

#### How to Cite

Suryawan, I. G. A. J. . (2020). Management of character education based on local assistance. *International Journal of Humanities, Literature & Arts*, 3(1), 51-60. <https://doi.org/10.31295/ijhla.v3n1.183>

## Management of Character Education Based on Local Assistance

**I Gusti Agung Jaya Suryawan**

*Universitas Hindu Indonesia, Denpasar, Bali, Indonesia*

*Corresponding author email: [jayasuryawan@gmail.com](mailto:jayasuryawan@gmail.com)*

**Abstract---***Quality education is a fundamental principle that must be developed in the realm of education because it is seen as important in creating advanced, civilized, moral, and character humans. The standard of good morality refers to the provisions of Law Number 20 the Year 2003 Chapter II, article (3) that national education aims to develop the potential of students to become human beings who believe and fear God Almighty. Character education based on local wisdom is education that adopts local educational values to instill and build good and superior character. This is inseparable from all elements, principals, teachers, employees, and society by carrying out goals by cultivating discipline, noble character to all students which have an impact on the formation of Hindu character following the hopes and goals of the school through its vision and mission.*

**Keywords---***discipline, education, local wisdom, moral, students.*

### Introduction

Quality education is a fundamental principle that must be developed in the realm of education because it is seen as important in creating advanced, civilized, moral, and character humans. The standard of good morality refers to the provisions of Law Number 20 of 2003 Chapter II article (3) that national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, is healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen, every human being has the same right to get an education. Character education has the same essence and meaning as moral education and character education. The goal is to shape the child's personality so that he becomes a good human being, a citizen, and a good citizen. Character education based on local wisdom is education that adopts the values of local education to instill and build good and superior character (Pornpimon *et al.*, 2014; Widodo, 2012; Kartikawangi, 2017; Gelgel, 2017). The local wisdom found in Sawan is Janger Menyali and Legong Pengeleb which are full of ethical-moral content and values of struggle. Local wisdom as the basis for character education emphasizes the change of students to become more good and superior characters. Character education based on local wisdom carried out by SMK Negeri 1 Sawan in the last three years has resulted in changes to the better character of students and the achievements of SMK Negeri 1 Sawan. This can be proven by the school's achievements in every student competition and school competition by winning the championship. This is inseparable from all elements, principals, teachers, employees, and society by carrying out goals by cultivating discipline, noble character to all students which have an impact on the formation of Hindu character following the hopes and goals of the school through its vision and mission.

### Research purposes

Based on the background of the problems described above, the problems that can be formulated in this study are as follows. First, why is the character education management at SMK Negeri 1 Sawan in Buleleng Regency based on local wisdom? Second, what is the process of implementing character education management based on local wisdom at SMK Negeri 1 Sawan, Buleleng Regency? Third, what are the implications of character education management based on local wisdom on the character of students at SMK Negeri 1 Sawan, Buleleng Regency?

Research objectives can be divided into general goals and specific goals. The general objectives and specific objectives of this study are as follows:

1) *General purpose*

Margono in the [Zuriah \(2007\)](#), explains that this general objective can be used as a learning tool to integrate the fields of study obtained that have something to do with the problem being studied. Based on this, the general objective of this study is to conduct an in-depth analysis of local wisdom-based character education management at SMK Negeri 1 Sawan. The challenge of change as well as various phenomena related to education problems is to find an education system formulation to develop the character of students at SMK Negeri 1 Sawan to become superior human resources and have good character.

2) *Special purpose*

In particular, this study seeks to be able to solve the problems that arise in this study as formulated as follows. *First*, to analyze the management of Hindu character education in Sawan 1 State Vocational High School, Buleleng Regency, based on local wisdom. *Second*, to analyze the implementation process of Hindu character education management based on local wisdom at Sawan 1 State Vocational High School, Sawan District, Buleleng Regency. *Third*, to analyze the implications of Hindu character education management based on local wisdom on the character of students at Sawan 1 State Vocational High School, Sawan District, Buleleng Regency.

*Benefits of research*

Scientific research is certainly expected to have positive and constructive results or benefits. In this connection, the benefits of this study include two things:

1) *Theoretical benefits*

This research is expected to enrich the theory that supports the development of Hindu character education management science, especially theory, and facts that are more appropriate to use to make policies that are used to improve the quality of Hindu character education, especially to increase the Hindu character content of Vocational High School students in Buleleng Regency. This research is also expected to be useful for building theoretical constructs concerning the education system which can produce character students.

