



ICEBSS

international conference on
economic business and
social science

MORAL EDUCATION BASED ON LOCAL CULTURE IN INCREASING STUDENT PARTICIPATION IN LEARNING

Muhammad Ropingi

Abi.rofii81@gmail.com

STAI Kuningan

ABSTRACT

Madrasah Aliyah Negeri Ciawigebang Kuningan, West Java, is one of the educational institutions that played a role in the formation of Akhlakul Karima, because in it Islamic religious education is studied in greater numbers when compared to public schools, and in Madrasah Aliyah Negeri Ciawigebang there is a Boarding School. In the process of learning and fostering moral education, of course, it cannot be separated from the material, learning methods applied, learning infrastructure and evaluation facilities, these four components are very supportive in building the character of students. Students who live in a community environment, of course, cannot be separated from the local culture, they get a lot of information related to the local culture that surrounds them, therefore to stimulate students' responses in the learning process in the classroom they must use the local cultural approach that they already have. naturally and they know, namely by connecting learning materials with the local culture where students are. Through the development of local cultural concepts in the learning process, learning will be more easily understood and accepted by students. In other words, one way to increase student participation in learning is to use a local culture-based learning approach. The problem that is the focus of this research is moral education based on local culture in increasing student participation in learning, the existence of students in society cannot be separated from local local culture, so educators must be creative in using local cultural values as a form of student response. in learning, so as to be able to generate student participation in learning, increasing student participation in learning, it will ultimately increase mastery and understanding of the material, and student achievement will increase. The results of the study show that the local culture-based moral education model is either in the form of traditional expressions displayed in one corner of the Ciawigebang State Madrasah Aliyah or which are often conveyed by the Principal or teachers at certain moments, or in the form of ceremonies. Traditionally, it turns out to be able to increase student participation in learning, and the form of student participation in learning can be seen by increasing student discipline, increasing student learning motivation, students are increasingly able to control themselves, students increasingly have character in learning.

Keywords: Moral Education, Local Culture, Learning

Corresponding Author:

Abi.rofii81@gmail.com

Author Biodata: STAI Kuningan

INTRODUCTION

Education for humans is a necessity, with human education can maximize their potential. Basically humans need education, education must go through a systematic way so that the direction and goals of education can be achieved.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively carry out their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state.

Besides that, in essence, education is a major need for humans, starting from birth to death, humans will not even become human beings with personality without going through education.

Likewise with Islamic Religious Education which plays a very large role in the context of instilling moral values or the character of students. In general, Islamic Religious Education aims to increase students' faith, understanding, appreciation, and experience of the Islamic religion. So that they become Muslim human beings who believe and fear Allah SWT and have noble character in personal, community, national and state life.

So, Islamic Religious Education is an effort made to educate people to become someone who has a life goal in accordance with Islamic teachings and is always based on faith and piety, creates harmony between religious communities and can practice Islamic teachings in their daily lives.

Islamic Education is very closely related to moral education, in which it contains religious values that should be applied, so, if Islamic Religious Education is only Theoretical and only transfers knowledge, then the results obtained are less than optimal. Islamic Religious Education includes an understanding of religious teachings (Knowing), skills in carrying out or practicing Islamic religious teachings (Doing), and practicing Islam in everyday life (Being).

The family as the first environment certainly has an important factor in shaping a child's behavior patterns, but in reality in the field, generally the education of students is focused on schools, even though as we know, the responsibility for education for children is based on 3 (three) institutions, namely the family , schools and communities as centers of education. If we look at the three institutions responsible for education, schools are actually the second element in educational institutions. However, recently the school has become an institution primarily responsible for education.

