

INTEGRATION OF *SANGHYANG SIKSAKANDANG KARESIAN* VALUES IN CHARACTER EDUCATION IN ELEMENTARY SCHOOLS: AN APPROACH BASED ON LOCAL WISDOM

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ARTICLE INFO	ABSTRACT
Keywords: <i>Sanghyang Siksakandang Karesian,</i> <i>character education,</i> <i>basic education,</i> <i>Local wisdom,</i> <i>moral</i>	This study examines the use of the ancient text of Sanghyang Siksakandang Karesian (SSK) as a source of character education in the context of basic education in Indonesia. In an effort to face the moral challenges of globalization, character education based on local wisdom is important to strengthen the moral foundation of children from an early age. This study uses the literature review method, with an in-depth analysis of the symbolism in SSK, namely gold, silver, gems, and diamonds, which describe the uniqueness of human beings. The moral values in this text are then interpreted and adapted into the relevant concept of character education. This study also explores the gap in previous character education studies, which have not integrated many local sources such as SSK. The results show that moral teachings in SSK can enrich the basic education curriculum, provide concrete guidance for educators, and strengthen the formation of students' character. This research contributes by offering a new approach in character education based on local culture, which can be applied practically in schools.
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Penelitian ini mengkaji pemanfaatan teks kuno Sanghyang Siksakandang Karesian (SSK) sebagai sumber pendidikan karakter dalam konteks pendidikan dasar di Indonesia. Dalam upaya menghadapi tantangan moral globalisasi, pendidikan karakter berbasis kearifan lokal menjadi penting untuk memperkuat fondasi moral anak-anak sejak dini. Kajian ini menggunakan metode literature review, dengan analisis mendalam terhadap simbolisme dalam SSK, yaitu emas, perak, permata, dan berlian, yang menggambarkan keunikan manusia. Nilai-nilai moral dalam teks ini kemudian diinterpretasikan dan diadaptasi ke dalam konsep pendidikan karakter yang relevan. Penelitian ini juga mengeksplorasi gap dalam kajian pendidikan karakter sebelumnya, yang belum banyak mengintegrasikan sumber-sumber lokal seperti SSK. Hasil penelitian menunjukkan bahwa ajaran moral dalam SSK dapat memperkaya kurikulum pendidikan dasar, memberikan panduan konkret bagi pendidik, dan memperkuat pembentukan karakter siswa. Penelitian ini berkontribusi dengan menawarkan pendekatan baru dalam pendidikan karakter berbasis budaya lokal, yang dapat diterapkan secara praktis di sekolah-sekolah.

1. INTRODUCTION

This research is rooted in the importance of character education in the formation of students' personalities from an early age, especially at the basic education level. Character education has become one of the main agendas in global education policy, including in Indonesia, where moral values, ethics, and integrity are expected to be embedded in every student (Lickona, 1991; Ministry of Education and Culture, 2017). In the midst of globalization and social change, the challenge in instilling these values is getting greater. One way to strengthen character education is to utilize local sources that are rich in moral teachings, such as the ancient text of the Sanghyang Siksakandang Karesian (SSK). This manuscript contains deep symbolism about the development of human character represented through the elements of gold, silver, gems, and diamonds, each of which has a philosophical meaning regarding the uniqueness of human beings (Van der Molen, 1983).

The urgency of this research has increased along with the lack of integration of local cultural heritage into the basic education curriculum. Sources of character education that are often referred to are still dominant from Western theories, as explained by Lickona (1991) and Narvaez (2006), while moral teachings from local traditions are often ignored. In fact, texts such as SSK have great potential to provide a new perspective on character formation based on local wisdom (Hoadley, 2005). In the context of character education, the importance of accommodating local cultural heritage has been recognized by various studies, as suggested by Mahfud (2018), but its application is still limited. Therefore, this research is very important to close the gap in the study of character education in Indonesia, especially by making SSK the basis for the development of moral values in basic education.

The research gap addressed by this study is the lack of empirical studies that relate moral concepts in the ancient texts of SSK to character education. Most previous studies have focused on the philological and historical aspects of the text (Atja & Danasasmita, 1981; Ekdjati, 1995), but there has been no in-depth study on how these moral values can be translated into practical education guidelines, especially at the basic education level. In addition, previous studies have also

not explored the contribution of local philosophy in overcoming the moral challenges faced by students in the modern era. Thus, this research is expected to provide new insights and answer these needs.

