

Character Education: Strengthening the Character of Elementary School Students based on Wayang Sukuraga through Practice of Noble Morals

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ABSTRACT

This study is to learn about character education based on local wisdom, Wayang Sukuraga, through the cultivation of noble morality in primary school. The approach used in this study is a qualitative approach with a qualitative descriptive method aimed at knowing the picture of character education on the basis of Wayang Sukuraga by cultivating the noble morals of students in elementary schools. Data collection was carried out with interview techniques, observations, and documentation studies. As for the results of this study, the strengthening of character education based on the phenomenon of Sukuraga through the cultivation of the noble morality of students in the school is very supportive both in student activities and school programs. This can be seen from the values contained in philanthropy, which support the formation of true human character. Because the philosophy is taken from the stories of everyday human life, Thus, the strengthening of character education based on this philosophy can be implemented by students in the practice of noble morals in school and outside school. This can be demonstrated by the vision, mission, and purpose of the school; character education strengthening programs with the integration of learning processes implemented in everyday life, integrated implementation in the intrakurricular, non-curricular, as well as extracurricular strategies of character strengthening education using methods of cultivation, uniformity, spontaneous activities, and student character successes that are more diligent in devotion.

Keywords: *Character Education, Wayang Sukuraga, Elementary Schools, Noble Morals*

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INTRODUCTION

Character education is basically an attempt to raise a person's morality and personality. Long before character education was recognised as a component of education in schools. It is reinforced by Shim (2023) opinion that through education can nurture a person's morality. Donkoh et al. (2023) revealed that the problem of low quality of education is still a big problem in education in many developing countries. In this modern age, many children grow and develop according to their age or level of development (Munthe, B., Butarbutar, I., & Ginting, R. T. (2023). This can happen because children often play with or interact with older people, and parents pay less attention to their child's development. For young children, those important revelations on values must be taught, learned, practiced and experienced through interactive environment (Chou et al., 2014). The habit of playing with adults sometimes makes

children more likely to imitate both what is said and what is done by older adults. Children assume that what an adult does will always be true because an adult is more experienced. Children, in their behavior without parental supervision will imitate such things and then they will do in their own lives (Hidayat et al., 2022).

Moreover, the challenges of technological development and the need for globalisation values that are not always in line with the principles in Indonesia show how character education becomes important in the development of Indonesian human resources (Arlinda et al., 2022). Apart from that, society is also unpredictable, dynamic and always changing (Lee et al., 2023). Sari et al. (2022) revealed that character education should be done as well as possible so that character values can be used to build future generations of the nation. This is in accordance with what Ülger et al. (2014) expressed that children and teenagers who will ensure the sustainability of society must also have good morals for knowledge.

The purpose of character education is to make a person feel the care, understanding, and actions that have values that correspond to the behaviour received. Character is the character, habits, morals, or even personality of a person that is formed from the internalisation of various virtues believed to underlie the way of view, thinking, attitude, and behaviour of the person (Kurniawan, 2015). Maarif (2018) also explains that character education has these values in the development of civilised character education and the character of the nation: discipline, honesty, responsibility, self-reliance, religion, creativity, tolerance, friendliness, curiosity, social care, peace, love of the homeland, hard work, democracy, care for the environment, national spirit, appreciation of achievement, and passion for reading. Therefore, character education is needed everywhere, both at home and in a social environment, not just at school. Even today, from adolescence to adulthood, children need character education, not only at an early age but also for the survival of this nation. Mulyadi (2020) It was also affirmed that if the child is carved like an empty piece of paper that has not been filled with anything so that it becomes good, then the character education taught will be easily embedded in the mind and confined to adulthood. The formation of an early conscious character will nurture a culture of good nation-building character, which is the key to building a nation (Palupi Putri, 2018). Bahri (2015) revealed that learning character values is not only on a cognitive scale but also shapes internalisation and real experiences in the lives of daily learners in his society. Therefore, language politeness is an important element in speaking character formation in education (Prayitno et al., 2022).

It cannot be denied that the question of character in the evolution of human life on this earth from ancient times to the present is a very important one. It is accordingly revealed by (Alawi, 2019) that man is not free from the hearts, the nature, the habits, and the character that adorn him even the good and the bad of man are not merely judged by his physical being but more by the character inherent in himself. Through the history of human civilization, there has been a lot of evidence that the strengths and weaknesses and the happiness and misery of a nation depend on the good and bad character of the nation. One attempt to strengthen the current of globalisation is through the strengthening of character education, which is believed to be important and powerful for the formation of the character of an Islamic nation as a divine teaching for all that was brought by the Prophet Muhammad saw. The world of Islamic education has many goals, including cultivating noble moral behaviour in students (I. S. Sapitri, 2020). Birhan et al. (2021) also revealed that moral education is defined as a form of education that aims to promote students' moral development and character

formation. Winarsih (2022) also stressed that growing and developing a good character will encourage students to grow with the capacity and commitment to do the best of things, do everything right, and have a purpose in life. Apart from that, Chang (2022) also revealed that students' weak morals and morals are said to be the most important and urgent problems that must be resolved in school education. Education is defined as a conscious control process in which behavior change is produced in a person through a group (Isha & Wibawarta, 2023).

