

# Implementation of Culture-Based Character Education Management through the Application of Blended Learning as a source of Social Sciences Learning (IPS)

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**Abstract---** *This research is motivated by environmental damage, the phenomenon of derailment of moral values, ethics, and the strengthening of violence caused by humans. In this context, efforts are needed to cultivate the local ecological wisdom values of local culture as an effort to inherit culture towards students. The focus of this research is to promote management of education based on local culture of the Kaili ethnic community as a source of learning. Blended learning technology is present as a medium that can be used to help convey information in the form of text, sound, images or a combination of all these media. This study aims to (1) describe the steps to implement the management of culture-based character education at Sigi 1 Middle School; (2) identifying dominant character values in blended learning; (3) describe local cultural values that are relevant to the management of character education. This study uses a one-shot case study pre-experimental design (non-design) method with the basis of thinking that this study is intended to describe the implementation procedures for culture-based character education management with the application of blended learning. Data collection is done through observation and interviews, data analysis uses descriptive statistical themes (Sugiyono, 2015). The results of the study show that (1) the steps for implementing the management of culture-based character education in SMP 1 Sigi consist of planning, organization, implementation, and supervision; 2) the dominant character values in blended learning are responsibility, independence, honesty, environmental care, social care and hard work; 3) Kaili ethnic local culture that is relevant to the management of character education is an ombo which is the local wisdom of environmental conservation.*

**Keywords---** *Blended Learning, Management of Character Education, Culture, Environment, Ombo.*

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## I. INTRODUCTION

Globalization has eroded human values. Nicolescu states that the identity of individuals and groups is threatened by globalization (Nicolescu, 2015), while Abdelhadi and Ahmed describe the broader impact of globalization by stating that information and education gaps between the rich and the poor are widening not narrowing; economic crises, trade imbalances and structural adjustments have a moral crisis in many countries, damaging and cutting the basic social and cultural groups of families, resulting in increasing youth unemployment, suicide, violence, racism and drug abuse and antisocial behavior form schools (Dangara, 2016). Revitalizing character education in the middle

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of the globalization era is an urgent and absolutely necessary thing to balance multidimensional progress with student attitudes and character.

The national movement was conceived as an effort to fortify Indonesia's young generation from the negative impacts of globalization. Character education is a national movement creating schools that are ethical, responsible and caring for young people by modeling and teaching good character through emphasis on universal values that we all share (Agung, 2015).

Until now character education has not touched the most important issue, even though character education has become a national program as KDP (Strengthening Character Education). Unfortunately, it has not really got a place than academic education (Sehe, Tolla, Kamaruddin, & Hamsa, 2016) Character Education Strengthening (PPK) in SMP 1 Sigi needs to be done with approaches and methods that are different from the methods and approaches that have been used by teachers in schools to get more effective and efficient results.

Management of education based on theory, concepts and principles of order, systematic and measurable is a concept of education management. Educational management is the theory and practice of organization and administration of existing educational establishments and systems (Kim, 2018) (In this study education management was combined with character education by integrating local culture into the Kaili ethnic group. Integration of local culture in learning is carried out with a character education management approach as a learning resource that cannot be separated from the environment and the reality of student life.

In the middle of the era of digitalization of virtual-based learning and networking, it became an option to adapt the education digitalization program to the concept of 4.0-based education. Blended learning is a learning process that combines face-to-face learning and non-face-to-face learning through various facilities and facilities.

Blended learning is the process of bringing together a variety of learning methods that can be achieved by combining virtual and physical resources (Nuryana & Aprismayanti, 2013). Some of the material in managing character education learning is provided online so students can access the material without having to do face-to-face meetings with the teacher.

## **II. PROCEDURE FOR PAPER SUBMISSION**

This study refers to previous studies, the concept of character education management is supported by research on the development of character education management in Pemalang District (Edwards, 2019) the implementation of character education with the implementation of education management (Linggar, Famunkhit, Yulianto, Maryono, & Purnama, 2013), a study of the main values in the implementation of Character Education Strengthening (KDP) in schools (Labonne & Chase, 2011) and research on character education and student behavior (Kamaruddin, Zainal, & Aminuddin, 2009). The research on character education management that has been described, has not illustrated how the integration of local culture is used as a source of learning.

The study of local kaili ethnic culture is supported by the concept of personality Kaili (Mehring et al., 2011), local culture of environmental conservation (Asiyanbi, Ogar, & Akintoye, 2019), local culture of Kaili people in

various dimensions of life (Ahdiah & Wirawan, 2018), even local wisdom contained in the culture of the kaili speech community (Kartika, 2016) Reference to the local culture of the Kaili ethnic group builds on the concept of culture-based learning material in this study.

Social science is the science that examines everything about humans. Social Science is concerned about society. (Shackleton, Larson, Novoa, Richardson, & Kull, 2019), social science is pure integration and a combination of humanitarian studies (Asiyanbi et al., 2019).

In reality, social science always focuses on humans (Mallaband et al., 2017). The social sciences that are taught at school are basically focused on humans, but within the scope according to the growth of students at every school level. The study of social science at the school level has been regulated in the education curriculum, but in this study it is still associated with discussions about humans from the perspective of social knowledge in a broader scope.