The research questions posed in this study include: (1) How are human characters depicted in the SSK through the symbols of gold, silver, gems, and diamonds? (2) How can the moral and ethical values contained in these symbols be integrated into character education in elementary schools? (3) How can moral teachings in SSK contribute to strengthening character education based on local wisdom?

The contribution of this research lies in the exploration and utilization of local resources to strengthen character education. This research adds theoretical insight into character education by combining moral teachings from SSK with contemporary educational theories (Lickona, 1991; Narvaez, 2006). In addition, the results of this study can provide practical recommendations for educators and policymakers in integrating local moral values into the basic education curriculum, which can strengthen the formation of student character in Indonesia.

2. METHODOLOGY

This study uses a hermeneutical qualitative approach, which focuses on analyzing the text of the ancient manuscript of *Sanghyang Siksakandang Karesian* (SSK). This approach was chosen to understand the philosophical meaning and moral values contained in the manuscript. Hermeneutics is used to interpret symbolism in SSK that describes human beings and their characteristics, with the aim of applying this understanding in the context of character education, especially in primary education. In the context of education, this approach also allows for critical reflection on the relevance of ancient moral concepts to the formation of students' character.

The method used in this study is literature review. This method involves an in-depth study of primary sources in the form of SSK manuscripts and secondary sources from existing research. The primary literature review is carried out by analyzing the results of translations and studies by Sundanese philologists and culture, which is the basis for understanding human representation in the text. Secondary literature reviews include previous studies related to character education, especially in the context of basic education, which are useful as a comparison and enrichment analysis.

The research design used is a qualitative interpretive design, in which the researcher seeks to capture the meaning of the SSK text through philosophical interpretation and critical reflection. This research is descriptive-analytical, namely describing human concepts in SSK and analyzing them in relation to character education values. This research focuses on key aspects in SSK texts, such as gold, silver, gems, and diamonds, which symbolize human characteristics, and blends them with existing theories of character education.

The sources used in this study consist of two types: primary sources in the form of SSK manuscripts and secondary sources in the form of literature related to the study of ancient manuscripts, character education, and educational philosophy. Primary sources are obtained through the results of philological studies that have been carried out by ancient manuscript experts, while secondary sources include scientific research related to character education in primary education, which enriches the analysis and reflection in this study.

The steps in this study begin with primary literature analysis, namely studying the SSK manuscript and its interpretation from the results of expert studies. This step is followed by a critical reflection on human concepts in SSK, especially the symbolism of gold, silver, gems, and diamonds, as well as their application in the context of character education in primary education. The next stage is a comparative study with relevant secondary literature, especially those related to character education and educational philosophy. The research ended with conclusions and practical applications, which included the application of concepts from SSK in building students' character in elementary schools.

3. RESULTS AND DISCUSSION

Human Identity and Uniqueness

The Sanghyang Siksakandang Karesian (SSK) manuscript presents a unique view of human nature that emphasizes the understanding of the human person, including personal aspects, identity, and uniqueness. In the text, human beings are described as entities formed from the elements of "water" and "earth" as explained in several sections, namely in 24:7, 25:1, and 25:5. This understanding shows that humans are creatures that have a relationship with the elements of nature, which reflects the material and spiritual aspects of their existence.

Self-identity in SSK is further expressed through the term *chess-yogya*, which literally means four things that are worthy or proper. The term is associated with the connotation of precious objects such as "gold," "silver," "diamonds," and "gems" (24:5). This symbolism refers to the noble qualities that are considered part of the ideal human identity, where each individual has a valuable and unique intrinsic value, just like these objects.

The uniqueness of human beings, in the context of SSK, is understood through the concept of *wind-sabda-hedap* (21:3), which refers to three fundamental elements in man: "wind" which symbolizes the power of life or breath, "saud" which represents words or speech, and "hedap" which means consciousness or thought. These three elements synergize to form the personality and actions of the human being, suggesting that each individual has a unique combination of strength, speech, and consciousness that sets him apart from the rest.