Schools don't teach character education in specific lessons. It's just that schools incorporate character education into thematic learning (Sadjim & Jusuf, 2021). Character education is defined as a school environment that helps students develop into moral and responsible individuals based on universal values (Nurasiah et al., 2022). Redding (2022) also explained that the school is a stakeholder that has considerable power in allocating school resources, including retention of value and an understanding of the importance of recommending them. Besides, everyday learning that already takes place at school can also help implement character education. It is then that the process of growth in the character of the student must be supported by the school citizens (Febriyanto et al., 2020). Ananda et al. (2022) also revealed that the educational process should be done from an early age and should be maximised for primary school age. Good potential has actually been possessed by humans since birth, but that potential must continue to be built and developed through socialisation in both family, school, and society. Because the government encourages character education in schools, neither teachers nor students are charged. This is due to the fact that values related to character education already exist in the curriculum but have not been communicated and articulated clearly. Therefore, educators should ensure that the values contained in the subjects and extracurricular activities can be applied to character education in their schools. Done in this way to implement character education in schools because today's younger generation has forgotten their country's culture. Faiz et al. (2020) revealed that the values of local wisdom are at risk of extinction over time. There are many symptoms that indicate that young people love and are interested in foreign cultures. I wish the younger generation would be the backbone of preserving local wisdom. To do that, it takes empowerment to reinvigorate the love of the local values of wisdom in the younger generation. It's very effective to cultivate a person's love of their culture by instilling unique local wisdom values. Faiz (2019) said that a very representative place to teach character values is the learning process. In this way, local wisdom can be incorporated into learning, extracurricular activities, or other activities at school. It gives students the opportunity to learn about culture and its potential, as well as to be part of a society that is culturally intelligent for the next generation (Muskania et al., 2022). It is consistent with what (Agatha, 2016) revealed that local wisdom can be transformed into innovative and useful knowledge that can be used to solve life's problems.

One of the local wisdoms in West Java, especially in the Sukabumi area, is Wayang Sukuraga. Sukuraga style can be used to support character education. Sukuraga is a combination of two tribes, "suku" meaning a group or a member, "raga" meaning a human body, and "sukuraga" meaning members of a body if this word is combined. Therefore, the Sukuraga Wayang is a figure or a body member doll. Suardi (2019) explains that the idea behind the sukuraga phenomenon is to create a visual picture of the embodiment of the human body. The Sukuraga style is a characteristic feature of the contemporary style because its perspective has used new idioms and processes of change. (Mustika et al., 2022). The role and character of this sukuraga tell

how every part of the human body lives and works. Those who use this scenery can remember every action and be responsible for their actions. Hilwa et al. (2021) explained that Sukuraga did not take the story from Mahabrata and Ramayana, but the story of everyday life about human habits using limbs. Learning in primary school is especially helpful in the cultivation of good values as a supply for future students by using this form of sukuraga. This is in line with what Nurasiah et al. (2019) revealed in their research that this scholarship can develop student character, especially the character of tolerance and responsibility. The student's tolerance character is more developed, as seen from the attitude of appreciation of religious differences, tribes, customs, and differences of opinion. Besides, the responsibility attitude also develops faster in students, such as being responsible for their homework, executing the teacher's orders, and keeping the senses active by doing useful activities. Because the fairy tale tells about unity, conflict, royong, and different purposes, all of this is a symbol of Bhinneka Tunggal Ika (Amalia et al., 2021). Thus, elementary school students can implement the values that are part of the local wisdom of volunteers in their daily lives. So the local wisdom of Sukuraga will play a major role in the character education of students, especially in elementary schools.

This story is taken from everyday stories, so this story must be useful in the formation of human character (Sugiri, 2023). Education that combines character education with education that can optimize the cognitive, physical, socio-emotional, creative, and spiritual development of children is very important today. A model of education like this makes it very possible to shape a child's orientation into a broad human being. The superiority of a child's quality lies not only in the cognitive aspect alone, but also in the best quality of each individual in each child (K. Safitri, 2020). Character education is a series of efforts undertaken by many teachers and parents together with the community to help children and adolescents become caring, steadfast, and responsible people (A. Sari, 2017). Hendriana & Jacobus (2016) emphasise the importance of character education in schools in order to realise the civilization of the nation by providing uniformity and customization. Children need to be guided to be able to understand natural phenomena and practice the skills needed to live in a future society. Vitriasari et al., (2023) explained that education is an order that is driven by human beings living a life that is changing every second and developing and advancing. So from an early age, it is a very valuable moment to introduce the values of nationalism, religion, ethics, morals, and society that are useful for future life (Ulfa, 2020); R. A. Putri et al., (2022). In the process of forming such a character, it is of course the responsibility of all parties, both teachers, parents, and the community, through formal institutions in the environment of the school and non-formal institutions around the family and society (Nurbaiti et al., 2020). D. A. Putri & Rinengganingtyas (2023) stated that in Islam, character education is an integral part of the educational process. Islam teaches that goodness and morality are inseparable aspects of faith and worship. Therefore, it is very important to organise character education based on Islamic studies in primary schools. One of the main concepts of personality education based on Islamic studies is tauhid, that is, belief in the unity of God. Understanding and practicing Tauhid helps students understand the meaning of life and put God at the centre of all their activities.