The process of learning moral education is the essence of organizing education in Madrasas. Society's demand for efficiency, productivity, effectiveness, quality, and usability of results in the implementation of the moral education process in Madrasas is a must. However, in the implementation of learning in the classroom, it turns out that they are faced with problems that hinder the success of the learning process. The problem that occurs and really worries educators like what happened at MAN

Ciawigebang Kuningan West Java is the low participation of students in the process of teaching and learning activities in class, as evidenced by the attitude of students who do not respond to what is conveyed by their teacher in class, some even fall asleep in class, or the lack of concentration of students in class, and so on. In moral education lessons that last for 2 (two) hours in one week, students tend to just sit, be silent, and just listen without giving a response that is relevant to the material presented. During the learning process, questions or ideas never arise related to the material presented. This tendency is an obstacle for educators, because it causes the achievement of mastery of subject matter by students is very low.

This is in line with the statement expressed by Mr. Winarto, M.Pd, as follows:

Ciawigebang State Madrasah Aliyah students when in class were less enthusiastic and did not respond to the material presented, especially in PAI subjects which contained a lot of advice, when asked, they reasoned that they were too bored, boring, got a lot of advice at Pondok Islamic boarding schools, plus the lack of precise methods applied.

The phenomenon of low student participation in learning moral education needs to get attention, look for the causes, and deal with them immediately. Efforts to increase student participation in learning moral education is an important thing to do, because it is closely related to the success of education at MAN Ciawigebang Kuningan, West Java.

The factors that affect student learning are explained by Paulina Pannen, which includes factors of Freedom, Responsibility, Decision Making, Self-Direction, Psychological, Physical, Memory, and Motivation. Of these several factors learning motivation needs special attention, because low learning motivation seems to be the main causal factor for low student participation in moral education learning.

Low student motivation related to the principles of motivation in learning, namely Attention, Relevance, Confidence, and Satisfaction. The attention of students in learning moral education in the classroom is influenced by whether or not the learning process is interesting, both in terms of learning materials and learning strategies. Relevance shows the relationship between learning material with the experience or knowledge that has been owned and the needs of students.

Students' self-confidence must be grown and strengthened in order to be able to explore in understanding knowledge. If the moral education learning process takes place in accordance with the Interests, Characteristics, and needs, then student learning satisfaction can be achieved. To foster student learning motivation so that it is expected to increase participation in learning, learning must be designed creatively, which allows interaction and negotiation to create meaning and construct meaning within students and teaching staff, so that meaningful learning is achieved.

Creative and meaningful learning design is important because even though learning is a universal process, in reality learning occurs in a particular cultural community, as well as learning outcomes will be applied to certain cultural communities as well. In

this case, the use of local culture in moral education learning is a form of creative learning design to produce contextually meaningful learning.

For this reason, the moral education learning process in the classroom must use a local cultural approach, namely by associating learning material with concepts originating from the local culture where students are. Through the development of local cultural concepts in the learning process, learning will be more easily understood and accepted by students. In other words, one way to increase student participation in learning moral education is to use a local culture-based learning approach.

Culture is all the ways in which forms are not directly under genetic control which work to adapt individuals and groups into their ecological community. The concept of culture descends into patterns of behavior that are tied to certain groups, namely into "customs" or "way of life" of humans.

One form of local culture that exists around MAN Ciawigebang Kuningan which is often heard by students and often seen by students, because indeed the location of MAN Ciawigebang is a Sundanese area, it cannot be separated from traditional expressions that exist in the local area, These traditional expressions are conveyed by speakers so that listeners know which values are good and which values are considered bad. Those values that are not good must be avoided because they will cause havoc or danger to themselves and to those around them.

Traditional expressions are very aesthetic, because they contain elements of rhythm and sound power. It is easy to remember and not easy to change. The structure and sound of words basically do not change from generation to generation. Besides containing messages and advice, these traditional expressions are shrouded in meaning and high moral values and reflect the wisdom of the people who created them.