The word "human" in the SSK script is translated as *Janma*, which comes from the Old Sundanese language. The word *Janma* is made up of two elements of the word: "Jan" or "Jana", which means being or human, and "ma", "mo", or "mon", which is often used in the form of a question. For example, the phrase "ma enya?" which means "is that true?" indicates the use of the word *ma* in the context of the question (Hardjadibrata, 2003, p. 514). If these two elements of the word are combined, then *Janma* can be interpreted as a human being who is full of questions or who must be constantly reminded, because of the tendency of human beings who are often forgetful or trapped in confusion.

From this *Janma* concept, there is an understanding that the SSK manuscript plays a role as a guideline that contains many instructions, advice, and reminders for humans. These instructions aim to keep humans from getting lost in living their lives, considering that humans tend to need direction or reminders to stay on the right path.

For example, in one of the manuscript quotes, it is stated: "That is why we are these women. If you are in *puhun*, you like a good opponent and remember the *saur* of the *dharm* pitutur"

(15:4). This sentence can be interpreted to mean that humans, especially in this context women, have an important role in maintaining the values of kindness, by always remembering the moral advice and instructions conveyed through dharma pitutur—a term that refers to words of wisdom or wisdom.

Similarly, in another passage it is stated: "Since we are human beings, if you want to know the source of pleasure and pleasure, remember the words of dharma pitutur" (15:4). This phrase emphasizes the importance of reflecting and remembering the advice of virtue in an effort to achieve true happiness and enjoyment in life.

Thus, human nature in the context of the SSK manuscript is not only seen from the physical and material aspects (water and soil), but also from the spiritual and moral aspects, which are framed in the concepts of Janma, chess-yogya, and bayu-sabda-hedap. Human beings are understood as complex creatures, who need constant reminders in the form of moral instructions in order to continue to live their lives in accordance with the virtue values that have been inherited through dharma pitutur.

The Unity of Body and Soul: The Foundation of Character Formation in Human Education Based on the Principles of Sanghyang Siksakandang Karesian

In the context of human education, the understanding of the human person is central to moral, spiritual, and intellectual development. The first problem that needs to be considered is the complexity in humans consisting of body and soul elements. The two form an inseparable unity, and in education, this unity becomes the main foundation. Hadi (1996, p. 25) explained that human beings have elements of body and soul, and each has its own activities, abilities, and development. Human education, therefore, must pay attention to the development of these two aspects in a balanced manner.

In the Sanghyang Siksakandang Karesian (SSK) text, human characteristics are explained through the metaphor of the elements "earth" and "water". Soil has an important meaning in human life, seen as the foundation or root of existence. In SSK, "land" is the epitome of the element that makes man have a place in this world, and without it, man would be uprooted from his foundation. The soil in this manuscript is not only understood as an element of nature but also as a symbol of theophany—God's appearance to man. This teaches that humans need to recognize the importance of nature, as seen in the understanding that the soil as a form of God's holiness is a reminder for humans to remain faithful to the principles of the right life (SSK 25:1).

An important aspect of education is to be aware of values that are connected to nature and apply them in the formation of human character. The strong and firm character of the land (SSK 25:1) leads to order and obedience to the laws of nature and society. This reflects the importance of developing discipline, responsibility, and loyalty to a task or job in education. Compliance with rules and systems creates a reliable person, a quality that is very important in character education to create citizens with integrity and loyalty to the values they espouse.

The nature of water in the SSK manuscript reflects clarity of heart, which reflects empathy, adaptability, and openness. Choerunisa and Dahliana (2016) stated that the water in this manuscript symbolizes bright adaptation, confidence, and friendly nature. In SSK, water is a representation of a lively and intelligent mind that serves as an example in the social environment

(SSK 15:2). Human education must emphasize the importance of clarity of mind and heart as part of self-development. A lively and responsive mind to its environment is an important characteristic of individuals who are able to adapt to changes and challenges in social and intellectual life.

The concept of harmonization between soil and water in human education emphasizes the importance of integration between physical (body) and spiritual (soul) aspects to create a prosperous life. The SSK manuscript explains that just like soil and water that work together to grow plants, the human body and soul must be maintained so that they can function optimally. Fertile soil, when supported by sufficient water, will give a bountiful harvest (SSK 24:7). Human education, in this case, should teach about the importance of balance in developing physical and spiritual potential, such as how a healthy body supports a strong soul, and vice versa.

