

MESSAGES FOR HUMANITY IN "*BULA MALINO*" (QUIET MOON) (A POEM BY KAIMUDDIN IDRUS MUHAMMADAL-BUTHUNI IBNU BADARUDDIN)

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ABSTRACT

The 2013 Curriculum describes the core competencies (KI) into four aspects of competence, namely (1) spiritual, (2) social, (3) cognitive, and (4) psychomotor aspects. The spiritual and the social aspects of learning materials development is done in an integrated manner, namely through the development of cognitive aspects (knowledge) of KI 3, and psychomotor aspects (skills) of KI 4. Therefore, the integration literature values in the areas of learning may be one of the teacher's choices. The objective is to make the learning materials comply with students' schemata or insight. Based on the content analysis that has been done in some local literatures both in folklores and poetries, local literature contains a lot of character values. Thus, local literatures may contribute to the implementation of 2013 Curriculum, so that teachers can integrate them in the development of learning. Local literatures in Southeast Sulawesi such as; Oheo Folklore for Tolaki people, Wandoke-Doke te Lakolo-kolopua Folklore for Muna People, or Wandiu-Diu Folklore for Buton people contains a lot of character values, both in terms of spiritual and social values. Folk Songs such as Kabanti, Kantola also has similar values in the society; they have humanistic, moral, mutual assistance, hard work, discipline, and struggle values. Spiritual values in the local literatures, among others are, belief in the greatness of Allah SWT, confidence in God's grace in all its activities, and surrender to Allah. Character values on learning in the implementation of the 2013 Curriculum, among others are; discipline, hard work, honesty, responsibility, working together, affection, and respect. Thus, the values of the local literature or local culture is highly relevant to the values of character education, and therefore local literature values can be integrated in the learning area designed by teachers in the implementation of 2013 Curriculum, especially in developing KI 1 and KI 2 in learning.

Keywords: *implementation; character value; competence; integration.*

Sapir and Whorf hypothesis suggests that language and culture are inseparable. What appears in the language will be reflected in the culture, and vice versa. That hypothesis is in line with that of Masinambow (1985: 5), which concluded that language and culture are the two systems inherent in humans. Culture is a system that regulates human interaction in life, while language is a system that ensures the continuity of interaction. The phrase *bihinci-ki bhinci kuli* in Buton people, for example, is a philosophy of life that describes the behavior of Buton people. Thus, the language is included in the local culture that determines the behavior of its supporters.

Fact on the field shows that the behavior of the people especially the younger generation has shifted from cultural values of the nation. Education which is rooted in the culture of the nation certainly has a big role in building the nation's present and future life. Such assumptions are reflected in the implementation of 2013 Curriculum, which lies down excellent character education as set out in the core competencies (KI) 1 or the spiritual aspects, as well as in KI 2 or social aspects. Both

core competencies aspects aim to build student's character lives as human resources able to build better Indonesian life.

Based on these assumptions, this paper will elaborate the role of the local language and local culture in the development of character education through learning in school. It is aimed at enabling teachers to develop lessons in schools which integrate local wisdoms or cultures as a vehicle for learning in school.

Language and culture are matters related to common sense or way of thinking. Language becomes a media for culture and language development and forms a part of the culture. Koentjaraningrat (2009: 25) argues that culture is the power of the mind which includes the idea, feeling, and intention. Cultural development of a society may influence the changing of thought system and behavior of society as the heirs of local culture which agree with the changing of era especially in this globalization era.

Sztompka (2008: 63) describes four potentials that would happen if cultural globalization is experienced by a society or a nation. *First*, foreign cultural homogenization will dominate local life, so that people become the imitation of foreign cultures such as in lifestyles, consumption patterns and ways of thinking. The uniqueness of the local culture will be destroyed as a result of foreign domination and cultural friction. *Second*, the global version of the homogenization of so-called *saturation* will have pressure at time dimension. In this context the culture of the local community can gradually be displaced by foreign cultures. As the result, in long term, the shape, meaning and appreciation of the local culture may be lost in the new generation. *Third*, there will be cultural friction as a result of assimilation of local cultural values and foreign cultures which is mutually destructive. There are two mechanisms which may be applied for this case. (a) Filtering negative foreign cultural products and receiving the necessary technological culture. (b) Misusing of cultural values received which is tailored to the established local way of life. *Fourth*, global homogeneity which is called maturity is a selective acceptance of foreign cultures to enrich the local culture. As the result, there will be assimilation of foreign culture into the local character.