Local cultural wisdom in the form of traditional expressions, including expressions that relate between humans and fellow humans and the relationship between humans and their country and nation, one of the examples of traditional expressions is "Like sugar and peuet", which means living in harmony with love love, and the expression "Don't break the millet" means: don't do work without knowing what its purpose and purpose are, just because someone else is doing it, and the expression "The water is clear and the fish is still wet", meaning: the fish can catch, Keeping the water steady clear and the fish is caught, or there is a Sundanese proverb that says "The mother of the tribe will not be told", meaning: The thumb will not be told, able to keep secrets, as well as the Sundanese proverb that says "Don't make shoots from joy" Don't make shoots from above, don't look for a fuss, or the proverb that says "Dikungung do not awur, dicancangang do not paraban" dik Untreated, tied up, not fed, means irresponsible.

In addition to the traditional expressions above, the local culture that is often applied at the Ciawigebang Kuningan West Java State Madrasah Aliyah is the Sungkeman Ceremony Ritual at certain moments, such as at the class XII farewell event, which is held every year.

This is in line with the statement expressed by Drs. Hidayat, M.Pd, the following:
The culture of sungkeman which is often applied at class XII farewell events, gives a distinct impression, especially for class XII students who are leaving the madrasa, not a few of them cry because they feel touched and feel that there are many mistakes they made while studying at the madrasa, even not a few students approached their teachers one by one to apologize, especially to their homeroom teacher.

Brooks & Brooks believes that a culture-based learning approach can provide opportunities for students to create meaning and achieve an integrated understanding of the scientific information they obtain, as well as the application of this scientific information in the context of the problems of their cultural community. Based on the phenomena above, this study focused on research on how to use local culture in the learning process of moral education at the Ciawigebang Kuningan West Java State Aliyah Aliyah Madrasah, in order to be able to increase student participation in learning. Assuming, if the participation rate in learning increases, it will ultimately increase the mastery and understanding of the subject matter, as well as student achievement in learning.

MATERIALS AND METHODS

The research approach that the authors use in this study is a qualitative approach. What is meant by a qualitative approach in the opinion of Lexy Moeleong. Is research whose results are in the form of descriptive data through the collection of facts from natural conditions as a direct source with instruments from the researchers themselves.

Qualitative research(*qualitative research*) is an inductive research, meaning that the researcher lets problems arise from the data or is left open to interpretation. Then the data is collected with careful observation, including detailed descriptions accompanied by in-depth interview notes (*interview*), as well as results of analysis of documents and records.

Qualitative research(*qualitative research*) according to Nana Syaodih Sukmadinata, is as a research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups. He further explained that some of these descriptions are used to find principles and explanations that lead to conclusions in research.

Related to qualitative research. Nasution argued that basically it is observing people and their environment, interacting with them, trying to understand the language of their interpretation of the world around them.

A study can be categorized as qualitative research according to Lexy Moleong if it has the following characteristics:

(1) Conducting research in a scientific setting or in the context of a need, (2) The researcher himself or with the help of others is the main data collection tool, (3) Using the Qualitative method, because it is easier when faced with multiple realities, presenting directly the nature of the relationship between researchers and respondents and more sharpening the joint influence and on the value patterns encountered, (4) Using Inductive data analysis, (5) preferring the direction of preparing substantive theories derived from data, (6) data collected in the form of words , pictures and not numbers, (7) wants to set limits in his research on the basis of the focus that arises as research problems, (8) is more concerned with the process than the results, (9) compile designs continuously adapted to the realities in the field, (10) requires that the understanding and interpretation results obtained, negotiated and agreed upon by humans are used as a sum data.

Based on the theories as revealed by Lexy Moleong. In his book entitled *Qualitative Research Methodology*, then the research that the author did was a study that used a qualitative research approach, with a model *grounded research* which bases its analysis on data and facts encountered in the field, not through previous ideas or theories that aim to find theories through data obtained systematically using constant comparative analysis methods.

RESULTS AND DISCUSSION

Local culture-based moral education has an important role in student learning participation at the Ciawigebang State Madrasah Aliyah, from the results of observations of researchers on the behavior of participants, students are increasingly disciplined, *First*, discipline when they study, both when they are at the madrasa and when they are at home, *second*, discipline in dressing, especially dressing when they are in the madrasa as well as when they are outside the madrasa, *third*, discipline in learning.