In traditional culture, water and soil are symbols of life and sanctity of people's souls, which protect and maintain survival (Soemardjo, 2002). Here, these elements form the basis in education to appreciate nature and an integral spiritual life. In the formation of human character, these elements also help to create a harmonious person, capable of maintaining a balance between physical and spiritual needs.

Furthermore, the concept of Atma explained in SSK refers to God in man, which invites individuals to reflect more deeply on the meaning of their lives. In education, this concept is very important in directing students to understand and explore their identity and purpose in life. Atma as a guide to life helps people to always question themselves: "where did they come from, where are they going, and what is the purpose of their life?" (SSK 25:3). This question, when applied in education, becomes the basis for deep moral and spiritual development, encouraging students to always assess their actions in the context of social and spiritual responsibility.

Effective education focuses not only on the development of intellectual abilities but also on spiritual and moral aspects. Through the concept of land and water, human education in the context of the SSK script teaches a balance between physical and spiritual, between discipline and adaptation, as well as between social responsibility and personal reflection. The concept of Atma provides direction for individuals to understand and pursue true happiness through a harmonious relationship with oneself, society, and God.

Therefore, the Sanghyang Siksakandang Karesian manuscript offers important principles that can be adopted in the education system, especially in character and moral formation. The sanctity of the earth and the clarity of the water teach the profound values of life balance, discipline, and adaptation necessary in the development of the whole human person. The Atma Principles help students to understand life's purpose and make them as responsible individuals, both socially and spiritually.

The Wind-Word-Shade Trilogy in Character Education

In the SSK manuscript, the concept of human uniqueness is divided into three main elements known as Bayu-Sabda-Hedap, which is considered a unique trilogy of humans that is not found in other creatures. These elements are not only relevant to the understanding of human existence, but also have significant implications in education. In the context of human education, this concept is an important foundation in forming a whole individual, combining will, language, and culture as the main foundation for the development of human character. Smell, words, and smoke function

as the light of life, becoming the essence that must be learned and practiced in the educational process.

1. Bayu as a Source of Will and Self-Motivation

Bayu, which in the SSK script is represented by prebu (king), is interpreted as the will or internal motivation that moves individuals. Wind is a force that allows humans to act, think, and fight in their lives. In the context of education, windy air functions as an important driving force in developing discipline and self-resilience. Munir (2006) emphasized that wind as an energy permeates all aspects of human life, allowing them to take meaningful action. The human will, as stated by Siswantara (2016), not only acts as a driver of life, but also as a controlling tool that shapes human behavior. Without a strong will, people lose the direction and purpose of life.

Bayu in education reflects the importance of motivation in learning. Students who have internal motivation tend to be more independent in seeking knowledge, more disciplined in learning, and have greater endurance in facing challenges. Therefore, it is important for educators to facilitate an environment that supports the development of wind, through learning that fosters curiosity, drive to achieve, and a passion for development.

2. Words as Language and Moral Instruments

The Word, represented by the rama (father), reflects the ability of man to speak and communicate. However, the word does not only refer to language ability, but also to the role of language as a tool to guide behavior and ethics. In education, words are important in shaping morality and values embraced by students. Language is not only a means of communication, but also a tool of thinking, as stated by Chomsky (1986) and Suriasumantri (1999), that humans can think deeply because of their language skills. Without language, the ability to think systematically, abstractly, and complexly would be hampered, ultimately hindering the development of science.

In the educational process, teachers play the role of rama, who use language to convey moral values, give advice, and direct student behavior. It is important for education to not only focus on developing language skills as a means of communication, but also as a means to build ethics and integrity in students. Words in education are moral instruments that create dialogue, understanding, and appreciation for common life.

3. Hedap as a Culture and Civilized Action

Hedap, represented by a resi (teacher), is an action or culture. In the context of education, hedap refers to the cultivation of skills and cultural values that make a person a civilized human being. As explained by Al-Attas (1980), culture is a human peculiarity that distinguishes it from other creatures. Culture, in education, involves a profound process of character education, in which students are taught not only to know, but also to become human beings who behave in accordance with the values upheld by society.

Koentjaraningrat (1970) emphasized that culture grows along with the development of human social life. In education, hedap means providing education that focuses not only on cognitive aspects, but also on affective and psychomotor aspects, where students are taught relevant values of politeness, civility, and expertise. Educators, such as receipts in SSK manuscripts, are tasked with guiding students in developing skills that are useful for life, both in academic contexts and in daily life.

