroiba.com/ojs/index.php/reslaj/article/view/3045">http://journal-laaroiba.com/ojs/index.php/reslaj/article/view/3045</a>	(1) (2)
10	Socialization of Character Education Values in Makkobar Tradition Wedding Traditional	Journal Articles	<a href="https://jurnal.ugm.ac.id/index.php/jurnalnauli/article/view/1088">https://jurnal.ugm.ac.id/index.php/jurnalnauli/article/view/1088</a>	(1)

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Ceremony for Hatobangon Sipirok

Village Community

(Syahfitri et al., 2023)

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- 11 The Tradition of Local Wisdom of Thesis [http://repository.upi.edu/id](http://repository.upi.edu/id/eprint/65780) (2)  
Ciptagelar Traditional Villages as /eprint/65780  
Education in Early Childhood  
(Zein, 2021)
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The literature findings are then used as study material according to the predetermined focus of the study. First, the focus is on the value of traditional customary villages in Indonesia. Second, it focuses on integrating customary village values for character education in elementary schools. The following is a review of the two focuses in the context of this study based on the findings in the literature.

### **The Value of Traditional Villages in Indonesia**

The study of the value of customary villages in Indonesia describes the general meaning of the value of customary villages. The value of customary villages refers to traditional villages' cultural values and local wisdom values (Emilda, 2024). Traditional cultural values owned by traditional villages can be used as characters; these values are noble (Emilda et al., 2024). Local wisdom in customary villages as a value is a set of thoughts, opinions, beliefs, norms, morals, and ethics that are institutionalized (have become norms of practice, patterned habits, and organized) as well as the fruits of technology that encourage the creation and sustainability of the living order of community groups in various fields, the progress and maintenance of environmental conditions of ecosystems and resources so that the community group can feel its impact directly and continuously (Nurhaniffa & Haryana, 2022). Values sourced from noble culture can be a formidable capital to build a superior civilization (Graha et al., 2022).

The values of the customary village that have become cultural values and noble wisdom values can be found in the life of the indigenous village community itself. The values in traditional villages can at least be grouped into tangible and intangible or material and non-material values (Nurhaniffa & Haryana, 2022). Tangible value can be found in buildings or houses (Emilda, 2024; Emilda et al., 2024; Itu et al., 2024). Houses and buildings in traditional villages are established by containing inherited values. For example, the traditional house in Cikondang village contains the values of the belief system, the value of unity, and the value of cleanliness/purity (Emilda, 2024). Then, in the Miduna traditional village, the houses built

contain the values of simplicity, equality of rights and degrees, the value of utility, and cooperation (Emilda et al., 2024). The construction of traditional houses contains religious, caring, disciplined, creative, disciplined, and democratic values (Itu et al., 2024).

Intangible values are more often found in traditional villages. As in the system of daily life, it is found in advice (Rosyida, 2024), philosophy and punishment (Emilda et al., 2024; Graha et al., 2022; Mu'min, 2020; Nurhaniffa & Haryana, 2022; Rohmatulloh et al., 2020; Rosyida, 2024), and advice (Nurwati et al., 2024), which are inherited from generation to generation. In the Cirendeuh traditional village community also has a famous philosophy, namely "*Ngindung ka waktu, Ngabapa ka Zaman*" which means that they still hold the noble values that have been passed down from generation to generation, but on the other hand, they still follow or adjust to the progress that is around them (Rohmatulloh et al., 2020). These advice and philosophies are not just a collection of wise words but are a representation of wise values that have been upheld in daily life (Nurwati et al., 2024).

The value of the customary traditional village can be found in the leadership system/social organization that develops in the village. Leadership refers to those given authority to make guidelines for community life and serve as role models in daily life (Emilda et al., 2024). Then, the social organization system, where there is a structure from elders to the public (Graha et al., 2022). Then, in traditional villages, values are attached to the system of trust and the ceremonial system. Beliefs in traditional villages have the ancestral heritage and religions of today's Indonesian people. Religions and beliefs can coexist, as in Cirendeuh (Graha et al., 2022; Nurhaniffa & Haryana, 2022; Rohmatulloh et al., 2020). The same is true in traditions in traditional villages that contain values that can be character values, such as the tradition of marriage in Sipirok (Syahfitri et al., 2023). Traditional ceremonies include values. Traditional ceremonies in Miduana village contain the main values of friendship, communication, and cooperation (Emilda et al., 2024). In Cirendeuh, traditional ceremonies value communication and cooperation (Nurhaniffa & Haryana, 2022).