Furthermore, the role of local culture-based moral education is that students are increasingly motivated in learning, they are increasingly able to control themselves, so that they do not fall into negative things, the next role of local culture-based moral education is that students have more character from their learning outcomes , for more clarity, the researcher describes the explanation as follows.

A. Students are increasingly disciplined

1. Discipline in time

Whole *stakeholder* Madrasah Aliyah Negeri Ciawigebang always uses local expressions in brass, especially those around the Madrasah Aliyah Ciawigebang, such as traditional expressions "*Must follow the law, follow the country, agree with*

the people" (must lead to the law, lead to the feet of the state, agree with the people), when it aims to uphold discipline in the madrasah environment.

The traditional expression above is indeed often heard by students both at home and when they are at school, therefore when they are in the madrasa environment, they can place themselves as students of the Ciawigebang State Madrasah Aliyah, by obeying the rules in the madrasa.

In improving the discipline of students, activities in the Ciawigebang State Madrasah Aliyah start at 07.00. WIB. Even before 07.00. WIB. Those who are active in the extracurricular field have already done the exercises, so they come to the madrasa at 06.00. WIB. while other students came to the madrasa on time, namely at 07.00 WIB.

After 07.00. WIB, already in their respective classes, followed by *prudence* for 15 minutes, until 07.15 WIB, after ending *prudence* they start teaching and learning until 10.00. WIB, then at 10.00. WIB they had their first break, for 15 minutes, during the first break the students performed the Dhuha prayer and they returned to the KBM at 10.15. WIB. Until 11.45. WIT, then they take a second break and pray the midday prayer again at 12.15. WIB.

The KBM lasted until 13.45. WIB. For those in class XI & XII they can leave the Madrasa, while for those in class X, they can only leave the madrasa at 14.30. WIB, expression "*Must follow the law, follow the country, agree with the people*" (must lead to the law, lead to the feet of the state, agree with the crowd) is very influential on the discipline of students.

2. Discipline in dressing

Traditional expression "*Must follow the law, follow the country, agree with the people*" (must lead to the law, lead to the feet of the state, agree with the crowd) has a significant impact on students in dress, they can adjust themselves from Monday and Tuesday, they dress in white and gray, whereas on Wednesday and Thursday they dress in white batik, then on Friday and Saturday they dress up as scouts, in full dress, of course, complete with their attributes.

The increasing awareness of students in the Ciawigebang State Madrasah Aliyah environment in dress ethics cannot be separated from the influence of traditional expressions "*Must follow the law, follow the country, agree with the people*" (must lead to the law, lead to the feet of the state, agree with the people).

Slogan "*Must Obey the Law*" which is displayed in one corner of the Ciawigebang State Madrasah Aliyah Environment gives a special impression to students, because the slogan uses Sundanese, which has become their daily language, so that there is a positive response that can arouse their awareness,

especially in discipline at the madrasa, and also they feel embarrassed if the slogan in Sundanese is not realized in everyday life.

This is in line with the results of our interview with Mrs. Imas Masruroh, as follows:

Slogan "*Must Obey the Law*" which is displayed in the corner of the Madrasah environment, is a Sundanese expression that gives the value of obedience to the law, so that when this expression is displayed in the corner of the Madrasah environment, it has an impact on the disciplinary awareness of Ciawigebang State Islamic Senior High School students, both in their daily attendance and in the way they dress. and so forth.

3. Discipline in learning

The discipline of students in learning has increased from before, both their study at madrasas and their studies at home, because they have principles in their lives, where these principles emerge from traditional expressions, traditional expressions that can improve student learning discipline are "*Cicaracak Ningga Batu, Slowly becoming a lump*" (a continuous drop of water that hits a rock will eventually be penetrated by the drop of water).