Therefore, local literature as local culture loaded with noble values of nation which need to be integrated into character learning. Character learning is a process of acculturation and empowerment of the noble values through educational environment, family, and the community. The activity of acculturation and empowerment process of the noble values of the nation must be supported by a commitment of those involved in educations. Character learning will develop noble values of a nation so that its people will have a positive attitude, either for himself or others in public life.

Many experts have reviewed the character education. David Elkind and Freddy Sweet as adapted by Zubaedi (2010) stated that character education is a deliberate attempt to help learners to understand and apply ethical values. The effort which must be done is to involve the overall dimensions of school life to help develop character education optimally. In this context, it means that in supporting the character development of students, all schools component must be involved namely the aspects of the curriculum, the learning process, co-curricular activities, subjects, and school components.

Character Learning must be understood as an effort to nurture intelligence in thinking, appreciation in attitude and practice in behavior, in accordance with the

noble values of the nation. Hence, character education may be integrated in the learning of values which should be linked with everyday life. The goal is that to make character education not limited to the transfer of knowledge about good values, but more than that, it can be embedded and integrated with the thoughts and actions of community members.

To sustain the development of student's character education, teacher should combine classroom learning with the values of local wisdom of local communities. The objective to realize students' insights or schemata in learning is essential to accelerate the child's understanding.

METHOD

This research is field research which refers to the qualitative approach. This approach is expected to gather data in the form of life values, religious messages, and social life of society as reflected in the belleslettres of Southeast Sulawesi society, both oral literatures (folklore) and written literature (text).

The research data is local literature of Southeast Sulawesi which is scattered in society life that is loaded with, *values* and *norms* of community life, local culture of social community also intermingling multicultural society. From characteristics of the data, the data sources include documentation and field observations. To obtain the data so that the instruments used are *researcher* as key instrument because the researcher has understanding about the characteristics of the data, as well as observation rubric and interviewing the leading figures.

In order to make the data integrated with wider life pattern, so therefore researcher's step is immerse certainly in a cultural situation, next crosscheck it by triangulation techniques, identify findings, sketching out the visualization of the relationship, and seek universal themes, and then analyze by using Hermeneutic approach. Every analysis results matched with the relevant theories. The purpose is to get the maximum results of the analysis, so that the results can be concluded convincingly.

RESULTS

Based on the result in the field, local literature as a form of local wisdom can have an important role in the development of social values of society. Literature is heavily loaded with the values of social life, including literature in the area of Southeast Sulawesi. *Oheo* Folklore in Tolaki society for example, contains a part of the story which stated; *When Oheo's wife left him, he realized it was because he fails hold their mutual commitment, so she returned to heaven. When Oheo wish to go heaven to find his wife, he experiences many barriers. He find it difficult to find his wife, luckily there are fireflies that lead him.* The summary of the folklore is full with the value of struggle, the value of discipline, the value of mutual help, and the value of fortitude as shown by *Oheo* character.

Similarly, the Folklore of Buton people, *Wandiu-diu*, is known to be laden with character values. In *Wandiu-diu* folklore, it is unfolded that *Wandiu-diu (mother) of Wangkuruleo and Lambata-bata, went to the sea because her husband was furious*

after her two children ate the dried fish (*kawole*) saved by her husband. *Wandiu-diu* which has been transformed into a mermaid still breastfeed *Lambata-bata* in the shore. The story contains many expressions of the values of compassion, the values of responsibility, and togetherness values.