4. Integration of Wind-Word-Smell in Education

These three elements—wind, words, and wind—are inseparable. They form a unit that must be integrated in the educational process. Bayu provides energy and motivation for students to learn, sabda provides language and morals to think and act correctly, while hedap provides culture and skills that make humans civilized. This concept of tritangtu, as mentioned in the SSK manuscript (Ekadjati, 2014: 67), functions as the enforcer of the world, becomes the basis that regulates human life and guides the development of human character in education.

In modern education, a holistic approach that combines these three elements is essential. Education must not only instill knowledge (sabda), but also must develop motivation and willingness (bayu), as well as train social and cultural skills (hedap). An education system that emphasizes only one aspect, such as the cognitive aspect, without paying attention to the motivational and character aspects, will result in an unbalanced individual.

An ideal education must be able to cultivate integrity and harmony in students, where they are able to use their will (bayu) to achieve noble goals, use language (sabda) to think and communicate correctly, and have cultural skills (hedap) to live in society in a civilized way. The concept of self-uniqueness in the SSK script with the Bayu-Sabda-Hedap trilogy offers a very relevant guide for character education and holistic personality development.

The Four Pillars of Character in Human Education

Self-identity in the Sanghyang Siksakandang Karesian (SSK) manuscript provides a deep insight into the development of human character in the context of education. This identity is presented through four main symbols: gold, silver, gems, and diamonds, each representing important aspects relevant to the formation of the individual in the context of humanity.

Gold: Honesty as the Basis of Character Education

Gold, in this script, symbolizes honesty. Honesty is an important foundation in human education. In the context of education, honesty plays a role as a basic attitude that must be developed from an early age. Students who are honest in their words and deeds will be respected and trusted by friends, teachers, and the community. Honesty not only means not lying, but it also includes a consistent attitude towards moral and ethical principles. As stated in the Ministry of National Education (2003), honesty is the foundation for healthy and balanced personal development.

From an educational perspective, honesty is not only a personal value but also a social one. Education that instills honesty will produce individuals who are able to contribute positively to society. This is in line with the goal of character education which aims to develop the whole human being—not only cognitively, but also affective and moral. The golden value in human education is the first step towards the formation of citizens with integrity.

Silver: Peace as a Goal of Holistic Education

Silver, in the interpretation of the SSK text, symbolizes a calm heart and peace. This peace, when applied in education, leads to the development of individuals who are able to live in harmony with others. Students who have a peaceful heart tend to be more tolerant, less easily involved in conflict, and more sensitive to the feelings of others. Here, education plays an important role in fostering social and emotional skills that support peace.

In education, the ability to love peace is not only relevant in the school environment, but also in the wider social environment. Effective education helps students understand the importance of cooperation, empathy, and respect for differences. The ability to communicate without conflict is one of the indicators of success of character education that places peace as one of its main goals. Thus, silver in the context of human education emphasizes that a peaceful heart is the main capital to create a healthy and productive learning environment.

Gem: Wisdom in Decision Making

Gems or komala in SSK texts refer to the enlightenment of life, which is reflected in intelligence and broad insight. In the context of education, gems symbolize wisdom gained through the learning process and life experience. Well-educated students will be able to make decisions based on in-depth understanding, reflection, and situational analysis. Education should encourage individuals to have the critical thinking and wisdom needed in facing life's challenges.

The gem also symbolizes the importance of holistic education, which focuses not only on mastering science but also on the development of practical wisdom. As explained by Steiner and Reisinger (2006), being human means being ready and brave to make decisions. This is where education plays an important role in equipping students with life skills that will help them live their lives better. Therefore, the gem in human education is a symbol for the importance of developing wisdom as a result of deep and reflective learning.

Diamonds: Kindness and Positive Attitude

Hinten or diamonds in SSK manuscripts symbolize kindness which is reflected through a smile and a friendly attitude. This positive attitude is essential in building good relationships with others. In the world of education, a friendly attitude and a smile create an inclusive and supportive learning environment. Teachers who are friendly tend to be more approachable to students, which in turn will increase the effectiveness of communication and interaction in the classroom.

This positive attitude must also be taught to students as part of the formation of their self-identity. An education that emphasizes the development of manners, respect for others, and kindness will produce individuals who are not only intelligent but also well-behaved. Diamond in the context of human education emphasizes that positive attitudes are part of the identity that needs to be developed, because this will have an impact on students' ability to interact harmoniously with others in the social environment.