Expression "*Cicaracak Ningga Batu, Slowly becoming a lump*" have a motivational value in learning, students who have deficiencies in their IQ do not feel inferior to the reality, because in their hearts the principle of success is achieved with sincerity like the slogan "*Cicaracak Ningga Batu, Slowly becoming a lump*" meaning that even a hard rock can become translucent by the continuous dripping of rock.

Motivation in learning can bring out the discipline of students in learning, both when they study in madrasas by always paying attention to the material being conveyed by the teacher in class, as well as the material presented by their friends when in discussion forums, they are even motivated to go to the library, read -read books there, many even borrow books to study at home. Motivation in learning can also bring out the discipline of students in learning, when they study at their respective homes or live in boarding schools or Islamic boarding schools.

This is in line with the results of the researcher's interview with Mrs. Dra. Hj. Popon, MA, the following:

Slogan "*Cicaracak Ningga Batu, Slowly becoming a lump*" meaning that even a hard stone can be penetrated by continuous drops of rock, which is often conveyed by the Head of Madrasah as well as by teachers at Ciawigebang State Aliyah Madrasah in order to arouse student learning motivation, both at Madrasah and studying at home, Al-Hamdulillah slogan "*Cikaracak Ningga Batu,*

Gradually becoming a lump", has a significant impact on students, this can be seen from the achievements of the Ciawigebang State Madrasah Aliyah.

The school is an important educational institution after the family, because the greater the needs of the child, the parents hand over some of their responsibility to the school institution. Schools function as family helpers in educating children, providing education and teaching to children about what parents cannot or do not have the opportunity to provide education and teaching in the family.

Character education (morals) and religion which is held in schools must be a continuation, at least do not conflict with what is given in the family. Education towards having noble morals for students is the responsibility of all teachers. Therefore, coaching should also be by all teachers.

Thus it is not correct to say that educating students to have noble character is only the responsibility of certain subject teachers, for example Civics teachers or religion teachers. Although it is understandable that the dominant portion for teaching (moral lessons) is the teacher who is relevant to the lesson.

This is in accordance with the explanation given by Mrs. Maesyaroh, S.Ag, as follows:

So far, the community/parents of students still have the notion that problems with the morals or character of students are the full responsibility of the Religion teacher or Civics teacher, so if there are problems related to children's behavior, the first time it is the teacher who is blamed Religion/Pkn teachers, why aren't they good at educating their sons.

Teachers are professional educators, therefore implicitly they have volunteered themselves to accept and assume some of the responsibility for education that falls on the shoulders of parents. Islam really appreciates people who are knowledgeable (teachers/ulama), so that only they deserve to reach a higher level and completeness of life.

B. Increasing Student Learning Motivation

Students who are at the Ciawigebang State Madrasah Aliyah feel enthusiasm/motivation when they read or hear traditional expressions, including expressions "*Cikarakcak Ningga stone, gradually become leggy*" (a continuous drop of water, which hits a stone, will eventually be penetrated by the drop of water). This expression is able to burn students' learning motivation, because it is expressed in Sundanese, while Sundanese is the language they use every day, both at Madrasah and at home.

This is in line with the results of the researcher's interview with Muhammad Rizki, he is one of the Ciawigebang State Madrasah Aliyah students in class XI SIAI, as follows:

My heart feels compelled to realize the expression "*Cikaracak is like a stone, it gradually turns into a lump*", because it is delivered using the language that I use every day, namely Sundanese, indeed these expressions are always expressed by the Head of Madrasah and teachers, he always inserts these expressions when explaining lessons or in the mandate of the ceremonial supervisor every Monday ceremony.

Expression "*Cikarakcak Ningga stone, gradually become leggy*" (a continuous drop of water, which hits a rock, will eventually be penetrated by the water drop), gives a special impression to the students, because of that many of them are motivated to continue their studies in tertiary institutions, not even a few who pass to universities where the competition is extraordinary, because they have the principle of continuing to learn.