The teaching of Islam as a universal religion turned out to be rich in messages that educated the Muslims as the highest creatures and caliphs to rule the earth and its contents. A message that really calls upon all Muslims to behave and work professionally, that is, work well, maximum, honest, disciplined, and with integrity

(Fajriana et al. , 2019). The purpose of mankind in Islam is to create people who are God-fearing and to live a happy life in this world and the hereafter. It is consistent with the religious values that include the relationship of man with God; the Akida values and the Sharia values cover the relationship between man and his personality; and the moral values include human relations with his fellow human beings (Musya'Adah, 2018). Islamic education also trains the sensitivity of students so that their attitudes and actions are governed by deep feelings towards Islamic ethical and spiritual values. They are trained to grow into rational and divine beings whose quest for knowledge not only satisfies their intellectual curiosity and benefits the material world but also cares for their physical, moral, and spiritual well-being, their families, communities, and humanity. This vision comes from a profound belief in God (Taufiqurrahman & Kusmawati, 2023). Value education is the process of cultivating and developing values in one's self. In almost the same sense, education of values is a conscious and planned effort in order to develop the basic fitrah of man as a whole, towards the formation of human beings (Hardiansyah et al., 2021). Morality is the primary foundation for the formation of the human person as a whole. Education that leads to the formation of a moral personality is the first thing to do. The formation of morality in schools must be done regularly and directed so that students can develop and practice it in everyday life (M. Safitri & Wirdati, 2023). It is important to instruct children in righteousness from the earliest days, for by instilling a soul of faith in one's soul, one can prevent evil deeds (Oktaviana & Munastiwi, 2022). Actually, education at the moment cannot be said to be perfect for achieving the goal of education because there are many phenomena that we find in the world of education. For instance, bribing, bullying, talking dirty and rude words to friends and even teachers, destroying school facilities, even violence among students, alcohol, smoking, and drugs, and even sex outside of marriage. This is of great concern to the world of education, where education is the tip of the spear and the institution that builds the morals of the pupils. This is in line with the opinion (Umami & Abdul, 2022) that character problems in students can usually be identified by their attitudes and behavior. Some of these situations suggest that knowledge alone is not enough to bring about changes in student behavior because learning practices lead to knowledge but make a small contribution to character preparation. In order to achieve this, moral education, education of values, religious education, and education of citizenship are required. Furthermore, the role of Islamic education in the revival of character education is also related to the understanding, depiction, and attitude towards Islamic values (religion) applied to the charity of shaleh (mulia) (A. Sapitri, 2022).

In Indonesia, the moral quality of today's society, especially among the students, requires the maintenance of character education. Azzizah & Sya (2023) revealed that the school should take the lead in its role and responsibility in instilling and developing good values as well as helping its students in shaping and building their personalities with noble values. It is very important to educate children early in life, even the apostles sent by God to perfect them. Suseno (2021) revealed that the cultivation of morality can be understood as a genuine effort in order to shape the human personality by using well-programmed educational and educational means and implemented with earnestness and consistency. The cultivation of praised morals can be done through the good practices of teachers who have good personalities or morals and have praised qualities, master education, master material, love children, and are delighted by children (Nurani & Siwiyanti, 2019). As the moral quality of human life in Indonesia is declining today, especially among students, it is necessary to apply

character education. The school is expected to fulfill its role and responsibility in instilling and developing good values as well as helping students to shape and strengthen their character through these values. Character education emphasizes certain values such as respect, responsibility, honesty, compassion, and justice and enables students to understand, pay attention to, and practice those values in their own lives (Aziizah & Sya, 2023). The development of the potential of the student can be done through practice or something that is repeatedly carried out so as to cultivate a value of good behavior in the individual that is embodied in attitudes, words, feelings, thoughts, and actions based on the rules in force in society. Through creation, one will be formed, because, in fact, the purpose of education is to humanize man. Character is the nature, habits, inheritance, personality, behavior, employment, personalities, and character possessed by a person (Hardiansyah et al., 2021). School practice is a pattern of building values, principles, and traditions; students' habits are developed by the school and believed by the entire school community. A good school culture instills religious values in students so that they can maintain their religious culture through school culture (Hardiansyah et al., 2021).

