

Internalization of Character Education Based on National Hero Example in Developing Nationalism

Ni Ketut Sari Adnyani¹ & I Wayan Budiarta²

¹Universitas Pendidikan Ganesha, Singaraja
Udayana Street No.11 Singaraja–Bali, 81116, Indonesia

²SMAN 1 Kuta, Bali

Dewi Saraswatu Street Seminyak Kuta

E-mail address: [1niktsariadnyani@gmail.com](mailto:niktsariadnyani@gmail.com) & [2wbudiarta4@gmail.com](mailto:wbudiarta4@gmail.com)

Abstract

The purpose of this study was to analyze the internalization of character education based on exemplary national heroes in learning citizenship education in elementary schools in Karangasem Regency, Bali. "Character Education through exemplary national heroes, begins with findings in the field, that Citizenship Education learning is cognitive-oriented, does not pay attention to didactic and affective meanings. This study used an experimental design in testing the effectiveness of exemplary-based learning of national heroes on social responsibility attitudes and character of elementary school students. The instruments used to collect data in this study were questionnaires, learning outcomes tests, score inventory and self-evaluation. The questionnaire was designed to determine the feasibility of exemplary-based instruction from national heroes. The learning outcome test is used to find out the score. Data analysis used multivariate analysis of variance. The results showed that a) learning using the role models of national heroes was better than conventional learning in students' citizenship knowledge, b) learning using the role models of national heroes was better than conventional learning on student social responsibility attitudes and c) learning using the role models of national heroes was better than conventional learning. Students acquire skills to gather information.

Keywords: exemplary national heroes; civic education; character education

1. Introduction

Character education is the goal ending of an educational process (Rakhmat, 2013). Character education is a deliberate effort to help someone so that he can understand, pay attention to, and practice core ethical values (Lickona, 1991). Starting from this definition, when we think about the type of character we want to build in students, it is clear that at that time we want them to be able to understand these values, pay more attention to the true value of these values, and then do something about it. What he believed, even though he had to face challenges and pressures both from outside and from within himself. In other words, they have an "awareness to force themselves" to

live up to these values. The values developed in the cultural education and character of the Indonesian nation are specifically identified from four sources: (1) Religion, (2) Pancasila, (3) Culture, and (4) Educational Objectives. Indonesian society is a religious society, therefore the life of individuals, society and the nation is always based on religious teachings. The Unitary State of the Republic of Indonesia is upheld on the principles of national and state life called Pancasila, therefore it is only fitting that Pancasila be a source of value in life. The position of culture as a source of value cannot be ignored, as well as the objectives of national education in which the qualities that Indonesian citizens must have (Sudrajat, 2011). Values instilled and developed in schools in Indonesia.

The decline in moral quality in Indonesian human life today, especially among students, demands character education. Schools are required to play their roles and responsibilities to instill and develop good values and help students shape and build their character with good values. Character education is directed to emphasize certain values such as respect, responsibility, honesty, caring, and fairness - and helps students to understand, pay attention to, and apply these values in life. The fact about the acute nature of this moral problem then places the importance of organizing character education.

Civic education is currently a field of vibrant research and practice that is producing significant pedagogical innovation (Carretero, Haste & Bermudez, 2016). Citizenship Education in its relevance to the internalization of character education is as a medium that can provide factual knowledge to students about history and governance and encourage students to actively participate in the practice of daily life as citizens (Youniss, 2011). This study of articles containing ideas, concepts, and ideas aims to formulate an alternative idea and concept in delivering Citizenship Education material that is integrated with strengthening character education. The purpose of studying civic education in the world of education, especially from elementary to high school levels, is always associated with certain values such as character building, the spirit of nationalism, and other affective values that are relevant to the goals of national education.

Nationalism is the soul and the spirit that forms a common bond, both in terms of togetherness and within things of sacrifice for the sake of the nation and the country (R., 1990). Nationalism is a manifestation of the state's awareness or spirit of the state (Trisnadewi, 2017). Moral degradation, such as the radicalism movement, the development of organizations that want a religious state and theoretical movements that occur in various regions to divide and divide unity the unity of the nation is concrete evidence of the decline of nationalism (Suastika, 2013). This problem occurs because not yet proper functioning in a manner maximum of the tools - social tools that are on society, including piranti education. The process of internalizing values - the value of nationalism in practice education belum translated to the maximum. Practice education that takes place on Elementary school level up to level Higher education is considered to be inadequate build secara intact spirit nationalism in every vein of the child students (Adnyani, Mandriani, & Asrini, 2019).