Slogans that can arouse students' interest in learning seem to greatly influence the learning motivation of students who are in the Ciawigebang State Madrasah Aliyah environment, both in the form of traditional expression slogans, as well as slogans in the form of Arabic, or Indonesian, efforts made by the madrasah in order to increase students' learning motivation in accordance with learning theory, learning theory related to one's motivation to do learning. are behavioral theory, cognitive theory, humanistic theory, constructivism theory.

Referring to the explanation of several learning theories that have been alluded to in the previous chapter, it can be seen that the intrinsic motivation of students is very dominant in influencing learning success. So if students do not have good motivation, their success cannot be guaranteed. Therefore it is an obligation for educators, both lecturers and teachers, to foster learning motivation for students so they can learn as well as possible.

C. Students are increasingly able to control themselves

Around the Ciawigebang State Madrasah Aliyah, there is a local expression "*don't collapse gedang*" it means don't fall like a papaya, it means don't do work without knowing what the intent and purpose is, just because other people are doing it, this expression provides a special whip for all students who are in the Ciawigebang State Madrasah Aliyah environment, so that in carrying out life they don't just follow in their footsteps others without knowing the purpose.

Every time they hear this phrase, there is control that fortifies them in determining their life goals, so they don't fall into promiscuous association, which in the end their future becomes scary, because of that teachers who deliver subject matter in class while inserting traditional expressions "*don't collapse gedang*" in the hope that there is control within the learner.

This is in line with the results of the researcher's interview with Mrs. Drs. Hj. Popon, M.A. The following:

When students are called to come to the BP/BK room, they confide or reveal the problems they are experiencing or vent about problems that cause their performance to drop, in the middle of giving them guidance, I always insert traditional expressions "*don't collapse gedang*" it turns out, in their development they have control within themselves, when they will do negative things.

Traditional expressions that provide control over learners such as traditional expressions "*don't collapse gedang*" very helpful in shaping the character of students who are in the Ciawigebang State Madrasah Aliyah environment.

Furthermore, Madrasah Aliyah Negeri Ciawigebang is an ethnic Sundanese who is categorized as an indigenous community, and of course all students are Muslim. This identification could be related to various expressions that mention the pattern of the relationship between Islam and Sundanese culture which are so close, such as the expression "*Islamic Sundanese tea, Sundanese Islamic tea*" (Islam is Sundanese and Sundanese is Islam) or "*The people of Sundanese have already Islam before Islam*" (Sundanese people were already Muslim before Islam entered the Tatar Sunda region), this traditional expression gives the impression that they must have control over themselves because "*Islamic Sundanese tea, Sundanese Islamic tea*" or "*The people of Sundanese have already Islam before Islam*" and these expressions are known by the majority of Ciawigebang State Madrasah Aliyah students, because these expressions are often uttered by the head of the Madrasa or certain teachers, when they fill certain moments in the madrasa, so that they are known by the majority of Madrasah students Aliyah Negeri Ciawigebang.

Here it is lies the responsibility of parents to educate their children, because children are a mandate from Allah SWT given to both parents who will be asked later responsibility for the education of their children. Parental obligation to educate their children in terms of religious education and general education including skills education so that later these children can achieve happiness in life in this world and the hereafter.

D. Students Have More Character in Learning

The values contained in the local culture greatly influence the behavior of students, because the education contained therein has deep moral messages such as ceremonies *proud* which was carried out at weddings or events held at the Ciawigebang State Aliyah Madrasah during the class XII farewell ceremony, the ceremony had high messages, including asking for the pleasure of both parents.

So even during the ceremony *proud* carried out at the madrasa, the students representing the Sungkeman program asked for the blessing and blessing of all the teachers at the Ciawigebang State Madrasah Aliyah in the hope that they would get useful knowledge.

The role of local culture-based moral education will lead to the formation of character for these students, in terms of forming good character relating to God, fellow creatures and also the universe. character formation related to God is an attitude or action that should be done by humans as creatures to God as *Kholik*. The formation of character towards Allah SWT is worshiping Allah SWT, love for Him, love for Him, not associating partners with Him, being grateful only to Him and so on.