Some previous research has revealed that character education can be formed through routine, programmed, and incidental activities in schools (Shoimah et al., 2018). These habits are expected to raise values in children. A person's activities already have an awareness of needs common interactions for survival (Uzakbayeva et al., 2014). Alawi (2019) also revealed that the program of strengthening character education in primary schools involves the integration of learning processes with the cultivation of noble moral values in everyday life. So that the practice of noble ethics carried out in elementary school is an effective way to strengthen the character of pupils. The behavior does not stand alone, but integrated with the attitudes and values (Fahmy et al., 2015). And with Sugiri (2023) research, this way of life has values in the formation of human character because, in the story of life, this way is taken from the stories of everyday life. It shows that the character formation that exists in the life of the child can be implemented by the elementary school students in their lives, so that the education of character can be obtained in this way so that humans can stay away from anguish and do good. Based on some of the results of such research, it can be said that the cultivation of noble morality with the basis of the phenomenon of Sukuraga students can be done in order to strengthen the education of the character of students in primary school.

METHOD

The research uses a qualitative approach that is seen as a research procedure that can produce descriptive data in the form of written or oral words of people and observable behavior. Qualitative research can reveal social activity, origins, temperaments, institutional functionalism, social movements, and affinities (Hikmawati, 2023). With this research approach, it is expected to be able to describe the strengthening of character education based on Sukaraga philosophy in primary school through the cultivation of the noble morality of students. The method used in this study is the analytical descriptive research method. The Analytical Descriptive Method is a study intended to gather information about the status of a symptom that exists, i.e., symptoms as they were at the time of the study, regardless of before and after the study, by processing, analyzing, interpreting, and concluding the results of the research. A descriptive method of analysis is a method of processing data by analyzing factors related to the object of research with a more in-depth presentation of

the data on the subject of research (Iskandar & Nusantara, 2022). In this study, the type of data used is the kind of qualitative data that is poured in the form of words orally and in writing, as well as reports and descriptions. As for the types of data collected, they are grouped into words and actions as the result of interviews, sources of data identified, and photos. Qualitative data source from academic civitas SD IT Adzkie Sukabumi, this concerns the results of interviews with the head of school related to the policy of implementation of character education patterns based on the style of sukuraga integration of national values and Islamism in SD IT Adzkie Sukabumi in the global context contained in the implementation of the ethics of noble students.

The data collection techniques in this study are participatory observations, in-depth interviews, and library studies. Through interviews, researchers can easily gain a deeper insight into the participants through their interpretation of the phenomena that occur (Kurniawati et al., 2022). Data analysis is the process of assembling data so that it can be interpreted. Arranging data means classifying it into patterns, themes, or categories of interpretation so that it gives meaning to analysis, explains a pattern or theorem, and searches for relationships between concepts. Data analysis in this study itself will be done in three ways, namely: data reduction, data display, and conclusion and verification.

RESULT AND DISCUSSION

As for the results of the research obtained from the interviews related to the formation of character education based on sukuraga, this has been performed optimally in SD IT Adzkie Sukabumi. Strengthening the education of character based on Sukuraga is carried out through the cultivation of noble morality that is made as an effort by the school in realizing the vision and mission of the school that they are engaged in as well as preserving the local wisdom of Sukabumi. This Wayang Sukuraga was born of an important command to be inherited and thanked for the work that was continually and continually offered until it was studied and then developed into the Wayang. Starting from the mouth, the eyes, and the legs apart With the importance of this painting and the existence of the Qur'an in Isa verse 65, members are part of creatures who are also responsible for advancing human survival according to what they do. As for in-depth information related to the Wayang Sukuraga through an interview with Mr. Efendi as the creator of the Wayang Sukuraga.


Table 1. Interview Results





| No | Question | Answer |
|----|---|--|
| 1. | How did the early history of the Wayang Sukuraga begin? | In 1989, painting was the beginning of Wayang Sukuraga, starting with the painting of separated limbs of the body, beginning with separated mouths, eyes, and legs. With the truth of this painting and with the existence of the Qur'an Yasin verse 65, the members of the body are part of a creature who is responsible for helping the survival of human beings according to what they have done. In 1995, it began to be developed, and in 1997 it was shown to millions of people. |

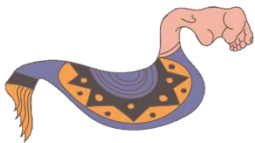
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|-----|--|---|
| 2. | When were Wayang Sukuraga beams first introduced to the public? | In 1996, it began to be presented to the public. And in 1997 through a private TV station, Wayang Sukuraga began to be shown to millions of Indonesians in the "Open Eyes and Ears" programme, with a fictional performance accompanied by traditional musical instruments. |
| 3. | What do you mean with the Wayang Sukuraga? | This Sukuraga Wayang is a human-led agglomerate that helps our activities and must therefore be held accountable. And in short, the meaning of this Sukuraga is to know yourself. |
| 4. | What kind of characters are there on the Sukuraga screen? | Eyes, nose, mouth, ears, hands, breasts, genitals, anus, and feet |
| 5. | What kind of artwork is there? | Paintings, posters, batics, figurines, sculptures, and coloring books. |
| 6. | What makes Sukuraga a character education? | So that man can know himself and be grateful to him. |
| 7. | What are the character values in the story of Wayang Sukuraga? | According to the Qur'an, the members of the body are part of a creature who is responsible for helping people survive according to what they have done. |
| 8. | Is there any special characteristic in the story of Wayang Sukuraga? | This story tells of unity, conflict, royong royong, different but one purpose all of this is a symbol of Bhinneka Tunggal Ika. |
| 9. | What lies behind the creation of Sukuraga's cultural house? | A determination to advance society both in morality, character, and creativity. |
| 10. | What efforts are being made to preserve Wayang Sukuraga? | Working with parties, governments, academics, and the community to promote Sukuraga. |