Thus, the four aspects of self-identity depicted through gold, silver, gems, and diamonds in the Sanghyang Siksakandang Karesian text provide a relevant guide for human education. The values of honesty, peace, wisdom, and kindness contained in this concept of self-identity must be an integral part of character education. Education that pays attention to these four aspects will help individuals develop a complete self-identity, rooted in universal human values.

4. DISCUSSION

Deepening and Expanding the Concept of the Four Pillars of Character in Character Education in Elementary Schools

The approach to character education in elementary schools aims to build the foundation of

children's ethics, morals, and personality from an early age. The concept of the four pillars of character from the Sanghyang Siksakandang Karesian (SSK) text—which includes *gold* (honesty), *silver* (peace), *gems* (wisdom), and *diamonds* (kindness)—provides a philosophical foundation that can be linked to various theories and approaches in character education that have been implemented in various educational systems. These concepts, when integrated in the context of primary school, offer a holistic approach that can help develop students morally, socially, and emotionally. In modern education, research on character education often refers to aspects similar to these four pillars.

1. Honesty in Character Education in Elementary Schools

Honesty as a *golden* symbol in SSK is relevant to research that emphasizes the importance of character education in shaping honest behavior in elementary schools. Honesty is a basic value that must be developed in students from an early age. According to Lickona (1991), character education in elementary schools needs to focus on three moral dimensions: moral knowing, moral feeling, and moral action. Honesty is at the heart of these three dimensions, where students not only need to understand the value of honesty but also be able to practice it in daily interactions at school.

A study by Elias (2011) also emphasizes that successful character education not only teaches honesty as an abstract concept, but also fosters honest behavior through daily learning practices. The implementation of the value of honesty can be done by providing opportunities for students to take responsibility for their actions, both through admitting mistakes and rewarding honesty in various school activities.

2. Peace in Character Education: Building Harmony in the School Environment

The *silver* symbol that symbolizes peace is closely related to the concept of peace-based character education in elementary schools. According to Johnson and Johnson (2005), peace education programs are essential for forming a harmonious learning environment, where students are taught conflict resolution, empathy, and cooperation skills. Primary school is a great place to instill these values, as children at this age are learning to interact with peers and recognize differences.

Peace education not only includes a theoretical understanding, but it must also be applied in everyday practice in schools. For example, in a study conducted by Jones and Kahn (2007), students who were taught conflict mediation skills showed an improvement in their ability to solve problems without violence. Linking *the silver* concept with peace education, schools can integrate activities that support the development of a peaceful heart, such as anti-bullying programs, group work, as well as teaching about tolerance and respect for differences.

3. Wisdom in Decision Making: Improving Critical Thinking Skills

The wisdom symbolized by *the gem* in SSK is closely related to the importance of critical thinking skills and mature decision-making in elementary school students. Piaget (1970) explained that children at the concrete operational stage (elementary school age) begin to develop the ability to think logically, although it is still limited to real experience. Therefore, character education that focuses on wisdom should provide students with the opportunity to engage in a deeper thought process, which involves analysis, reflection, and evaluation.

According to research by Paul and Elder (2006), the development of critical thinking should

be integrated in the curriculum as part of character education. Elementary schools can use strategies such as case-based discussions, research projects, and simulation games to help students practice wisdom in decision-making. By providing challenges that spark critical thinking, students are trained to make decisions based on information analysis, empathy for others, and a deeper understanding of the consequences of each action.

4. Kindness: Building a Positive Attitude in Elementary School

The *diamond* symbol in SSK symbolizes kindness that can be realized through a friendly attitude, smile, and positive interaction. In elementary school, kindness can be fostered through teaching about empathy, respect for others, and the development of positive social relationships. According to Noddings (2002), caring ethics is the core of character education that encourages students to have concern for others and their environment. This is especially relevant in the context of primary school, where students learn to form social relationships that will form the basis of their future interactions.

Research by Berkowitz and Bier (2005) also shows that the development of positive attitudes and empathy in primary school contributes to improved students' emotional and social well-being. Programs such as service-based learning and the teaching of moral values through stories and group activities can be effective ways to instill kindness as a core value in character education.