In Muna people is familiar with *Wandoke-doke te Lakolo-kolopua* Folklore which is also filled with social values. It is told in the story that *Wandoke-doke* (an ape) and *Lakolo-kolopua* (a turtle) each grew bananas. In the course of time only *Lakolo-kolopua*'s bananas grows and fruitful. Since *Lakolo-kolopua* can not climb trees, *Landoke-doke* did the climbing. *Landoke-doke* was greedy and only give *Lakolo-kolopua* the banana peel. *Landoke-doke* dies because it fell on a trap set by *Lakolo-kolopua*. The quoted folklore includes the patience values, not to be greedy, and should preserve the rights of others.

In local literature in form of poetry both in verse and rhyme such as *kabanti* (Buton), *kantola* (Muna), *sua-sua* (Tolaki), there are many values of life such as spiritual values, the humanist values and ethical values contained.

For example, the nurturing of the spiritual value of local literature of Buton '*kabanti*', the instilling of the concept of 'self discovery' is found at *Kabanti* of *Paiyasa Mainaawa* below.

<i>Ee karoku fikiria mpuu-mpuu</i>	Oh me, please think carefully
<i>Oasalana kadaangiamu itu</i>	Of your origin
<i>Molaengana taoakana u'eje</i>	Which is a cause to celebrate
<i>Telaengana taoakana ubaru</i>	Or be proud of
<i>Nebarangkala indapo umataua</i>	Even if you don't know
<i>Oasalamu beku paumbaakako</i>	I will tell you of your origin
<i>Oasalamu ingkooitu otana</i>	You came from the ashes
<i>Ombuliamu iwesityumo duka</i>	And you will return to ashes
<i>Osiytumo asalana mangengena</i>	It is how we become
<i>Mina ingawu tana mohina</i>	From lowly dust of the dirt
<i>Oasalamu eona inciasiy</i>	And you were created now
<i>Mina iuwe madaki mokabancia</i>	From a water that stench

The *kabanti* as quoted above shows that to be able to believe in the existence of God, one must understand one's own existence in this life. If one is aware about the origin of events himself, so he will not become overbearing, arrogant, greedy, and have other vices. In the opinion of Southeast Sulawesi society, people who are always trying to reflect on the events of them can find the awareness of their Maker. This action is frequently done people of Buton to find the ultimate truth.

Based on the example of the contents of the *kabanti*, creative and innovative teachers can use such local literature to instill character values that are formulated into their teaching in the classroom. In this context it is highly relevant to the implementation of 2013 Curriculum, which should integrate the spiritual aspect (KI 1), and social aspect (KI 2). The use of local literature and other forms of local wisdom can facilitate teachers in developing learning materials. By utilizing local

wisdom, students can better understand the character values based on their existing schemata. In other words, the students already have a basic knowledge about the character values reflected in local literature.

Therefore, local literature as a product of the local community has always taken an important role in imparting spiritual values and character values in students. If the learning materials discuss the history of life, the role of local literature can translate life events through folklore. If the teacher intends to instill the values of social life, they can translate the character values through the poetries of local communities. There is strong synergy in the relationship between poetry and socio-cultural reality, which makes it easier to form students' understanding. It is because literature is influenced by reality of life, and it can also affect social reality, as has been pointed out by Endraswara (2008) who stated that the literary work is actually a journey which reflects the '*highways*' and '*the blue sky*' of human life.

DISCUSSIONS

Learning character as contained in the core competencies (KI) on the implementation of the 2013 Curriculum urges teachers to be creative and innovative in the development of learning in the classroom. The problem is the development of learning does not elaborate on the spiritual aspect (KI 1) and social aspects (KI 2) specifically in the development of learning materials. In other words, KI 1 and KI 2 learning which is set out in the 2013 Curriculum, is not developed by teachers on a separate material in the development of learning indicators. Teachers can only integrate them into the development of knowledge (cognitive) or (KI 3), and skills (psychomotor) or (KI 4).

Local literature, especially local poetry, expresses values of life that are relevant to contemporary life. Local literatures often receive influence from public life and it can influence people's lives. Gunawan (2003) argues that society often determines the values of literature who lived in a particular epoch, meanwhile the authors of literature itself is a member of the community who are bound by a certain social status in society. Literature area that became one of the forms of local wisdom to show a picture of life, and life itself is a social reality. In this context the notion of life include human relationship with God, man to man, and man and his environment.