In the Ciawigebang State Madrasah Aliyah environment, it is a madrasa that always strives so that the character formation of Allah SWT can be embedded in students, therefore the madrasa always holds activities that foster students to feel the joy of worship, not because there is an element of coercion or because of fear of punishment, or shame on fellow friends if they do not perform the worship.

This is in line with the expression conveyed by Drs. The following cards: Ciawigebang State Madrasah Aliyah students are always monitored every day, in matters related to *budiyah* them on a daily basis, whether the control is carried out by them at the madrasa or the control is at home, the control effort that is carried out every day by the madrasa is by making a journal of the results *subudiyah* them, their job is to make a report every time they do it *budiyah* such as the five daily prayers, whether they do it in congregation or alone, and whether they do it at the mosque or at home.

Therefore, it can be formulated that character building for students is a way to teach people to do good and prevent evil deeds and their association with God, humans, and the creatures around them in their daily lives in accordance with moral values and the values of religious norms.

This is in line with the explanation given by Mr. H. Hidayat, M.Pd, as follows:

The formation of character towards Allah SWT, the Madrasah tries to direct students to *doubudiyah-ubudiyah* both those carried out in Madrasas and those carried out at home, for example *ubudiyah* carried out in Madrasas is by directing students to perform Dhuhur Prayers in congregation at the mosque, *Tadarud* Al-Qur'an together before the teaching and learning process lasts for 15 minutes, it is hoped that the habits carried out in Madrasas can shape the character of Ciawigebang State Madrasah Aliyah students.

Students are always guided to worship Allah SWT, both worship to Allah SWT which is a public worship in the form of everything that is loved by Allah SWT and is blessed by Him, both in the form of words and actions with open or hidden words, such as devotion to mothers and fathers, do good to neighbors, friends especially do and respect teachers.

CONCLUSION

Based on the research findings, the following conclusions are obtained:

1. Forms of local culture in Kuningan, West Java, include local culture in the form of the wisdom of traditional Sundanese expressions, such as Sundanese expressions about togetherness, including "*must be as bitter as sweet as bad as bad*", "*like sugar and fat*", "*burnt with a hair comb*", "*sticking to the stone, gradually becoming brittle*", "*deteriorating teak board*". Sundanese expressions about the prohibition include: "*don't pick up thousands of millets*", "*don't grab the bones without content*". Sundanese expressions about peace include: "*don't make sprouts from joy*", "*don't spread itchy skin*", "*don't poke your eyes*". Sundanese expressions about responsibility, including: "*to be bound not to be bound, to be bound not to be bound*", "*must obey the law, support the country, agree with the people*". The local culture in Kuningan in the form of a wedding ceremony includes the culture of proposing, culture *surrender*, ceremony *cry*, culture *midadaren*, wedding ceremony, culture *sawer*, ceremony *atmosphere*, ceremony *numb*, culture *refers*, culture *throughout*. Local culture in Kuningan in the form of traditional ceremonies, including: culture *up*, ceremony *happy new year*, ceremony *water wedding*, ceremony *cinciwong*.
2. The local culture-based moral education model at the Ciawigebang State Madrasah Aliyah is delivered in the form of formal activities and in the form of informal activities. The local culture-based moral education model in the form of formal activities includes slogans "*teach each other, love each other, take care of each other*" which is displayed in one corner of the Madrasah, or traditional expressions that contain motivational values, prohibitions and forms of togetherness, all of which are often expressed by the principal and the board of

teachers at the Ciawigebang State Madrasah Aliyah. Meanwhile, the local culture-based moral education model in the form of informal activities includes activities commemorating Islamic holidays, such as *muludan*, *syawalan*.

3. The role of local culture-based moral education in the participation of Ciawigebang Negeri Aliyan Madrasah students in learning is that students are increasingly disciplined in learning, both when they study at home and when they study at school, *second*, student learning motivation is increasing, so that it has an impact on student achievement, *third*, students can control themselves, and *fourth*, the formation of character in students.

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