The application of a student-centered learning model is believed to improve

students' critical thinking skills and conceptual understanding. Student-centered learning provides more space for students and teachers to explore learning resources. The study material can be more contextualized with a variety of presentation models (Rosa & Vishnu, 2008). The application of student-centered learning requires the support of creative and innovative learning models in accordance with the constructivist paradigm. One of the learning models that apply the constructivist model is the Learning Cycle model (SB). Lawson (1995) suggests that there are three types of learning cycles, namely descriptive (descriptive), empirically inductive (empirical-abductive), and hypothetical-deductive (hypothetical-deductive). The essential difference of the three types this is the level of students' ability to explain natural phenomena or suggest and test various hypotheses. Cycle model hypothetical deductive learning demands the use of higher order thinking patterns, such as control variables, think a relationship, and hypothetical deductive thinking. Therefore most deductive hypothetical learning cycle model well applied in an effort to grow develop students' critical thinking skills. Improving critical thinking skills is very influential on increasing students' understanding of concepts. Thus, the application of the hypothetical deductive learning cycle model in chemistry learning is believed to be able to improve critical thinking skills and understanding student concept.

Based on this description, the objectives of this study are: (1) to examine the differences in critical thinking skills and understanding of the concept of internalization of character education of students between those who follow the hypothetical deductive learning cycle model and the direct learning model of students between those who follow the hypothetical deductive learning cycle model and the learner model. direct, based on the example of national heroes in learning citizenship education in elementary schools in Karangasem Regency, Bali. (2) examines the differences in critical thinking skills between students who follow the hypothetical deductive learning cycle model and the direct learning model, this study uses an experimental design to test the effectiveness of learning based on the example of national heroes on social responsibility attitudes and character of elementary school students. Collecting data in this study are questionnaires, learning outcomes tests, score inventory and self-evaluation. and (3) examine the differences in understanding of chemical concepts between students who follow the hypothetical deductive learning cycle model and the direct learning model.

1.1. Research Questions

To guide the research process, the following three research questions were sought to answer

- 1) Is learning using role models of national heroes through Balinese folklore better than conventional learning in students' civic knowledge?
- 2) Is learning using the role model of the national heroes through Balinese folklore better than conventional learning on students' social responsibility attitudes?
- 3) Is learning using the national hero role model through Balinese folklore better than conventional learning?

1.2. Hypothesis

- 1) Ha₁: Students who received the role model of national heroes through Balinese folklore perform better achievement than those who received conventional learning model in civic knowledge.
- 2) Ha₂: Students who received the role model of national heroes through Balinese folklore perform better achievement than those who received conventional learning model in social responsibility attitude.
- 3) Ha₃: Students who received the role model of national heroes through Balinese folklore perform better achievement than those who received conventional learning model.

2. Literature review

2.1. Civic education instructions

Civic education has a very vital and strategic position in developing patriotism, nationalism and forming nation and character building (Unal & Kaygin, 2019). However, in its implementation, it is very susceptible to the ruler's practical politics bias. Hence, it tends to be the instrument of the ruler rather than an instrument to form a nation's character. A similar thing also happens to developing countries, as stated by Cogan (in Suryadi & Somantri, 2000). He stated that citizenship education has also often reflected the interests of those in power in a particular society and thus has been a matter of indoctrination and the establishment of ideological hegemony rather than of education. In line with the political changes and development from authoritarian to democratisation era, civic education has a few characteristics, namely a) the learning patterns are not indoctrinating and monolithic, b) the learning materials tend to form a civil society and c) give emphasis to the affective and psychomotor aspects without ignoring cognitive aspect.

Civic education aims to develop civic intelligence, embodiment of civic attitudes, civic skills, civic commitment, civic persistence and civic proficiency (Winataputra, 2011). The existence of civic education has to be understood as a path that is expected to lead Indonesia in creating democracy, good governance, a law-based nation and civil society that is relevant to the global demands. This expectation certainly has to be accompanied by the real actions of this nation, especially in the level of higher education, to appreciate and implement civic education in the education world. As a result, the learning outcomes of civic education will be very crucial in the development of democratic culture in Indonesia.

Civic education instructions have to be able to empower students to master and understand facts, data, concepts and generalisation in one body structure of civic education that covers political education materials, law awareness education, value education, moral education, character education, the education of the history of the nation's struggles, ideology education and social education generally (Bergersen & Muleya, 2019). This includes verbal and procedural knowledge as well as intellectual strategies. The critical thinking skills cover the skills to identify, develop, describe, explain, analyse, evaluate, find and maintain opinions that are related to public issues. Meanwhile, participating skills include skills to interact, monitor and influence (Jerkovic, Ilic & Elezovic, 2018).

Civic character has politeness which includes respect and human interaction, individual responsibility, self-discipline, concerns for the community and open-mindedness which includes openness, scepticism and compromise, which covers the principles of compromise boundary conflicts, tolerance towards diversity, patience and order, honesty, generosity and loyalty to the nation with all the principles. The development of a civic disposition will enable an effective political process to prioritise public interests and contribute to the manifestation of fundamental idea of the political system, which includes protection for individual rights. Civic character shows important private and public characters for the maintenance and development of constitutional democracy. Civic characters, as civic skills, develop gradually as a result of what has been learnt and experienced by someone at school, community and civil society organisations.