5. A Holistic Approach to Character Education: The Integration of the Four Pillars in Elementary Schools

The integration of these four pillars of character—honesty, peace, wisdom, and kindness—can form the basis of a holistic approach to character education in primary schools. Research by Narvaez (2010) emphasizes the importance of a holistic approach that includes cognitive, affective, and social aspects in the development of students' character. By integrating these four values in the curriculum and daily activities at school, students can grow into individuals who have a balance between intellectual, moral, and social abilities.

In the context of character education in elementary schools, the concept of the four pillars of character from the *Sanghyang Siksakandang Karesian* manuscript provides a strong guide to form honest, peaceful, wise, and kind individuals. Research in character education shows that these values are not only important for individual development, but also for building a more harmonious and just society. The implementation of holistic character education in primary schools, by utilizing these four pillars, can form a strong foundation for students' moral, social, and emotional development.

The Contribution of Moral Teachings to Locally-Based Education

Moral teaching in **Sanghyang Siksakandang Karesian (SSK)** has a very important role in local-based education, especially in the context of strengthening students' cultural identity. The five main aspects that are highlighted include strengthening local cultural identity, character education based on local wisdom, and the development of environmental ethics and spirituality.

In addition, the preservation of local languages and literature is also a crucial aspect in building cultural awareness, followed by the linkage between formal and informal education that strengthens the synergy between learning in schools and moral values taught in families and communities.

Through the integration of SSK's moral teachings, locally-based education can develop individuals who are not only academically intelligent but also have a commitment to the values and traditions that are deeply rooted in their communities.

1. Strengthening Local Cultural Identity

The moral teachings in SSK help students understand the values of Sundanese culture. This is important in strengthening students' identities as part of the local community. Research by Rahardjo (2015) shows that strengthening cultural identity can increase students' confidence and pride in their local culture. Education based on local values can increase students' engagement with their communities.

2. Character Education Based on Local Wisdom

The values of honesty, wisdom, peace, and kindness in SSK serve as the basis for character education that is relevant to the local social context. In a study by Lickona (1991), it was emphasized that character education in accordance with local values is able to create individuals who are not only academically intelligent but also ethical. Local wisdom is the foundation for the formation of strong character in schools.

3. Development of Environmental Ethics and Spirituality

The moral teachings in SSK can be adapted to teach environmental ethics and spirituality. Research by Goleman (2009) states the importance of environmental education based on local values in shaping students' ecological awareness. In addition, the spiritual values of SSK that emphasize balance and harmony are essential in creating students who are not only responsible but also have a commitment to the environment and society.

4. Preservation of Local Languages and Literature

SSK as a classical text plays a role in the preservation of local languages and literature. According to research by Tanjung (2018), language lessons that integrate local cultural values can improve students' mother tongue skills as well as strengthen their connection to cultural heritage. It also helps to avoid the cultural erosion that often occurs due to globalization.

5. Connectivity of Formal and Informal Education

SSK teachings create a bridge between formal education in schools and informal education that takes place in families and communities. Research by Hargreaves (2003) highlights the importance of synergy between these two forms of education to develop students' morality and character as a whole. By involving the community in education, students can learn moral values that are more comprehensive and contextual.

5. CONCLUSION

The human character in **Sanghyang Siksakandang Karesian (SSK)** is depicted through gold, silver, gems, and diamond symbols that each represent the values of honesty, peace, wisdom, and kindness. These values can be integrated into character education in primary schools through teaching that emphasizes the importance of honesty in daily interactions, the development of peaceful attitudes in cooperation, the improvement of wisdom in decision-making, and the fostering of kindness in social behavior. Moral teachings in SSK also contribute to strengthening

character education based on local wisdom by associating these values with the context of local culture and traditions, so that students can develop a strong and relevant self-identity in their social life.

The limitations of this study include the lack of empirical research that measures the direct impact of integrating moral values from **Sanghyang Siksakandang Karesian (SSK)** in the practice of character education in elementary schools. In addition, variations in the implementation of locally-based education can affect the consistency and effectiveness of teaching these values. Therefore, for further research, it is recommended to conduct field studies involving observations and interviews with educators and students to evaluate the extent to which SSK values have been internalized in character education. Further research also needs to develop learning modules based on local values that can be tested and adapted in various educational contexts. This will help ensure that the character education carried out is relevant and effective in building students' identity and morality.

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