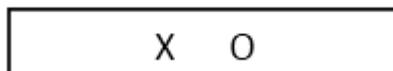
Blended learning is in practice a learning model that integrates face-to-face learning and distance learning. The concept of blended learning is supported by research results (Derbel, 2017), Blended learning is an innovative concept that benefits from both traditional teaching and classroom supported ICT including both offline learning and online learning. (Atef & Medhat, 2015) the most important of blended learning is content in accordance with education and material can be accessed anywhere for online learning. (Szilagyi & de la Calle, 2006).

Judging from its effectiveness, blended learning can improve student learning achievement (Boyle, Bradley, Chalk, Jones, & Pickard, 2003). Pedagogically blended learning is still a long discussion, because blended learning in online learning overrides teacher attendance as part of the learning process (Li & Chu, 2018).

### III. REVIEW CRITERIA

This study intends to describe the implementation procedure of management of character education based on local culture through the application of blended learning. Based on these considerations, the assessment used in the study was a quasi-experimental one-shot case study pre-experimental design method.

The consideration of the selection of research methods is because of many external components that influence the results of the study (Of, Curriculum, Development, At, & Pedagogia, 2013). Data collection is done through observation and interviews, data analysis using descriptive statistical techniques. The research design used is:



X = Management of local culture based character education through the application of blended learning (independent variable)

O = Observation (dependent variable)

Determination of samples in this study uses purposive sampling. The determination of the sample background of school environment conditions, student characteristics are relevant to the local culture and focus or research objectives.

Based on these reasons, the sample of this study was taken from one class at SMP 1 Sigi, namely VIIC class which amounted to 22 students. Students are treated with learning models that implement culture-based character education management through the application of blended learning.

Face-to-face learning is carried out 4 times, the rest students learn independently through print modules and through a network-based learning system that can be accessed by students from anywhere.

Retrieving data through face-to-face observation and tracing students' track records in using and accessing material and tasks from online and online learning systems. Observations and track records are carried out to identify character education values that arise in students as long as the treatment is given. The researcher compiled the instrument as a guide to observation and track record, the data collected was analyzed using descriptive statistical techniques.

There are 18 values of character education which are the focus of observation and network-based learning track record. The values of character education are 1) religious; 2) honest; 3) tolerance; 4) discipline; 5) hard work; 6) creative; 7) independent; 8) democratic; 9) curiosity; 10) national spirit; 11) love the country; 12) appreciate achievement; 13) friendly, communicative; 14) peace of mind; 16) care for the environment; 17) social care; 19) responsibility.

This study descriptively identified the values of character education that were dominant in students in line with the integration of local culture in learning material.

The implementation of character education management is carried out through four stages which are integrated into the learning plan. The four stages in question are 1) planning; 2) organizing; 3) implementation; 4) control. The four steps of character education management are integrated in the social studies learning plan in class VII since the planning stage, the implementation reaches the evaluation stage.

## **IV. RESULTS AND FINDINGS**

The results of this study are described based on the component of character education management 1) Planning; 2) Organizing; 3) Implementation; 4) Control.

### ***4.1. Planning***

The planning phase is related to the identification of basic competencies, identification of student character, environmental characteristics, and the capacity or ability of the teacher in implementing the learning plan.

The learning design contained in the previous blended learning program has been structured systematically and tested, the level of readability of conformity with the school curriculum and the character of the user (students).

The program is easily accessible because the facilities and infrastructure are available in schools or students who take part in the program.

The identification of the above components is described as follows:

Table 1: Analysis of the Supporting Components of Learning

No	Components	Identification Result	Description
1	Basic competencies	3.1 Understanding the concepts of space (location, distribution, potential, climate, shape of the earth, geology, flora and fauna) and interactions between spaces in Indonesia and their effects on human life in economic, social, cultural and educational aspects 4.1 Explain the concept of space (location, distribution, potential, climate, shape of the earth, geology, flora and fauna) and interactions between spaces in Indonesia and their influence on Indonesian human life in economic, social, cultural and educational aspects	The scope of the material in these two basic competencies is related to the formation of local character and culture
2	Students Characteristics	- Not happy to read - Happy and already using a gadget - Lack of knowledge about local culture	Potential for the development of network-based learning
3	Environment Characteristics	- Still found by many residents both personally and in groups that apply local culture / wisdom - Local culture has begun to fade among the younger generation - The influence of globalization makes a clash with the culture of the people who still uphold cultural values	Potential for developing subject matter with the integration of culture and local wisdom
4	Teachers Capacity	- Not used to developing learning materials independently - Not yet applying blended learning - Not yet integrates local culture both in planning and in the implementation of learning	Potential to develop local culture-based learning materials and the application of blended learning
5	Facilities and infrastructure	- Middle School 1 Sigi already has facilities connected to the network - Every teacher and student already has an Android-based device connected to the internet	Potential for developing blended learning

Based on the results of identification in the table above, researchers begin to develop plans, develop learning objectives, develop grading test items, develop learning materials, develop observation guidelines, design tools, materials and methods of implementing internet-based learning (online / offline), and set assessment standards .