The development of a civic education learning model and instruments in primary schools will make it easier for teachers to conduct learning processes and develop the knowledge, attitudes and moral behaviour of the students. The development of this model will also help students in digging, formulating, describing, analysing and implementing knowledge, attitudes and moral behaviour in daily life in school environment, family and society (Lickona, 2013).

2.2. Learning using Folklores

Satua (Balinese folklore) normally use community language based on the position and function of satua as the folklore (Suarka, 2010). Satua, according to Pramuki (2011), is a folklore that can be used as learning media to make learning fun so that it can be an effective measure in improving character education. Nurgiantoro (2010) states that folklores are stories that come from the community and develop from generation to generation in the society in the past as a means of giving morals. Amir (2013) states that folklores have local wisdom, traditional intelligence, morals and sociocultural values.

The use of the right folklores in learning can motivate students to study. Pictures in the stories can help students to think, say and do something (Hasanah, 2012). Stories can build children's imagination and develop their creativity in thinking, talking and doing something. The learning of folklores that is inserted in civic education makes learning fun, not boring and strengthens students' characters.

2.3. Strengthening of character education

The strengthening of character education encourages education to pay attention to ethics and spirituality, aesthetic and kinaesthetic. These four dimensions in education should be carried out thoroughly and simultaneously. The integration of intracurricular, co-curricular and extracurricular learning processes at school can be carried out by using school culture development or collaborations with communities outside educational environment as the basis. Five main character values that are the priority of the character education strengthening movements are being religious, nationalism, integrity, independence and cooperation. Each value does not stand and develop by itself. They are connected with each other and are developed dynamically to form an

individual unity (Suartama, Triwahyuni, Sukardi & Hastuti, 2020).

Being religious shows faith in God that are manifested in the following practices: doing the things that have been taught by one's religion, respecting people of different religions, being tolerant of the practices of other religions and living in peace and harmony with people of different religions. The implementation of the religious character is shown by attitudes of living in peace, being tolerant of others, respecting people of different religions, taking a strong stand in something, being confident, cooperating well with people of different religions, not bullying and being violent, being able to make friends, being sincere, not imposing one's will, taking care of the environment and protecting unfortunate people.

Nationalist character is the way of thinking, behaving and doing something that shows high loyalty, concern and appreciation for one's language, physical, sociocultural, economic and political environments of one's nation and prioritising public before personal/group interests. Nationalist attitudes are shown by the attitudes of appreciating the culture of one's own nation, willingness to sacrifice, being outstanding and excellent in one's expertise, patriotism, taking care of the environment, abiding by the law, being disciplined and respecting diversity in culture, races and religions.

Integrity value is the value that underlies one's behaviours that are based on efforts of someone to make himself a reliable person in his/her words, actions and jobs and having commitment and loyalty to humanity values and moral values. The character of integrity includes responsibility as citizens, being active in social life through consistency of words and actions based on the truth. Someone with integrity also appreciates individual dignity (especially those with physical disabilities) and can become role models.

Independence is the attitude of not being dependent on someone else and using all energy, thoughts and time to realise hopes and dreams. Independent students have good work ethics, toughness, determination, professionalism, creativity, courage and are lifelong learners.

Communal work or cooperation is shown by the attitudes of appreciating the spirit of cooperation and togetherness in solving problems, building communication and friendship and providing help/assistance for those in need. It is expected that students will be able to show attitudes of appreciating others, cooperating with others, being inclusive, having the commitment to accept mutual decisions, as well as deliberation and consensus, helping each other, having empathy and solidarity for others, not being discriminative, not being violent and are willing to volunteer for certain tasks.

Character education has two main objectives, namely policy and goodness. Education on goodness is the basis of democracy. Therefore, two important morals that have to be developed in character education are respect and responsibility. According to Lickona (2013), there are some values that have to be developed in character education. They are as follows: 1) honesty, 2) fairness, 3) tolerance, 4) prudence, 5) self-discipline, 6) helpfulness, 7) compassion, 8) cooperation, 9) courage and 10) democratic values. Character is related to moral knowing, moral feeling and moral action. Moral knowing

consists of six aspects, namely 1) moral awareness, 2) moral value knowing, 3) ability to give insight to others, 4) moral consideration and reasoning, 5) decision-making and 6) ability to recognise and understand one's self. Moral feeling has six components, namely 1) inner voice, 2) self-esteem, 3) empathy, 4) love for kindness, 5) ability to control oneself and 6) modesty. While moral action has three aspects, namely 1) moral competency, 2) willingness and 3) habit (Lickona, 2013).

Lickona (2013) proposes 11 principles of character education: 1) character education should develop 'core character value' as the basis for good character; 2) character education generally touches the affective aspect; 3) an effective character education demands a strong will, proactiveness and uses comprehensive approaches; 4) school as a caring community; 5) students have to be given the opportunity to do moral actions; 6) an effective character education has to involve a challenging and meaningful academic curriculum; 7) character education has to aim to develop students' intrinsic motivation; 8) all academics in school have to be learning society and have morals; 9) students have to be given access to moral leadership roles; 10) school has to involve parents and community members and 11) the evaluation on character education has to measure the character of the school. Interventional studies involving animals or humans, and other studies that require ethical approval, must list the authority that provides approval and the corresponding ethical approval code.