2) *Practical benefits*

The practical benefits of this research are as follows. *First*, for education policyholders, this research can be used as a comparison material in the application of character education based on local wisdom. *Second*, for educators, this research can be used as a guideline for character education based on local wisdom that is adjusted to the environment. *Third*, for students, this research is a process of cultivating character to form superior humans with good character. *Fourth*, for researchers, this research can be used as a reference source in the field of character education management based on local wisdom. *Fifth*, for the community, with character education based on local wisdom, it is hoped that children or future students of the nation will have a good character so that it is useful for society.

*Literature review*

A literature review is very important to do to see the results of previous research as a comparison in the problems being studied. The literature in this study includes:

[Suwardani \(2015\)](#), in the Balinese Study Journal entitled *Inheritance of Local Wisdom Values to Protect Balinese People from the Negative Impact of Globalization* suggests this article analyzes the importance of inheriting local wisdom values for the Balinese people in addition to facing the various negative impacts of social change caused by globalization. The contribution of the article *Inheritance of the Values of Local Wisdom to Protect Balinese People from the Negative Impact of Globalization* on this research is an initial step to understanding the importance of implementing local wisdom in building good character for students of SMK Negeri 1 Sawan.

[Winaja \(2017\)](#), in his book *Transformation of Local Wisdom and Character Education in puppet shadow* [Cenk Blonk] shows the need for a medium that is used in transforming local wisdom and character education through puppet shadow performance art. The contribution of the book *Transformation of Local Wisdom and Character Education in the puppet shadow* [Cenk Blonk] Performance in this study is the cultivation of character education through the transformation of local wisdom conveyed through appropriate and interesting media.

[Adnyana \(2011\)](#), in his thesis entitled *"Education System Based on Veda in Bhagawan Domya's Story in Adi Parwa Text*. Adnyana's research has a significant contribution to this research in explaining the value of Hindu

religious education contained in Hindu sacred literature texts, and these philosophical values will be used as a reference in enriching analysis related to the Hindu character education system in Vocational High School students.

### *Concept description*

The concept is one of the requirements that must be present in research activities or writing scientific papers. This is because the concept can describe several variables on the topic under study.

#### 1) *Character education management*

The character education management applied at SMK Negeri 1 Sawan is a combination of national character education that is integrated with character education contained in Hinduism. This is inseparable from the majority of the Sawan people who embrace Hinduism and carry out Hindu teachings in their daily life, which causes the culture formed in Sawan to be a culture with Hindu teachings. The character education management that is implanted is easier to use a touch of religious culture which is quick to touch the hearts of students at SMKN 1 Sawan.

#### 2) *Local wisdom*

Local wisdom found in Menyali Village, Sawan District is a Janger Menyali dance and a Legong Pengeleb dance. Character Education that can be taken as a common thread is moral and ethical to form a unified whole in shaping one's behavior (Knobe, 2005; Goenjian *et al.*, 1999). Character education that can be learned includes honesty and discipline between *coachman* and *partner*, the friendly nature of *coachman* and *partner* because this is a dance that is in contact with the crowd or the audience so that friendly and sweet-spoken characters are emphasized in interactions. A [sekaha] is a group of people who have their respective roles in a show, so the nature of friendship is very thick for each player. The nature of patience, peaceful life full of enthusiasm, and hard work are the keys to success.

### *Theoretical basis*

Sugiyono (2006), explains that theory is a flow of logic or reasoning, which is a set of concepts, definitions, and propositions that are arranged systematically. In general, a theory has three functions, namely to *explain*, to *predict*, and to *control* a symptom. Based on this, this study uses several theories, as follows:

#### 1) *Educational management theory*

Shrode & Voich (1974), state that the basic framework for the concept of educational management includes "*Philosophy, Assumptions, Principles, and theory which are basic to the study of any discipline of management*". In simple terms, it is said that philosophy is a view or perception of truth developed from practical thinking. Thus, this theory is used to study problem formulations number one and number three, namely why the character education management at SMK Negeri 1 Sawan, Buleleng Regency is based on local wisdom and what are the implications for character education management based on local wisdom on the character of students at SMK Negeri 1 Sawan, Buleleng Regency.