In this regard, Wellek and Warren made three classifications of literary relationship with the objects as described in the following description. First, the social context of the creators of literature, is to do with people. Second, the literature as a mirror of society in the sense of how much literature may reflect the state of society. Three, social functions of literature, is related to how far the value of literature relating to the social values of the local community as the owners of local literature.

In the description in the introduction part of this paper, it is argued that the implementation of 2013 Curriculum for the development of the student's character is described in each lesson. It looks at the development of core competencies (KI) in the outline syllabus and lesson plans developed by teachers which are mainly on spiritual aspects of KI 1 and KI 2 social aspects. Development of indicators of learning of both core competences as referred to above is implicated through

principle learning namely the development of aspects of cognitive KI 3 and KI 4 psychomotor aspects.

In the provisions of implementation of 2013 Curriculum as set out in Regulation of Minister of Education and Culture No. 81 A of 2013 and Regulation of Minister of Education and Culture No. 103 of 2014 on Curriculum Implementation, it is affirmed that any implementation of learning should be given by the teacher in a tangible form. In this context, teachers are expected to use materials or instructional media around the neighborhood students. Even Regulation of Ministry of Education and Culture No. 79 of 2014 on Local Content Curriculum, instructional materials development must be based on local wisdom, both specifically described and integrated in the learning of a subject.

Local knowledge contains a lot of values of life which needs to be developed, explained, and integrated with experience in everyday life. This meant that the character education is not limited to the transfer of knowledge about good values, but more than that can be embedded and integrated with their thoughts and actions. In this context through education is expected to create learners who have knowledge and have a noble character should be developed, explained, and associated with everyday life. This meant that the character education is not limited to the transfer of knowledge about good values, but more than that can be embedded and integrated with their thoughts and actions.

Based on these descriptions, the implementation of local literature as one of the important role of local wisdom may be used by teachers as a material to be integrated in the learning. The ultimate goal is to get closer schemata of learners with learning materials presented by the teacher. This is very important because in the theory of learning, students receive learning materials easier when they have the insight or the schemata.

Humans tend to have a flexible character, that at any given moment it may be good, but at other times it may be bad. That changing can be influenced by internal and external factors. These factors will determine whether the change process leads to good things or even lead to bad things. According Muslich, a change in the character of man depends upon how the process of interaction between the potential and the nature of human beings to environmental conditions, socio-cultural, and education.

Character education is expected to develop basic temperaments that should be possessed by the learners. Character education according to Zubaedi (2011) includes nine dimensions that are interrelated. The dimensions can be explained as follows:

First, **responsibility** is being able to take responsibility and have the sense of fulfilling the duties, to be reliable, independent, and committed.

Second, **respect** is showing respect to the authority of others, yourself, and the people, so the threat of outsiders is accepted as a threat to himself, and to understand that all people have similar human values.

Third, **fairness** is carrying out social justice, fairness, and equality, cooperating with others, understanding the uniqueness of the values of individuals or groups in society.

Fourth, **courage** is acting accordingly when facing adversity and prioritizes conscientiousness over the opinions of others.

Fifth, **honesty** is the ability to convey the truth, to be trustworthy, admit mistakes, and act honorably.

Sixth, obedience is the ability to comply with the law and engage in service to school, community, and nation.

Seventh, discipline is the ability to show the best in all situations by controlling the emotions, words, encouragement, desire, and action.

Eighth, empathy is the ability to demonstrate an understanding of others by treating them well, and by easily forgiving others.

Ninth, diligence is the ability to achieve something by determining objective values, with patience and courage in facing failure.