From the results above, then it is known that of Wayang Sukuraga is that members are directed by people and must support our operations and be responsible. In short, the purpose of this Sukuraga is to recognize oneself as seen in the character of the Wayang. This is nine of all the members of the human body, starting from the head, the body, and the legs. The part of the head that contains the limbs of the eyes, nose, mouth, and ears Then the body parts are the hands, the breasts, the anus, and the thighs, and the last is the feet. Below is a table of the names of the characters on the Wayang Sukuraga of our body members and their characters:

Table 2. Characteristics of Wayang Sukuraga

| No | Name | Character | Characteristic |
|----|---------|---|--|
| 1 | Irungna |  | Irung is the name of the character that is the character of the nose. He has a sense of breathing and smell. The most neutral character in this game is the swallow, it can be seen from |

| | | | |
|---|---------------------------|---|---|
| | | | its nature of acceptance or passive. |
| 2 | Mulutna |  | A mouth character is a character that represents the body members of the mouth. His goodness is to educate, to support, and to inform, and his badness is to tell lies, to talk to others, to defame, to slander, and to persecute others. |
| 3 | Socana/Panon |  | Panon is the name of the figure of the eye. The evil is to look and see what is forbidden, and the good is to observe and to learn. |
| 4 | Ceuli |  | Ceuli is the name of the character from the ear. His bad habit is to listen to the words of others, but his good habit is to listen to the counsel of the teacher and to the advice of his brother. |
| 5 | Panangan (Lengka/Leungka) |  | Lengka is the right arm; he has good qualities, namely, he likes giving, while his bad qualities are like stealing and being lighthearted. Leungka is considered a character similar to Leungke but is given more good tasks or jobs. Leungke is left-handed; his character is not much different from Lengka, but he is more often given jobs that are not so main or secondary. |

| | | | |
|---|---------------|---|--|
| 6 | Kudu Leumpang |  | Feet are a link between living creatures or humans to achieve goals and hopes. This kudu leumpang performance art actually symbolizes a person being directed towards the choice of fights and battles so that a person can achieve success by using the feet as the main support for the life he lives. |
|---|---------------|---|--|

Based on the character traits in the table above, the school implements them in the school program as a way to implement character education in schools. Remembering that Wayang Sukuraga is one of Sukabumi's local wisdoms that needs to be preserved Apart from that, the values contained in Wayang Sukuraga really support the formation of good character as a real human being who must be able to know himself through the practice of noble morals carried out at school and in everyday life. The process of character formation through wayang media examines the direction of human resource classification carried out by the government through the Ministry of National Education, namely through instilling these character values in students through a process that originates from religion, Pancasila, and culture (Widagdo et al., 2021). Nurasiah dan Lyesmaya (2019) stated that Efendi's wayang Sukuraga is a work of art that can be used in character education. The characters and stories of Wayang Sukuraga are not taken from the Mahabharata or Ramayan stories, which are usually used in wayang stories. The story of Wayang Sukuraga is related to the daily life of the community and the characters of Wayang Sukuraga are taken from human body parts (Wulandari, 2019).

Of course, this is adapted to the program for strengthening character education in schools, which basically refers to principles that are able to make the implementation of character education easy to understand and implement by all parties. The principles used in developing character education are: sustainable, through all subjects, self-development, and school culture, values are not taught but developed, and the educational process is carried out by students actively and in fun. The implementation of strengthening character education through habituation at SDIT Adzkie Sukabumi Regency is carried out in three ways, namely through programmed habituation, routine habituation, and spontaneous habituation. Programmed activities are activities that have been scheduled or programmed in advance at the beginning of the year, such as: 1) Commemoration of the Prophet's birthday and Isra Miraj; 2) Ramadhan activities such as Sanlat (Islamic Islamic Boarding School) students are given material related to increasing religious understanding that has been scheduled. 3) Carrying out the slaughter of sacrificial animals. 4) Flag ceremony on Monday. 5) Physical Health Exercise (SKJ).