#### 2) *Character education theory*

Thomas Lickona as the initiator of the character education theory conveyed several parts of character education which are included in it as follows (Psacharopoulos, 1994; Vesper & Gartner, 1997). First moral knowledge, second moral feeling, and third moral behavior. Based on the theoretical description above, the Lickona character education theory has relevant things used to direct the researcher's analysis to explain in-depth the formulation of problem two regarding how the process of implementing character education management is based on local wisdom at SMK Negeri 1 Sawan, Buleleng Regency.

#### 3) *Constructivist theory*

One of the leading figures of the constructivist theory is John Dewey (Ibrahim, 2015). In democracy and education, Dewey expressed the view that schools should reflect the larger society and the class is a laboratory for solving real-life problems. Dewey's science of education encourages learners to engage in problem-oriented projects or tasks and helps them investigate intellectual and social problems. Dewey stated that learning in school should have more benefits than abstract and learning that has the best benefit can be done by students in small groups to complete interesting projects and of their own choice. This theory will be used to dissect the first problem about why the management of character education at SMK Negeri 1 Sawan, Buleleng Regency is based on local wisdom. Character Education Management will be able to build the desired future human and community resources, namely, people who have sensitivity, independence,

responsibility for risk in making decisions, develop all aspects of potential through a continuous learning process to find and be themselves.

### *Framework of thinking*

Based on the formulation of the problem in this study, it is hoped that the findings of this study will form students with character to create a generation of Hindus who have holistic intelligence, namely good spiritual, physical, emotional, character and material intelligence as stated in the National Education System Law No. 20 of 2003 that national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, is healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, every human being has the same right to get an education.

### *Research design*

This research uses qualitative research. As the essence of a qualitative approach, which is observing people in their environment, interacting with them, trying to understand the language in its broad sense, and their interpretation of the world around them (Arikunto, 2004).

### *Research sites*

Scientific research must have a research location or research field, because the research location provides geographical and practical limitations, such as time, cost, and labor (Moleong, 2001). Based on this description, it can be described that the research location in the study is SMK 1 Sawan which is in Buleleng Regency. The location selection at SMK Negeri 1 Sawan is because the character education of students uses character education management based on local wisdom of Sawan Village.

### *Types and sources of data*

Qualitative data is information data in the form of verbal sentences not in the form of numeric symbols or numbers. Qualitative data is obtained through a process using in-depth analysis techniques and cannot be obtained directly. In other words, obtaining qualitative data requires more time and is difficult to work on because you have to conduct interviews, observations, discussions, or observations. So qualitative data is narrative or descriptive data that explains the quality of a phenomenon. In this study, there are data sources, namely; (1) primary data, primary data obtained through direct observation and interviews with principals, teachers, staff, students, and parents of students. Besides, primary data is obtained from information from surrounding communities, community / religious leaders, and (2) secondary data obtained from literature related to Hindu character education management based on local wisdom such as Education Management, Children's Character Education, Local Culture, Hindu literary texts with competencies such as; Bhagavad Gita, Sarasamuscaya, Niti Sastra and other books related to Hindu character education management based on local wisdom. Besides, data is also obtained from reports, notes, letters, statistical data, archives, and photographs related to the object of research.

### *Data collection technique*

In this study, several data collection techniques were used with the intention that the data obtained could be scientifically accounted for. The techniques used in data collection in this study are direct observation, interviews or interviews, and literature.

### *Research instruments*

In qualitative research, there is no choice of other instruments except the researcher himself as a human instrument. The reason, according to Lincoln & Guba (1985), is because of its flexibility, qualitative research is characterized by "uncertainty." The scope of the research subject is uncertain; uncertain types and coverage of data to be collected; uncertain data sources; and various other uncertainties. To overcome this uncertain situation, only human instruments can do so.

### *Data analysis technique*

Descriptive analysis is carried out through three lines of activities that constitute one unit, namely: (1) data reduction, (2) data presentation, (3) drawing conclusions, or verification. The data collected is in the form of qualitative data, the data is analyzed by carrying out a series of activities, namely data reduction, presenting data, interpreting, and concluding (verification).