### **Integration of Traditional Village Values for Character Education in Elementary Schools**

The value of traditional villages can be integrated into education. Value integration through the internalisation of values is used for community education (Emilda et al., 2024). Through the values of traditional villages, the community will have character values for learning (Graha et al., 2022). The role of village values can be used to integrate values as character education can also be used for elementary schools, which are useful for education, knowledge, and character itself (Nurwati et al., 2024). The value of an integrated customary village for children's education is a form of actualisation of the order of ancestral life and equipping oneself for the future (Zein, 2021) because the defence and preservation of values are carried out by oneself

and customary villages (Nurhaniffa & Haryana, 2022). For example, *Pamali* located in Miduana village can be integrated into education for students so that they have the provision of knowledge so that they have the character of caution in acting in life according to the advice of their ancestors that have been habituated so far (Emilda et al., 2024).

The integration of customary village values as character education has a vital role. The values contained in traditional villages are relevant to be implemented because of their strategic role in introducing and inheriting culture (Nurwati et al., 2024). The value of traditional villages has an attachment to the community (Nurhaniffa & Haryana, 2022). Traditional villages' values integrated into character education include values in traditional ceremonies, language, diversity in beliefs, environmental conservation, art and food (Rohmatulloh et al., 2020). Values can also be extracted from meaningful advice for elementary school students (Nurwati et al., 2024). For example, In the Cirende traditional village community also has a famous philosophy, namely "*Ngindung ka waktu, Ngabapa ka Zaman*" which means that they still hold the noble values that have been passed down from generation to generation, but on the other hand, they still follow or adjust to the progress that is around them (Rohmatulloh et al., 2020).

Schools should carefully prepare for the integration of customary village values. Schools must pay attention to the principal's commitment as a leader, the participation of teachers and school education staff, and the participation of students (Rosyida, 2024). In integrating customary village values for character education in schools, stakeholders who should participate include students, teachers, parents, education staff, school canteen administrators, the government, and the community (Rohmatulloh et al., 2020). Stakeholder involvement is a characteristic of customary villages because there is communication and cooperation (Nurhaniffa & Haryana, 2022). Because the values of customary villages that have been inherent in the system of daily life in customary villages are actually a source of learning for the indigenous village community itself, or later for broader education (Emilda et al., 2024).

Integrating customary village values for character education in elementary schools has various strategies. Efforts in integration and internalisation can be made through, for example, periodic meetings and habituation (Emilda et al., 2024). Exemplification is more specific in the form of modeling by adults and the role of parents in nurturing students to encourage the preservation of customary village values (Zein, 2021). This means stakeholders need commitment as an integration strategy because students need an example to emulate (Rohmatulloh et al., 2020). In schools, strategies are carried out by providing value knowledge, habituating behavior, holding an event that describes integrated values, and making rules based on values (Rosyida, 2024). Finally, local values contained in traditional villages should be integrated into the school curriculum (Nurwati et al., 2024).



## CONCLUSION

Character education is an inseparable part of education. The development of the educational paradigm still accommodates character education in it. The educational curriculum in Indonesia continues to develop and changes every few years. Changes in the curriculum still accommodate character education for students. Character values should consider closeness to students and sustainability in their inheritance. Traditional villages are communities that can survive, preserving the noble values of ancestral heritage. The resilience of preserving the value of traditional villages is a source of character value for education. The values of customary villages can be explored and become the capital for integrating customary village values for character education in elementary schools. The value of the traditional village is found in the daily habits of the community, the leadership system/social organization, traditional ceremonies, the systematics of the building order, the belief system, and philosophy/advice/advice. Values can be integrated into the community and students. Integrated values can be found in traditional ceremonies, language, diversity in beliefs, environmental conservation, art, and food. In order to integrate values, involvement and commitment from various stakeholders are needed. Stakeholder participation is helpful for communication and cooperation in integrating customary village values as a character education value. It can be implemented through the strategy of example, meetings, habituation, advice, and integration in the elementary school curriculum system. Finally, the values of the conserved traditional villages can be the capital for building character education in elementary education.

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