3. Methods

3.1. Design

This study is an experimental study that tests the main impact of the independent variable on the dependent variable. This study uses a quasi-experimental pre-test–post-test non-equivalent control group design. The independent variable is the learning strategy (learning with Balinese folklore and conventional learning) and the dependent variable is the learning outcomes (cognitive, affective and psychomotor). Data were analyzed using quantitative approach where MANOVA test was applied.

3.2. Sample

The population of the study were grade VI students of primary schools in Buleleng Regency. There were 360 students who were divided into 18 classes (9 experimental classes and 9 as control classes). The experimental classes consist of 89 boys and 91 girls and the control classes consist of 180 students: 88 boys and 92 girls. These students were all registered in the civic education subject in the second semester. The experimental and control classes were chosen by using the random sampling technique with the assumption that all data are homogeneous.

This research is a quasi-experiment using a post test only control group design. The population of this study was the sixth grade elementary school students in Buleleng Regency for the academic year 2020/2021, totaling 360 people divided into five classes. The experimental group and the comparison group were determined using a cluster random sampling technique, namely by lottery (Nazir, 2003). Based on this sampling technique, two classes can be determined as research samples, namely class VI-1 as an experimental class that follows a hypothetical deductive learning cycle model and class

VI-2 as a comparison class that follows a direct learning model. Each class consists of 36 students. The independent variable in this study is a learning model consisting of two dimensions, namely the hypothetical deductive learning cycle model (SB) and the direct learning model (PL). The dependent variable of the study is critical thinking skills and understanding of the internalization of student character education based on the example of national heroes in learning citizenship education in elementary schools in Karangasem Regency, Bali. The topic of civic education in elementary schools that is the focus of this research is the internalization of student character education based on the example of national heroes.

3.3. Instruments

Instrument of this study was made in terms of test. The test was an essay to see the critical thinking skills and understanding of the concept of internalizing student character education based on the example of national heroes in civic education. The test measured critical thinking skills and was guided by six aspects of critical thinking skills, namely (1) formulating problems, (2) providing arguments, (3) deduction, (4) induction, (5) evaluating, and (6) decide and carry out the action. The test of understanding the concept of exemplary national heroes in civic education learning includes three basic competencies for class VI semester 2 (even), namely: (1) describing the peculiarities of exemplary attitudes of national heroes in civic education learning in the internalization of student character education, (2) classifying exemplary attitudes national heroes in civic education learning based on their structure and the concept of internalizing student character education, and (3) explaining the process of exemplary national heroes in civic education learning in the internalization of student character education and their uses. The test of has met the feasibility of content validity by experts, and the reliability of the empirical test.

3.4. Procedures

The researchers conducted a study directly on two experimental classes and two control classes. In the experimental classes, the researchers implemented learning activities using the strategy of using Balinese folklores; meanwhile, in the control classes, the learning activities were conducted using a conventional strategy.

The researchers carried out the pre-test in both research subjects simultaneously. This was carried out to find out the extent of the students' ability (cognitive, affective and psychomotor) before the experiment was conducted. Afterwards, the learning activities were carried out by implementing the strategy of using folklores in experimental classes and conventional learning in control classes.

The strategy of using Balinese folklores was implemented in line with the subject, namely civic education. The steps in implementing the Balinese folklore-based instruction were as follows:

- (1) The teacher gives apperception;
- (2) The teacher introduces a story that probably has been read by some students;
- (3) The teacher gives chances for the students to read the story;
- (4) The teacher gives explanation about the story;

- (5) The teacher assigns the students to find out the characters in the story;
- (6) The teacher assigns the students to find out the setting of the story, for example, rice field, farm, garden or woods;
- (7) The teacher encourages the students to answer by asking questions about who can be considered as role models in the story;
- (8) For the closing activity, the teacher carries out formative evaluation based on the learning objectives.

After all the learning steps are completed, the researchers conduct a post-test (cognitive, affective and psychomotor) at the end of the research to examine the extent of the success of the strategy used.

3.5. Data analysis

Quantitative data analysis is implemented in this study to find out the affectivity of the implementation of Balinese folklore-based civic education instruction. The statistical analysis used in the experimental model is the multivariate analysis of variance (MANOVA) test.

Descriptive analysis is used to describe or describe data systematically factual information presented in the form of tables, graphs, and determination of level qualification criteria critical thinking skills and understanding the concept of internalizing student character education based on the example of national heroes in learning citizenship education in elementary schools in Karangasem Regency, Bali. The research hypotheses were tested using multivariate analysis of variance (MANOVA). Before testing the hypothesis, a normality test was conducted using the Kolmogorov-Smirnov Test and a homogeneity test using the Levene's Test. All tests were carried out using the SPSS version 13.0 program with a significance level of 5%.