### *Overview of SMKNI Sawan*

Sawan 1 State Vocational High School is a school that was opened from the 2011/2012 academic year with the Buleleng Regent Decree Number 420/468 / HK / 2011 dated June 13, 2011. Based on the analysis and study of educational needs, four skill competencies have been developed, namely the Multi-Media Skills Competency (starting 2011/2012), Accounting Skills Competency (2013/2014), and Hospitality Accommodation Skills Competencies (starting 2015/2016). In 2018 SMK Negeri 1 Sawan just opened a new competency, namely Food Services.

### *Management education based on local wisdom*

In the Law of the Republic of Indonesia Number 20 of 2003 Chapter II Article 3, it is explained that: the purpose of national education is to develop the potential of students, so that they become human beings who believe and have devotion to God Almighty, noble, healthy, knowledgeable, competent, creative be independent and become democratic and responsible citizens.

The consideration of Presidential Decree Number 87 of 2017 concerning Strengthening Character Education is that Indonesia as a cultured nation is a country that upholds noble morals, noble values, wisdom, and character. To create a cultured nation through strengthening religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, caring for the environment, caring socially, and being responsible, it is necessary to strengthen character education.

Regulation of the minister of education and culture Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units stated that Strengthening Character Education (SCC) is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, feeling, thought and sports. With involvement and cooperation between educational units, families, and communities as part of the National Movement for the Mental Revolution (NMMR).

### *Religious education based on ideological local wisdom*

Indonesian people are people of various ethnic groups, religions, and races. At SMK Negeri 1 Sawan the majorities are Balinese and are Hindus. Character education based on local wisdom at SMK Negeri 1 Sawan is inseparable from the Hindu religious values inherent in students. Religious education plays an important role in shaping good character; therefore the life of individuals, communities, and nations is always based on religious teachings and beliefs. Politically, state life is also based on values that come from religion. Based on these considerations, the values of cultural education and national character must be based on values and principles derived from religion.

### *[Pancasila] education based on local wisdom ideologically*

[Pancasila], which is the basis of the state, contains many profound meanings, a government that has guaranteed the life and intelligence of the nation should do its job by creating a system that supports the creation of a superior and noble civilization. The unitary state of the Republic of Indonesia is upheld on the principles of national and state life which is called [Pancasila]. This means that the values contained in [Pancasila] become the values that govern political, legal, economic, social, cultural, and artistic life.

*Parents' desires*

The character education carried out by SMK Negeri 1 Sawan based on local wisdom was enthusiastically received by the parents of students when there were a teacher and parent meeting at the start of new student activities. It is hoped that the parents of their children will get a good education academically and have a noble character as a provision for the future.

*Public desire*

The community as a non-formal educational institution has a very important role in education and in building the character of the nation's human resources. Society is a place of learning as well as a user of the results of formal and informal education. So that people always want superior human resources to have noble characters owned by each of its members.

*Education as a social institution*

Education is the main thing that aims to educate, bring about very significant and scientific changes. The education of a nation can be realized if all components or things that support education are fulfilled. Among them are the curriculum, students, educators, facilities, and others. In human life, it is not only closely related to education but also must have rules of life, in the form of religious norms, norms of decency, norms of decency, legal norms, and norms of custom. These norms must be implemented for both oneself, family, and society. Rules are made to limit human behavior and create a life that is safe, peaceful, and prosperous. For these norms to be obeyed and implemented, it is necessary to have learning that starts early.

*Social interaction and social process*

Social interactions are social relationships that involve relationships between individuals, individuals (a person) with groups, and groups with groups. Without social interaction, there will be no life together. The social process is an interaction or reciprocal relationship or mutual influence between humans that lasts throughout their life in society.

*Management of character education based on local wisdom*

Vision, mission, basic values, and goals. Mission, vision, core values, and goals are the starting points of strategic planning. These four things set the basic context of a process and to run something and the planning unit embedded in an organization. Different missions describe the goals of an organization whereas visions describe the desire for the future, often described clearly, evocatively, concisely by the leader of an organization.

The process of implementing character education management based on local wisdom starts with the process of admitting new students. In the next process in the introduction to the school, students are given material, namely *devotional teachers*, *[susrusa] teachers*, and the law of *karma*. The media used are first, audio using a loudspeaker, visuals using wall magazine, banners, banners that contain invitations to virtue, and finally audio-visual using films made by students with teacher guidance.