In the integration of the implementation of character-based education, this is seen in the routine and spontaneous programs performed by students in the school. Routine activities at school are activities performed daily and repeatedly that are expected to become a habit inherent in the student and become a character. These activities include pre-learning activities, such as: 1) a warm welcome from teachers to students on arrival at school in the morning. 2) row before class, 3) pray before the

lesson, the activity performed by students when praying before class is after all students enter the class sitting in their respective places. 4) literacy culture is the culture of reading books carried out every morning, is expected to become a habit of love and affection for reading books. 5) Practicing good practices such as sholat dluha circumcision, reading al-Qur'an, removing hadiths, and shaum circumcision on Monday and Thursday. 6) Taushi or teacher's advice. 7) Piket according to schedule. 8) Throw the garbage in its place. Spontaneous activity is an activity done at the same time. In schools, spontaneous activities are carried out by teachers and students, such as: 1) Praying for friends, family of friends, and teachers who have suffered disasters. 2) Throwing them in the garbage, dumping are activities that require the consciousness of each individual. 3) Picking up if you see the trash scattered and throwing it at its place. From these activities, the school associates it with the character of the volunteer phenomenon that every activity performed by the student needs to be understood the meaning of the role of each organ of the body involved in it. his is reinforced by the statement of Aini et al (2023) that spontaneous habilitation, that is, the behavior often carried out by the child in spontaneity and the behavior that is relaxed and praised in every student's activity.

Mila et al (2023) revealed that with this habit, students will be able to appreciate their peers, be patient, and learn to live an orderly life pattern. So that these practices can continue to be done by students in their everyday lives. This is in line with the opinion of Alawi (2019) which states that the program of strengthening character education in primary schools through the cultivation of noble workmanship integrates the learning process in the classroom through the curriculum of subjects with 10 habits of the noble moral values in everyday life. Rahayu (2022) also stated that the programmed training activities organized by the school can be implemented as desired. Character education in this survival film is to know oneself, do good, and stay away from misery. This story also tells about good and bad and as a clue there are conditions that must and cannot be fulfilled for the entire body. This story is different from other stories because it is not related to the Mahabharata and Ramayana stories but rather to the Sukuraga stories that are the source of the daily activities of the community. This is reinforced by a lot of research that studies this sukuraga phenomenon as a learning medium as well as a teaching material in the learning process in elementary schools. At the elementary school level, the education required today is character education. According to the results of the teacher's survey, the character education of students today is still weak, while character education is very important for students so that they can behave according to the values of rules that are reasonable and sensible for society. Parameswara (2021) states that character education is one of the main categories of students during the learning process because it is intended to instill in them the rules and rules that govern the life of society so that students can grow and understand the norms and values. In its implementation in the IT SD Adzkie Sukabumi, it is through the cultivation of noble morality that can be done in the activities of the school. Poernomo & Rahminawati (2022) stated that applying a practical approach to students yields good results, which can be seen in elevation results. It is about students who follow the rules in accordance with the vision, mission, and purpose of the school.

Through interviews and observations, the founder of the Sugar Paradise phenomenon, Efendi, said that this was born because of one of the important trusts that must be conveyed and that should be thanked for a work that has continued and continued with earnestness until it was developed and became a sugar. The meaning

of this sukuraga image is that a member who is led by Manuisa and helps our activities must be held accountable. And in short, the meaning of this mercy is to know oneself. In line with Azmi et. al (2023) knowing yourself is like reading yourself; the deeper you get it, the more you will be able to recognize the true nature of someone to the core. God makes a distinction between human beings and non-human beings. Parancika (2022) also added that understanding oneself is the most important thing a person can do to succeed in the workplace. People who understand themselves, including their advantages and disadvantages, are expected to be able to act more effectively. Understanding yourself will help you understand others better. Therefore, it is expected to improve communication and collaboration within the team, which ultimately increases the efficiency of the organization. Character is the process by which a child develops habits of thinking and acting that help individuals live and work together as families, communities, and nations and help others make decisions to be held accountable (Lubis & Nasution, 2017).

As for the characters in this sukuraga figure, they have different characteristics according to their usage and functions on the limbs. But there are members of this human body that are used for good, and there are also those used for evil. This view is consistent with Fahrurrozi (2022) statement that good character is inherent in man. It's natural for humans to know what is good and what is bad in life, but humans can also do bad things. There are many cases where someone who was initially a good person ends up being influenced by negative influences. This can happen because someone lacks the character values of goodness in their lives.

The Irung character in the Wayang Sukuraga is the most neutral character his character can be seen in a game that has the nature of accepting only or passive. It is in accordance with Dewi (2021) presents that a neutral figure is a figure in a story that exists for the sake of the story itself. or positions that do not favor or support a particular party in a dispute, debate, or controversial situation. Efendi also explains that there is a mouth figure or called Mulutna in the sukuraga phenomenon, the mouth character is a spoken tribe. His goodness is a passion for providing education, providing support, and communicating information. Their evil is to tell lies, to talk to others, to slander, to cheer, and to chastise others. Aprilia & Yarni (2023) stated that in interacting and communicating, individuals must be able to communicate something useful, skilled and efficient in communicating and ensure that the information communicated is important information written in a language that is polite and not offensive to others. In this case, the use of words that criticize, mock, insult, or underestimate the speaker becomes one form of negative disrespect strategy.