The components that have been compiled are then organized and combined with the learning plan format used in the school.

#### 4.2. Organizing

The organization of culture-based *character* education management is intended to compile guidelines for implementing learning, in accordance with management concepts.

The implementation of character education management is needed so that the implementation of learning runs smoothly, structured and measured. Organizing local culture-based character education learning is shown in the following Table 2:

Table 2: Organizing Plans and learning Implementation

<i>No</i>	<i>Stages of Character Education Management</i>	<i>Learning stages</i>	<i>Description</i>
1	Planing	-Develop syllabus -Material development - Development of instrument - Determination - Development of network-based learning methods	Researchers
2	Organizing	Designing and Organizing Lesson Plan	Researchers Teachers
3	Implementation	- Carry out face-to-face learning - Direct and guide students to learn independently - Carry out observations - Carry out evaluation	Teachers Researchers (observer) Students
4	Control	- Follow-up by carrying out research and development on a scale that broadens students to study independently	researcher teacher Stakeholders

#### 4.3. Implementation

The results of the implementation of local culture-based character education with the application of blended learning are divided into two categories, the first relating to the character values that arise in students during learning and the second is related to cultural values (local wisdom). Character values identified from the implementation of learning are as follows: 1) responsibility; 2) independent; 3) honest; 4) care for the environment; 5) Care for social; 6) hard work. While the local wisdom integrated into the subject matter is the wisdom related to the preservation of the environment, both the physical environment and the social environment which is raised in the Ombonu Ada Pekanolu (Timudin & et. Al., 2012), which when dealing with the environment there are groupings as the following: 1) ombo pekanolu nungata; 2) ombo pekanolu olo-kolo; 3) ombo pekanolu nutuda-tuda; 4) ombo pekanolu mpangale; 5) ombo pekanolu livutontasi; 6) ombo pekanolu karon, binangga, keke; 7) ombo pekanolu mata nuuve; and 8) ombo pekanolu tana ntoeda.

The two groups of research results at the implementation stage can be presented in the following Table 3:

Table 3: Character Education Values in Implementation of Learning

<i>No</i>	<i>Characters value</i>	<i>%</i>	<i>Description</i>
1	Responsible	91	When given the task to read the material and do the tasks independently both from the print module and the tasks of the system
2	Independent	82	Complete tasks independently without being watched by teachers or parents
3	Honest	73	Answers on the questionnaire sheet and track record when entering the system are appropriate
4	Environmental care	64	Accumulation of the answers on the evaluation sheet
5	Social care	68	Accumulated answers to evaluation and observation sheets
6	Hard work	86	is not easy to give up and always ask when there are obstacles when entering the system

The data in the table above shows that the management of local culture-based character education through the application of blended learning can integrate character values into each learning activity. The percentage of students

with the emergence of character education values is also quite high, this shows that blended learning is an effective learning model to develop the values of character education in students (need to be proven by other studies).

Ombo is one of the forms of local wisdom in Palu City that deals with the efforts of all citizens to protect the surrounding environment. Understanding the ombo can be studied in etymology and terminology. Etymologically the word ombo has the meaning of being damaged, collapsed, disasters both grief and animal habitat extinction or environmental disasters. While in terms of terminology can be interpreted as protecting the natural environment from human activities, preserving nature, and feeling concerned about the events or disasters that hit the village (Timudin & et. Al., 2012). Ombo practically contains prohibitions and taboos that must be obeyed by all residents who live where the ombo is valid. Violations of the ombo have the effect of giving customary sanctions or givu (customary sanctions) in the form of samporesi tovau (one large male goat) which must be submitted to customary institutions.

Ideally, community members obey and abide by restrictions and prohibitions that have been established by custom, but because of the human nature that likes to violate the rules, then customary punishment or sanctions are still needed to control the community members in the ombo environment.

The material on environmental preservation sourced from the ombo's local wisdom is a learning resource as outlined in the form of print modules for students and e modules can be accessed through an online learning system. Both the print module and e-module are equipped with relevant tasks and evaluations and must be done independently by students.

#### **4.4. Control**

Control in the context of the implementation of local culture-based character education learning through the application of blended learning is more focused on post-research follow-up. This research needs to be continued in a wider scope, for example being tested in other classes both parallel classes, or classes from other schools. Through a little hard work from teachers and researchers, the results of research can be further developed for learning at different class levels and even different levels of education in Palu City. Development can be done by modifying learning materials and materials as well as learning methods based on basic competencies and characteristics of students, teachers, and student learning environments.

## **V. CONCLUSION**

Based on the results of the research and findings in the research, it can be concluded as follows: 1) local culture-based character education through the application of blended learning is carried out with the stages of education management namely planning, organizing, implementing, and controlling; 2) character values appear in students throughout the learning process both in face-to-face activities and in network-based online learning with dominant character values that are responsibility, independent, honest, caring for the environment, social care and hard work; 3) environmental preservation that lives in the middle of ethnic communities through the implementation of the Ombo local wisdom which contains prohibitions and restrictions, and the potential to receive customary sanctions if they violate relevant management of character education.

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