Parents and school are two elements that are interrelated and have a strong relationship with each other. Despite the various assumptions of society, the expression "fruit will never fall far from the tree" is an illustration of how strong the influence of parents is on the development of their children. So that parents and schools are not wrong in educating their children, therefore good cooperation must be established between the two parties. Parents educate their children at home, and at school to educate children, it is handed over to the school or teacher, so that cooperation between parents and school must be on the same track so that they can be in tune in treating children, both in at home or at school, following the understanding agreed upon by both parties in treating children.

Regardless of the conditions in the field that often encounter obstacles in the evaluation process, this aspect of evaluation still plays an important role in the learning process carried out by school principals and teachers. With an evaluation, a teacher and even students will know the level of achievement in learning. Besides, a deficiency will also be identified when a lesson does not produce maximum *output* or as expected.

### *Character education implications based on local wisdom*

The flow of character education based on local wisdom has implications for students. SMKN 1 Sawan which has good teaching quality will produce quality output as well. From the existence of such a school, it can be possible that the school output is of good quality.

- 1) *The implication of Character Education Management Based on Local Wisdom on Student Character of Truth and Honesty (Satyam)*  
Absolute truth and honesty are instilled in all mankind in general and at SMK Negeri 1 Sawan in particular. Character education is successful, one of the indicators is the inculcation of the value of truth and honesty towards all large families of SMK Negeri 1 Sawan.
- 2) *Implications of Character Education Management Based on Local Wisdom on Student Characters with Sweet and Friendly Traits (Madhura-Vacanam)*  
Developing a sweet attitude is an eastern culture that must be maintained and preserved and implemented by everyone, including students of SMK Negeri 1 Sawan. Everyone is mandated to develop a sweet and friendly nature, the way is to make life sweet. This sweet and friendly nature will radiate when someone is proper and obedient to holy teachings or obeying the rules of togetherness.
- 3) *Implications of Character Education Management Based on Local Wisdom on Character Friendship Students (Mitrata)*  
Real friends are friends who come and save someone in an emergency. Leaving a friend (in a state of suffering) has no right to study the *Vedic* scriptures because tons of theories are useless if not implemented. One practice is far better than many theories that are not implemented. A friend is those who help their friends and even other people (everyone) should be treated as friends.
- 4) *Implications of Character Education Management Based On Local Wisdom on the Character of Peaceful Students (Santustha)*  
Inner peace or tranquility is the dream of every creature, including the students of SMK Negeri 1 Sawan and their teachers and teaching staff. With peace all problems can be found a solution with clear thinking, the learning process can take place smoothly and orderly and the school environment becomes idealistic for a place to gain knowledge.
- 5) *Implications of Character Education Management Based on Local Wisdom on Student Character Patience (Ksantih)*  
Patience material is also a part that should not be forgotten because with patience students become aware of a process of shaping life. Rasta revealed that patience is a success in carrying out both academic and non-academic activities by students of SMK Negeri 1 Sawan because with patience students have a cautious process in carrying out activities. So patience needs to be learned from literature or Hindu religious script sources and practiced by students in their daily lives at school and outside of school.
- 6) *The Implication of Character Education Management Based on Local Wisdom on Student Character Living Enthusiastically (Tejah)*  
The spirit is an energy generator in achieving a goal, without enthusiasm, the goal will take a long time to be achieved and even neglected. Cultivating enthusiasm is very important in any business so that in character education based on local wisdom, living with enthusiasm (*tejah*) is deeply instilled in students of SMK Negeri 1 Sawan.
- 7) *Implications of Character Education Management Based on Local Wisdom on Students' Character of Hard Work and Persistence (Kurvan and Kṛtam)*  
Hard work and not being lazy is an obligation and virtue that should be done by students and extended families of SMK Negeri 1 Sawan. God Almighty only loves those who like to work hard and have perseverance, not those who are lazy, easygoing, and take everything for granted. People who like to work hard and have perseverance will achieve success.

### *Theoretical findings*

The theoretical findings of this local wisdom-based character education management research include:

- 1) Management of character education carried out at SMK Negeri 1 Sawan based on local wisdom is a study that we want to know about character education based on local wisdom carried out at SMK Negeri 1 Sawan through a planning process by putting forward reasons that arise to be known, including legality reasons, reasons Pedagogical and sociological reasons. The purpose of this character education has implications for the

formation of superior students who have good character following *Shorde* and *Voich's* educational management theory.