The other is the Panon or Socana, the person is from the body of the eye, he has a bad nature, that is, likes to see something that cannot be seen and likes to gaze, but the person Panon also likes to observe and learn from his good nature like a passion for reading. According to Masruroh and Ramiati (2022) that reading is the habit of spending time reading various literature that brings good for him. The love of reading is related to the interest and pleasure of reading. Interest in reading can be measured by reading frequency. The primary purpose of reading is to find and acquire information and content, as well as to understand the meaning of reading.

Ceuli is the name of the next character in the sukuraga. She likes to listen to the teacher's counsel and accept her brother's advice, but Ceuli also has a bad habit of listening to other people's speeches. This is in line with the opinion of Khoirunnisa et al. (2023) As a student, we are obliged to listen to and obey the advice of the teacher, because an honest teacher will never make his student unhappy. Elwin (2023) also

added that a person's personal expectation is to be able to listen to a friend's opinion, give advice, and receive advice from a friend.

He has the right hand and the left hand, but he is not so different from the left, and he is more often given a job that is not very primary or secondary. Hasibuan et.al (2023) conveyed that the nature of giving has a purpose and intention to change the social situation for the better. Therefore, the social movement that promotes sharing is also aimed at bringing people to the path of goodness and empowering them to help each other. Sharing also teaches us that the wealth that we possess is not ours but also belongs to others, and we must transfer the property of others to those who are entitled to receive it. It's done in the way of giving. The last character is that there's a Kudu Leumpang or a member of the body of the legs. The Efendi states that the legs are the connectors of man or living creature to the achievement of an ideal. This is the art of the passing legs, that it symbolizes a person directed towards the choice of battle as well as battle so that one can succeed by using the foot as the primary focus for the life he encounters. It's in line with what Hidayatullah et.al (2023) presents that to always strive to achieve what we want. Whatever obstacles and problems a person faces, one must act positively and act calmly and slowly so as not to make the wrong decision. Although the road to success has risky actions at every step.

DISCUSSION

There have been many destructive cases in the national context, such as inter-ethnic sentiment, inter-tribal conflict, drug cases, student bidding, violence against children, and bullying everywhere. In these cases it shows weak national character. The formation of an early conscious character will nurture a culture of good national character, which is the key to building a nation (Sylvianah, 2012). Rokhman et al. (2014) revealed that education is the best medium to build a nation into a great nation in all sectors. Even, in England and America, character education has encouraged political activity, because the government and educators see that character education can be used to overcome existing social problems (Hastasari et al., 2022). It cannot be denied that there is an urgent need for effective value education (Şahinkayasi & Kelleci, 2013). Schools are required to be able to shape the character of students through learning activities in class and outside the classroom, as well as to have a programme that is capable of shaping the student's character in the school (Saleh, 2022). School is used as a place of student character formation, which is felt to be important and has a considerable influence. Teachers are required to be able to keep developing themselves and be an example for students to form good characters. Alawi (2019) suggested that one of the forms of efforts to strengthen the character of pupils in the school is through the cultivation of noble morals. Studies on moral growth have mostly concentrated on identifying the essential principles or constituents of morality. Following their classification of morality into four categories—cognition, emotion, will, and action—they investigated each category, looked at how morality evolves, and primarily concentrated on logic, reasoning, thinking, and empirical research. Studies in the subject of moral education have focused on the pursuit of human existence through the creation of active experiential construction. In this sense, research is required to examine the moral character profiles of primary school students in order to draw implications for moral character education that can repair students' lives as an alternative to learning-oriented educational reality (Chang, 2022b). Lee et al (2023) early treatments are more effective than later interventions for low-level primary

school pupils because self-regulated learning has been recognized as a critical skill that should be explicitly taught and practiced frequently throughout life.

Adolescent character evolves in accordance with the youth in question's socialization space. Character is an expression of personality that takes the form of behavior. The formation of a young person's character begins in childhood with parental guidance and family support. A child's self-development, especially their psychosocial development, depends on their family, especially their parents (Sugiarti et al., 2022). Character education is principally the education of values that involves aspects of knowledge (cognitive), feeling, and actions (Pane & Patriana, 2016). Character education can be shaped through routines, programs, and random activities in schools (Shoimah et al., 2018). Based on this, the character of the student can be formed through the cultivation of noble morality. The most formative time that leaves a lasting impression on a person is early infancy. Children must therefore be socialized by teaching them about the customs, values, and standards of the cultures in which they live. A child's personality, character, and primary moral and social ideals are all imparted at this time of early life (Birhan et al, 2021). Alawi (2019) also revealed that the programme to strengthen character education in elementary school involves integrating the learning process with the cultivation of noble moral values in everyday life. So noble ethical practices carried out in primary school are an effective way of strengthening the character of students. Character education in school can be applied through the uniformity carried by teachers and can also be cultivated through continuous cultivation (Hendriana & Jacobus, 2016). Ülger, Yiğittir, & Ercan (2014) also to educate a qualified generation, teachers implementing teaching programs should possess competence in both their fields and character education. The traditional teacher model, which focused primarily on imparting knowledge, has been replaced by one that is student- and learning-centered, cognizant of every student in the classroom, and involved in creating learning experiences that are appropriate for each student's unique development and differences.