4. Findings

4.1. The description of the pre-test data

The results of the pre-test of civic education (civic ability, score inventory and self-evaluation on the civic social skills) of the students are presented in Table 1.

Table 1. The results of the pre-test (citizenship ability, score inventory and self-evaluation on civic social skills)

	Learning method	N	Mean	Std. Deviation	Std. error mean
Cognitive	Conventional	180	73.9333	0.45587	0.03398
	Using Balinese Folklores	180	73.9722	0.38738	0.02887
Affective	Conventional	180	73.9722	0.35737	0.02664
	Using Balinese Folklores	180	73.9889	0.27944	0.02083
Psychomotor	Conventional	180	74.0000	0.23636	0.01762
	Using Balinese Folklores	180	73.9722	0.28814	0.02148

As seen from table 2, the overall measurement results, there is no significant

difference in the outcomes of the learning in the aspects of knowledge, attitudes and skills in both control and experimental classes. This gives us a picture that the ability of the research subjects before the research is conducted is not really different. The pre-test results of the civic instruction in the aspects of knowledge, attitude and skills then are analysed using independent sample t-test to examine the significance of the learning outcomes before the implementation of Balinese folklore and conventional methods. The results of the analysis of the difference of the learning outcomes in the aspects of knowledge, attitude and skill from the pre-test is presented in Table 2.

Table 2. Independent samples t-test

		Levene's test for equality of variances		t-test for equality of means					95% confidence interval of the difference	
		F	Sig.	T	df	Sig. (2- Tailed)	Mean difference	Std. error differen ce	Upper	Lower
Cognitive	Equal variances assumed	2.963	0.086	0.872	358	0.384	-0.03889	0.04459	-0.12658	0.04880
	Equal variances not assumed			-0.872	348.912	0.384	-0.03889	0.04459	-0.12659	0.04881
Affective	Equal variances assumed	0.973	0.325	-0.493	358	0.622	-0.01667	0.03381	-0.08316	0.04983
	Equal variances not assumed			-0.493	338.327	0.622	-0.01667	0.03381	-0.08318	0.04984
Psychomotor	Equal variances assumed	1.417	0.235	1.000	358	0.318	0.02778	0.02778	-0.02685	0.08241
	Equal variances not assumed			1.000	344.817	0.318	0.02778	0.02778	-0.02686	0.08241

Table 2 shows that the scores of Sig Levene's test are 0.086 (knowledge), 0.325 (attitude) and 0.235 (skill). These three significance scores are bigger than 0,05 and it can be concluded that there is no difference in the variances of the scores of knowledge, attitude and skill between the experimental and control classes. Hence, the test can be conducted by the independent t-test with the assumption that the data are homogeneous. The result of the t-test of the learning outcomes in the aspect of knowledge of the

experimental and control classes shows a significance score [$t(358) = -0.872, p = 0.384, p > 0.05$; H_0 is accepted], which means that there is no significant difference in the scores of the learning outcomes between the two classes. The result of the independent t-test of the learning outcomes in the aspect of attitude of the experimental and control classes shows a significance score [$t(358) = -0.493, p = 0.622, p > 0.05$; H_0 is accepted). Additionally, the independent t-test of the learning outcome in the aspect of skill between experimental and control classes shows a significance score [$t(358) = 1.00, p = 0.318, p > 0.05$; H_0 is accepted], which means that there is no significant difference in the learning outcomes in the aspect of skill between both classes. In other words, before the treatment of implementing Balinese folklore and conventional methods is given, the learning outcomes of the experimental and control classes in the aspects of knowledge, attitude and skill are not really different or relatively the same.

4.2. The data description post-test results

The recapitulation of the post-test of the students' civic education learning outcomes (cognitive, affective and psychomotor) is presented in Table 3.

Table 3. Post-test learning outcomes (cognitive, affective and psychomotor)

	Learning method	Mean	Std. deviation	N
Cognitive	Conventional	81.0056	4.34220	180
	Using Balinese Folklores	83.8722	5.95986	180
	Total	82.4389	5.40109	360
Affective	Conventional	79.8444	4.89079	180
	Using Balinese Folklores	82.0889	5.54946	180
	Total	80.9667	5.34274	360
Psychomotor	Conventional	79.7056	4.95533	180
	Using Balinese Folklores	81.2611	5.69854	180
	Total	80.4833	5.38902	360

Table 3 shows that the learning outcomes in the aspect of knowledge in the control (conventional) classes were M score = 81.00 and SD = 4.34, while in the experimental (Balinese folklore) classes they were M score = 83.87 and SD score = 5.95. The learning outcomes in the aspect of attitude in the control (conventional) classes were M score = 79.84 and SD = 4.89, while in the experimental (Balinese folklore) classes they were M score = 82.08 and SD score = 5.54. The learning outcomes in the aspect of skill in control (conventional) classes were M score = 79.70 and SD = 4.95, while in the experimental (Balinese folklore) classes they were M score = 81.26 and SD score = 5.69.