- 2) Implementation of character education management was carried out at SMK Negeri 1 Sawan by providing a good understanding of character education to students through MPLS orientation activities (Introduction to School Environment). New students are given the main materials, namely [Pancasila] education, religious education, and local wisdom education in Menyali Village. This initial education and understanding are inseparable from the school's goal in the success of the national program, namely creating a prominent golden generation with good character, so character education management based on local wisdom is the answer that must be done to achieve this goal. From understanding to good things, it aims to get used to good behavior at all times to make habits that lead to good characters. All of these things are in line with the *moral knowing*, *moral feeling*, and *moral behavior* that are put forward by *Lickona* in the Character Education Theory.
- 3) Character education has implications for all students with good character so that the character education process is carried out continuously for students. Students' new understanding has an impact on changing student behavior; habitual good behavior will be embedded as a whole in students. This will gradually change the character of students through good thinking, speaking well, and behaving well. As for the implications for the character of the student character of truth and honesty, the character of sweet and friendly, the character of friendship, the character of peace, the character of patience, the character of living full of enthusiasm, and the character of hard work and perseverance With the change in character, it is in line with the Constructiveistic theory put forward by *John Dewey*.

### *Practical findings*

Practical findings in character education management research based on local wisdom include:

- 1) Character education management based on local wisdom offers a concept that is easier for students to accept because they already know local wisdom. So, with the character education process students experience a direct process of moral, ethical, and religious knowledge, so that students can form characters well in creating future superior generations.
- 2) The use of the *loudspeaker* media has become a very dominant and accurate medium in announcing the implementation of character education activities, especially during devotional activities and [trisandya] prayers at school.
- 3) The use of audio-visual media has also become an influential medium in the millennial era, which has direct contact with the internet. In character education using audio-visual students can learn and know something well through video shows on the internet.

### **Conclusion**

Based on the description above, several conclusions can be formulated related to the discussion and analysis in the research results, as follows.

Management of character education based on local wisdom is carried out at SMKN 1 Sawan, there are several reasons for the implementation of character education in these schools for several reasons, namely:

- 1) *First*, the reasons for legality that refer to applicable laws and regulations include the National Education System Law No.20 of 2003 concerning the national education system, Presidential Regulation No.87 of 2017 concerning Strengthening Character Education, and Permendikbud No.20 of 2018 Strengthening Character Education in Formal Education Units.
- 2) *Second*, pedagogical reasons following the mandate of Law no. 20 of 2003 CHAPTER II article 3 explained that the purpose of national education is to develop the potential of students to become human beings who believe and fear God. So that there is a desire of parents to send their children to be smart children and have a good character so that they are useful for the country and the nation. The result of education is the output that is awaited by the community to be empowered in the world of work and society in general. So that the next pedagogical reason is the desire of the community so that the human resources produced by schools have academic quality and have a noble character.
- 3) *Third*, sociological reasons are things that greatly impact a person's social status in society. This is inseparable from social institutions where the higher a person's education the more respected that person is in society. Social institutions are inseparable from how a person interacts and carries out social processes



The implementation of character education management based on local wisdom at SMK Negeri 1 Sawan goes through several stages, namely

- 1) *First*, it begins with the vision and mission planning process and the goals the school wants to achieve with character education based on local wisdom.
- 2) *Second*, the next process is the implementation that begins with the process of admitting new students followed by providing character education materials based on local wisdom.
- 3) *Third*, the media used in the implementation of character education include audio media using a *loudspeaker*, followed by visual media using graphic visual media, posters, wallboards, banners containing images, or writing with the core of the invitation or prohibition following school rules. The last media is audiovisual using videos containing character education content.
- 4) *Fourth*, the implementation time of character education is full, while still in the school environment, both in the classroom and outside the classroom or in academic and non-academic education the character education process takes place.
- 5) *Fifth*, the implementers of local wisdom based character education management at SMK Negeri 1 Sawan are the Principal, Teacher educators, and education staff. Sixth, the final stage is the evaluation carried out by the principal and educators to students.

The implications of character education management based on local wisdom on student character include implications for students' character of truth and honesty, sweet and friendly character, the character of friendship, the character of peace, the character of patience, the character of life full of enthusiasm, and character of hard work and perseverance.