Character education in Indonesia includes nine basic characters that need to be developed teacher namely (1) the love of God, (2) the discipline and self-sufficient, (3) honest, (4) respectful and civil, (5) affection, (6) cooperation, (6) confident, creative, and hard work (7) justice and leadership, (8) modest, and (9) of tolerance and peace. Synchronizing the burden on teachers against the pillars of character education in mass media, the themes are packaged by the media as follows. (1) The instilling of teachings of religion, (2) preservation of national culture, (3) introduction of local knowledge, and (4) the introduction of Indonesia's natural wealth. The aim is to support the absorption of students about the great value given by the teacher at the school. If reviewed the 2013 curriculum load clear emphasis on character values must be translated through learning. It appears on at the development of core competencies that is described on every syllabus of the subjects.

In the previous description, it can be concluded that the charge in character education is very relevant to the noble values of the nation of Indonesia. Noble values are widely reflected in every local wisdom as local literature, oral and written traditions, or local culture that has become the instructions and guidelines of life in the move. Therefore, character education can collaborate with local wisdom in instilling noble values are considered relevant to the pillars of character education that has been poured on core competencies in the implementation of 2013 Curriculum.

Based on the findings in some of the results of the existing conclusions, it can be said that the values reflected in regional literature can direct implication on the development and learning of character values in the implementation of 2013 Curriculum at the third level of elementary education, junior high, or high school. As a form of local wisdom, the application of noble values contained in the regional literature has become part of the livelihood of people everyday. It may allow the absorption of students is higher, because the study of character values taught by teacher in real life.

Therefore, there are some things that can be applied by teachers in developing the character learning in the implementation of 2013 Curriculum. First, emphasizes the atmosphere of a real-life according to the principles of contextual learning. Everyday life experienced by students at home or people's lives outside of school, taking a very big role for the implementation of character values students are learning in school. In this context the role of parents and the community will help in the success of character education as expected, so it needs for synergy between the school, parents, and community.

Second, character education in principle covers three basic aspects, namely the development of the substance, the learning process, as well as the atmosphere of the learning environment. Development of the substance related to the determination of

the materials and the design of learning strategies in character education. The learning process related to the activities of teachers and students during the learning character. Atmosphere and learning environment regard to conditioning the place to learn in an atmosphere of daily life. It is intended to inspire or encourage someone to develop habits in daily life. These habits grows and develops with awareness, confidence, sensitivity, and attitude are concerned. In this context the character value that will be built through the character education which is behavior and attitude becomes habitual on the impetus from within and encouragement from outside.

Third, there is relevance of the values are reflected in local literature of the people with the noble values to be achieved in character education, which is about religious values, manners, solidarity, empathy, creativity, and so on. Therefore, the findings of this study can contribute to help the development of character education in schools, both local wisdom values in Kabanti and values for character education which are always based on basic human character that comes from universal moral values and based on religious teachings.

Fourth, the purpose of learning is to provide guidance and teachings to the people in your life and the life of the community in order to have a noble character. This objective is in line with the educational goals of character about to instill the values of a noble character. Thus both are equally aims to inculcate noble values to the public, especially young people to behave, and behave in accordance with the guidance of religious values. In this context, the values in kabanti as a form of local wisdom of Buton people may have implications on the development of character education.

Therefore, the values of local literature and characters values on the implementation of 2013 Curriculum is very relevant, so that it can be done collaboratively. This is based on the purposes of character educational itself which is planting certain values in students. The teaching starts from personal values, social values, cultural values and religious values are entirely reflected in local literature that is still developing in the community.

Education is not merely intellectual enrichment, but also to foster noble values contained in the local wisdom. It is intended to be able to filter out the influence of other cultures that are not in accordance with the noble values of the nation of Indonesia as well as to be able to compete and exist in the global competition. To achieve the necessary effort, superior cultural values such as culture of hard work, struggle, cooperation, mutual respect, and optimism is needed.

CONCLUSION

Local literature in a society largely reflects the great value that becomes a reference for society, especially the younger generation to act, behave and think in life and living. The values on the local literature are very relevant to the character values developed in character education in schools. For that we need creative through methods and learning strategies characters. In order for the development of core competencies (KI 1 and KI 2) in the implementation of 2013 Curriculum easily understood by students, integrating literary values in the areas of learning character development. It is intended to adjust the learning material with real-life characters on their families and communities.

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