4.3. Prerequisite Test Results

4.3.1. Multivariate normality test

To determine whether the samples are taken from the population are normally distributed, the multivariate normality test was conducted by using the correlation between the Mahalanobis distance and chi-square. The result of the analysis is presented in Table 4.

Table 4. The results of the multivariate normality test

Correlation coefficient	p Value
0.955	0.000

Table 4 shows that the p-value for the multivariate normality test was 0.000. This value is smaller than the critical value 0.05, so that the assumption that the samples are taken from the normally distributed population is accepted.

4.3.2. Variance homogeneity test

To determine whether the samples are taken from the population with homogeneous variances, the homogeneity test using Levene's test is conducted. The test results are presented in Table 5.

Table 5. Homogeneity test results

Category	p Value
Cognitive	0.000
Affective	0.000
Psychomotor	0.006

As shown in Table 5, the p-values of the variance homogeneity test in all categories are smaller than the critical value 0.05. Therefore, the assumption that the samples come from population with homogeneous variances is rejected. However, as MANOVA is robust (resistant against violation of assumption), the test can still be conducted.

4.3.4. Variance/covariance matrix similarity test

The result of the variance/covariance matrix similarity test appears in Table 6. From Table 6, it can be seen that the significance score of the variance/covariance matrix similarity test is 0.000. This is smaller than the critical value 0.05, so that the assumption that the variance/covariance matrices of the dependent variables are similar is rejected. As MANOVA test is robust, the test can still be conducted.

Table 6. Variance/covariance matrix similarity test

F-value	p-value
26.787	0.000

4.3.5. The Results of Hypothesis Test

To examine if there were different impacts of conventional learning and learning using Balinese folklores on students' knowledge, attitude and skill level, a MANOVA test was conducted. The results of the test which is carried out with the assistance of SPSS are presented in Table 7.

Table 7. MANOVA test results

Statistical tests	p Value
Pillai's trace	0.000
Wilk's Lambda	0.000
Hotelling's trace	0.000
Roy's largest root	0.000

As the assumptions on variance homogeneity are not met, the statistical test conducted was Pillai's Trace test. Table 7 shows that the significance value of the test is 0.000. This is smaller than the critical value 0.05. Hence, the following conclusions can be drawn:

- (9) Learning using Balinese folklore is better than conventional learning in the aspect of students' civic ability;
- (10) Learning using Balinese folklore is better than conventional learning in students' score inventory;
- (11) Learning using Balinese folklore is better than conventional learning in the self-evaluation on students' civic social skills.

5. Discussion

Balinese folklore-based learning that is developed in the instructions of civic education basically asserts civic education as character education. Nurgiantoro (2010) states that folklores are stories that come from the society and develop from generation to generation in the society in the past as a mean to give morals. Amir (2013) states that folklores contain local wisdom, traditional intelligence, moral values and sociocultural values. One of the objectives of civic education is to provide students with moral skills to live peacefully according to the religious, social and local values. A nation with no character and self-identity in globalisation context will be an object in the global world.

A nation's existence is highly determined by its characteristics. Only nations with strong characters can become dignified nations and respected by other nations. Therefore, all nations, including Indonesia, have to be nations with characters. School failures, for children, are not based on the cognitive ability, but psychosocial factors (emotional and social intelligence), such as confidence, curiosity, motivation, self-control, cooperation, empathy and communication ability (Megawangi, 2004).

Ghufron (2010) asserts that the integration of the values of a nation's characters can be carried out in the learning activities of all subjects in school to enable the graduates to master competency and implement the nation's character values in daily life. Carr (2007) states that a good character is a very essential thing for human life, but is not explicitly given in the educational process.

Wuryandani and Wuri (2014) argue that the implementation of discipline character education in primary schools can be made through nine policies, namely (1)

creating character education programme; (2) establishing school and class rules; (3) conducting Duha and Dhuhr prayers in congregation; (4) creating affective poster in every class; (5) monitoring students' disciplinary behaviour at home by using daily activity notebook; (6) putting affective messages in various school corners; (7) involving parents; (8) involving school committee and (9) creating a conducive class atmosphere.

Zuchdi (2010) states that the effective character education model is the one using the comprehensive approach. Learning is not only in one certain subject, but also integrated in various subjects. The methods and strategies used are varied, and as much as possible include inculcation (not indoctrination), providing exemplary behaviour, facilitating values and developing soft skills (thinking critically, creative, communicating effectively and able to solve problems) (Suartama et al., 2021). Civic education is a compulsory subject at all levels of school education in Indonesia (Komalasari & Saripudin, 2018).

The results of the research carried out by Parmini (2015) in Ubud Bali show that Balinese folklore can increase the emotional intelligence of students in primary schools. The results of a study by Sanjaya and Sukadi (2018) about Balinese folklore-based in Bali indicate that there are not many teachers who have used Balinese folklore in instilling characters learning model in primary schools in students. The above condition and reality made us interested in conducting a more comprehensive and in-depth research. This is in line with the direction of the policy of our national education in 2020 that gives emphasis on character education and competency.