#### *Suggestion*

Character education based on local wisdom is a character education using local wisdom-based methods that are applied at SMKN 1 Sawan. This application is running well and has a big contribution in shaping the character of students better. Therefore, it is necessary to suggest the following:

- 1) Principals of schools need a deeper study of the development of character education based on local wisdom as the basis for character education in improving student character.
- 2) Teachers need to deepen and explore character education management based on local wisdom in other schools so that the implementation of character education can optimally change children's behavior for the better.
- 3) Society and the government need a more intense synergy between community schools and the government in developing character education.

To the researcher, the results of this study are expected to serve as a reference in character education research based on local wisdom.

#### **References**

- Adnyana, I.G.A.B. (2011). Education System Based on Veda in Bhagawan Domya's Story in Adi Parwa Text. Thesis (unpublished). Faculty of Postgraduate Education, Denpasar State Hindu Dharma Institute.
- Arikunto, S. (2004). Evaluation of Education Program. Jakarta: PT. *Earth Literacy*.
- Gelgel, I. P. (2017). Revitalization and transformation of Balinese society local wisdom in the legal development. *International research journal of management, IT and social sciences*, 4(2), 8-26.
- Goenjian, A., Stilwell, B. M., Steinberg, A. M., Fairbanks, L. A., Galvin, M. R., Karayan, I., & Pynoos, R. S. (1999). Moral development and psychopathological interference in conscience functioning among adolescents after trauma. *Journal of the American Academy of Child & Adolescent Psychiatry*, 38(4), 376-384. <https://doi.org/10.1097/00004583-199904000-00009>
- Ibrahim. (2015). Qualitative Research Methodology Research Guide and Examples of Qualitative Proposals. Bandung: Alfabeta Publisher
- Kartikawangi, D. (2017). Symbolic convergence of local wisdom in cross-cultural collaborative social responsibility: Indonesian case. *Public Relations Review*, 43(1), 35-45. <https://doi.org/10.1016/j.pubrev.2016.10.012>
- Knobe, J. (2005). Theory of mind and moral cognition: Exploring the connections. *Trends in cognitive sciences*, 9(8), 357-359. <https://doi.org/10.1016/j.tics.2005.06.011>

- Lincoln, Y. G., & Guba, E. (1985). E. 1985. *Naturalistic Inquiry*. London, Sage Publications. *Contextualization: Evidence from Distributed Teams.* " *Information Systems Research*, 16(1), 9-27.
- Moleong, L. J. (2001). *Metode Penelitian Kualitatif*, cetakan keempatbelas. Bandung: PT Remaja Rosdakarya (anggota IKAPI).
- Pornpimon, C., Wallapha, A., & Prayuth, C. (2014). Strategy challenges the local wisdom applications sustainability in schools. *Procedia-Social and Behavioral Sciences*, 112, 626-634. <https://doi.org/10.1016/j.sbspro.2014.01.1210>
- Psacharopoulos, G. (1994). Returns to investment in education: A global update. *World development*, 22(9), 1325-1343. [https://doi.org/10.1016/0305-750X\(94\)90007-8](https://doi.org/10.1016/0305-750X(94)90007-8)
- Shrode, W. A., & Voich, D. (1974). *Organization and management: Basic systems concepts*. McGraw-Hill/Irwin.
- Sugiyono, D. R. (2006). *Statistika untuk penelitian*. Bandung: CV. Alfabeta.
- Suwardani, N. P. (2015). Pewarisan nilai-nilai kearifan lokal untuk memproteksi masyarakat Bali dari dampak negatif globalisasi. *Jurnal Kajian Bali*, 5(2), 247-264.
- Vesper, K. H., & Gartner, W. B. (1997). Measuring progress in entrepreneurship education. *Journal of Business venturing*, 12(5), 403-421. [https://doi.org/10.1016/S0883-9026\(97\)00009-8](https://doi.org/10.1016/S0883-9026(97)00009-8)
- Widodo, J. (2012). Urban environment and human behaviour: learning from history and local wisdom. *Procedia-Social and Behavioral Sciences*, 42, 6-11. <https://doi.org/10.1016/j.sbspro.2012.04.161>
- Winaja, I. W. (2017). *Transformasi Kearifan Lokal Dan Pendidikan Karakter Dalam Pertunjukan Wayan Cenk Blonk*. Cakra Press bekerja sama dengan Pascasarjana Universitas Hindu Indonesia Denpasar.
- Zuriah, N. (2007). *Metodologi Penelitian Sosial dan Penelitian*. Jakarta: PT Bumi Aksara.