Through educating and fostering in future learners a belief in God Almighty, national education shapes characters and civilizes a noble nation. In addition, students are trained to be honorable, fit, knowledgeable, proficient, creative, autonomous, democratic, and responsible citizens. Furthermore, language should be learned and understood because it is a tool for education, interaction, and communication. It is essential to rebuilding humanity in a more superior and civilized state. A useful tool in interaction and communication is appropriate, courteous, and decent language (Prayitno et al., 2022). Shim (2023) say character education ought to be closely tied to kids' everyday lives. Character education that is relevant to the particular experience works well to uphold children's morals. Character education can also be applied by adapting to the good values that are present in the characters of the sacred images. Because the character that is present in this sacred image is inherent in everyday human life. This way of life has value in the formation of human character because, in the story of life, this way is taken from the stories of everyday life. It shows that the formation of character that exists in a child's life can be implemented by elementary school students in their lives, so that character education can be acquired in this way so that humans can stay away from suffering and do good (Sugiri, 2023). The student's tolerance is more developed, evident from the attitude of appreciation for religious, tribal, customary, and opinion differences (Nurasiah et al., 2022). The attitude of responsibility to use is more developed such as responsibility for his duty in doing the

homework, responsibility in executing the instructions of the teacher, and responsibility for keeping his heart by doing useful activities.

This research has important implications for applying the values contained in the scholarship patterns to the character education of students in schools. The teachings of this character can be seen in the teachings of the noble morality of the students in the programmes of activities carried out in the school. As for the programme made as a teaching of morality as the formation of character education adapted from the values contained in the character of the sukuraga: the remembrance of the Maulid Prophet, Isra miraj, and Ramadan activities such as Sanlat (Pasantren Lightning), students were given material related to the improvement of their understanding of religions already scheduled, the execution of the slaughter of the Kurban animals, the ceremony of the flag of Monday, and the implementation of Jasmani Health Gymnastics. (SKJ) The character of this shrine reminds us, as human beings, to remain grateful and do good things in order to avoid unchallenged acts of life. These values of course shape the character of students through the cultivation of their noble morals in the school. Considering that character education must be formed as soon as possible in order to give birth to a generation of qualified nations that have values and character as their character, apply these values in their lives as members of society and citizens who are religious, nationalistic, productive, and creative.

The limitations of this research focus only on the values contained in the scholarship that can be implemented in character education in primary school. So not all the characters present in character education can be studied in depth and can be embedded in the cultivation of noble morality in students in school through specific programmes alone. As for the number of samples in this study is still limited to Adzkia Sukabumi SDIT. This study does not examine the school's policies in the implementation of programmes of activities that are applied in the moral education of pupils at school or at home.

Further research could study school policies in support of the values contained in the scholarship that can be implemented in character education in schools. Furthermore, there is a programme of activities that are made for the cultivation of noble morality that students implement in their respective homes. So that further research can identify the programmes of cultivation for the students as a form of implementation of character education that can be implemented in the school as well as at home.

CONCLUSION

Based on the results and the discussion that has been outlined above, it can be concluded that the strengthening of character education based on the phenomenon of Sukuraga through the cultivation of the noble morality of students has a very good impact. It is reinforced by the values that are contained in the philosophy of Sukuraga, in particular in the formation of human character based on the characters that can be implemented by students in everyday life. The character of the Sukaraga figurines consists of nine members of the human body, starting from the head, body, and legs. Each member of the body can be implemented in the cultivation of noble morality in the school that is integrated into the process of learning in the classroom through the content of the curriculum in the subjects and cultivating the noble values of morality. And in day-to-day life, the ten principles of righteousness include: to worship the parents and teachers; to dress up and appear Islamic; to maintain the practice of learning; to read, to write, and to abolish the Qur'an; to keep clean; to establish the

prayer of fardu and the circumcision; to practice ta'lim and the devotion of religion; to be accustomed to performing the infaq; to perform the obligatory and circumcision; and to love the homeland. In this way, the role of each member of the body in the survival of human activity in the life of a qualified human being is clarified. It shows that the members of the bodies that are present in the character of the sukuraga are very clear about their respective roles in better human survival. This story is about good and bad and is an indication of the conditions that must and cannot be fulfilled for the entire body. Thus, the philosophy of Sukuraga, through the cultivation of noble morals, especially in elementary schools, can enhance the character of students in life.

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