Samsuri and Marzuki (2016) conducted a research on forming multicultural civic characters in Islamic Senior High Schools and efforts in harmonising Islamic national identities in Islamic Senior High Schools. The results of the research indicate that the strengthening of the integration of Islamic and national values in the multicultural face of modern Indonesia Islamic education needs to be further elaborated. Wuryandani (Goode, 2003) asserts that (1) the policy of building independence in the students of the Islamic schools is implemented through learning independence, managing themselves and managing their time; (2) for independence in the learning process, the teachers use the assignment strategy that demands the students to independently use the learning sources, make learning contract and integrate character education of being independent in the teaching and learning process in class (3) the obstacles faced by the schools in implementing the character education of being independent are parents' inconsistency and the fact that some teachers do not yet integrate character education of being independent in the learning process.

There are six problems that this nation faces in building its character, namely 1) disorientation of the values of Pancasila (the Five Principles) or the fact that Pancasila values are not understood fully and felt by the people yet; 2) limitation of integrated policy instrument in manifesting the essential values of Pancasila; 3) shift in ethical values in people's lives as members of a society, a nation and a state; 4) the fading of awareness of nation's cultural values; 5) the threat of national disintegration and 6) the weakening of the independence of the nation.

Some behaviours that indicate the degradation of moral values in social and national

life can be seen in our society. This is in line with the analysis that has been proposed by Lickona (2013) regarding the characteristics of a nation that is on the verge of collapse: 1) the increase of violence among teenagers; 2) the use of worse words and language; 3) strong influence of peer group in violent actions; 4) an increase in self-destructive actions; 5) the guidelines of good and bad moral are getting more blurred; 6) the decrease in work ethics; 7) the decrease in respects towards parents and teachers; 8) low individual responsibility and responsibility as a citizen; 9) being dishonest and 10) being suspicious and hateful towards others.

Seeing that these characteristics are getting evident, it is getting clearer that this nation is on the verge of a collapse. All those characteristics have become everyday behaviour and phenomena of this nation. This condition directly shows the urgency of the need of moral skills in learning practices whose processes will be through training and habit formation until they eventually can become a part of the culture.

Moral degradation that takes place in various places has the potential to trigger bigger destruction, if not overcome by using various ways and media including education. Education is a strategic mode for the development and forming of attitudes, characters and students' identity to become smart, competitive individuals that have moral awareness. For that, this education of kindness is supposed to take place, starting from kindergarten until higher education. In the kindergarten level, students are introduced to simple and easy to do, but essential moral, skills, so that they will understand that moral behaviour is very important for their lives in the future. In the primary school level, besides being taught concepts of moral actions, students should also be trained how to behave based on the accepted moral values in their lives as members of a society, a nation and a state.

The values that can be built and developed in the learning practices in primary school level are being honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, patriotic, appreciating achievements, being friendly / communicative, loving peace, being fond of reading, caring about the environment and having social awareness and responsible (Alcalá, Garijo, Pérez-Pueyo & Fernández-Río, 2019). The moral skills that can be developed in the learning practices in primary school level are skills in communicating, skills in socialising, ability to take responsibility, skills to be democratic, ability to build achievements and ability to solve problems that take place in the school and community environment. The law and the democratic system can minimize intolerance and lawless behavior that can hamper economic development (Susilo, 2021:44). In this stage, the awareness on differences between one human and others has grown, including awareness on the attitudes and behaviours that are in line with the accepted religious, society and local values. The leadership style of the head of MA Al-Inayah Cibeber, Cilegon City, turns out to lead to a democratic leadership and administrative (Yusuf, Fauzi & Suganda, 2021:57). In this context, it seems that providing examples of moral behaviour, training moral habits and forming habit of moral behaviour are appropriate operationalisation of concrete operational way of thinking.

Citizenship Education was able to increase legal awareness and was able to increase democratic awareness among students (Bramantyo & Suwarno, 2020:124).

School committees can instill democratic values in schools through sharing meetings since the formation of the board, program formulation, implementation, monitoring, and program evaluation all emphasize deliberation to reach consensus (Suwarno & Bramantyo, 2020:137). The results of the empirical analysis indicate that to improve the quality of students' learning process and outcomes, it is compulsory for every teacher to make and develop their own learning instrument independently, based on the subjects and classes that they teach. In relation to that, it is mandatory for every civic education teacher to make yearly programme, semester programme, syllabus and lesson plans for one semester.

Most teachers admit that civic education instruction in primary schools in Buleleng regency has not implemented innovative learning. The teachers admit that innovative learning is very good, but they are not able to implement it in their teaching; moreover, innovative learning in relation to character education. Almost all teachers say that the innovative learning model is needed in the practice of civic education, including in the basic competency and the materials that are full of character contents.

The practice of character learning needs more students' direct involvement to find out, to be given examples to, to be trained and to get used to displaying characters that should be reflected in learning (Amri, Djatmika, Wahyono & Widjaja, 2020). Religiosity and character education at home have a significant correlation to student morals (Ummah & Khuriyah, 2021:117). Learning using Balinese folklore is better than conventional learning in the aspect of students' civic ability. Learning using Balinese folklore is better than conventional learning in the students' score inventory and learning using Balinese folklore is better than conventional learning in the students' self-evaluation on their social civic skills. It really makes sense that learning that is carried out by using Balinese folklore can create good characters, such as being imaginative and honest.

6. Conclusion

The objective of this study is to analyze the effectivity of satua (Balinese folklore)-based character education in the instructions of Civic Education in Primary Schools in Buleleng Regency, Bali. The research found Learning using Balinese folklores is better than conventional learning in the aspect of students' civic ability. Learning using Balinese folklores is better than conventional learning in the students' score inventory, and learning using Balinese folklores is better than conventional learning in the students' self-evaluation on their social civic skills. It really makes sense that learning that is done by using Balinese folklores can create good characters, such as being imaginative and honest.

References

- Adnyani, N. K. S., Mandriani, N. N., & Asrini, N. K. P. (2019) 'Internalisasi Pendidikan Karakter Dalam Pengembangan Sikap Tanggung Jawab Sosial Siswa', *Jurnal Media Komunikasi Pendidikan Pancasila dan Kewarganegaraan*, 1(1), pp. 66–72.

Adnyani, Sari, Ketut, Ni & Budiarta, Wayan, I. (2021). Internalization of Character Education Based on National Hero Example in Developing Nationalism.

Cendekia (2021, Oktober), 15(2): 172-188. DOI: [10.30957/cendekia.v15i2.685](https://doi.org/10.30957/cendekia.v15i2.685).

- Bramantyo, R. Y., & Suwarno, S. (2020). Membangun Kesadaran Hukum dan Demokrasi: Revitalisasi Peran Pendidikan Kewarganegaraan bagi Siswa SMAN 7 Kota Kediri. *Cendekia: Jurnal Pendidikan dan Pembelajaran*, 14(2), 124-136.
- Carretero, M., Haste, H., & Bermudez, A. (2016). C. education (2016) *Civic Education*. Lickona, T. (1991) *Educating for Character: How Our School Can Teach Respect and Responsibility*. New York: Bantam Books.
- Lawson, A. E. 1995. *Science Teaching and The Development of Thinking*. Belmont, CA: Wadsworth.
- Nazir, M. 2003. *Metode Penelitian (Edisi Kelima)*. Jakarta: Ghalia Indonesia.
- R., E. (1990) *What is A Nation? Dalam Nation dan Narration : Kesatuan*. Yogyakarta: Kanisius.
- Rakhmat, C. (2013) *Menyemai Pendidikan Karakter Berbasis Budaya Dalam Menghadapi Tantangan Modernitas*.
- Rosa, P. & Wisnu, W. 2008. *Konferensi Nasional Sistem Informasi 2008 (KNSI 2008)*. Bandung: Informatika.
- Suastika, I. N. (2013) 'Nasionalisme dalam perspektif post modernisme, post strukturalisme dan post kolonialisme', *Media Komunikasi FPIPS*, 11(1), p. 30.
- Sudrajat, A. (2011) 'Mengapa pendidikan karakter?', *Jurnal Pendidikan Karakter*, 1(1), p. 55.
- Suwarno, S., & Bramantyo, R. Y. (2020). Peran Sosial Komite Sekolah dalam Penanaman Nilai-Nilai Demokrasi di Sekolah. *Cendekia: Jurnal Pendidikan dan Pembelajaran*, 14(2), 137-152.
- Susilo, S. (2021). The Impact of Democracy Education on the Success of Conflict Management in Kediri District. *Cendekia: Jurnal Pendidikan Dan Pembelajaran*, 15(1), 44-56.
- Trisnadewi, N. (2017) *Internalisasi Nilai-Nilai Nasionalisme Melalui Eksistensi Museum Diponegoro Pada Pembelajaran IPS Sejarah Di SMP N 4 Magelang Tahun Ajaran 2016/2017*. (Doctoral dissertation, Universitas Negeri Semarang).
- Ummah, N. K., & Khuriyah, K. (2021). Hubungan antara Religiusitas dan Pendidikan Karakter di Rumah terhadap Akhlak Siswa di Madrasah Tsanawiyah Negeri Surakarta. *Cendekia: Jurnal Pendidikan dan Pembelajaran*, 15(1), 117-127.
- Youniss, J. (2011) 'Civic education: What schools can do to encourage civic identity and action', *Applied Developmental Science*, 15(2), pp. 98-103.
- Yusuf, F. A., Fauzi, A., & Suganda, A. (2021). Principal's Leadership Style in Improving the Quality of Education: Voices from Madrasah Aliyah at Cilegon, Banten, Indonesia. *Cendekia: Jurnal Pendidikan dan Pembelajaran*, 15(1), 57-77.