CHARACTER EDUCATION DEVELOPMENT MODEL 
BASED VALUES "TAU JO NAN AMPEK" 
AT HIGH SCHOOL LEVEL IN THE CITY BATUSANGKAR

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ABSTRACT
To illustrate the implementation of educational models of characters in high schools City Batusangkar, educational model of right character is designed and is applied to students in high schools. A model of Contextual teaching and learning (CTL) is developed by applying Analisys, Design, Development, Implementation, Evaluation (ADDIE) model. The development of character education model will be able to provide the benefits of theoretical and practical benefits. It is intended to provide input in the educational unit to provide guidance or as models in the implementation of character education in high schools, because so far there is no model-based character education values Tau jo Nan Ampek. It can provide input to the teacher in providing the materials with respect to character education based on the values of Tau Jo Nan Ampek to the high schools learners. It can also provide feedback on the learner in applying the attitudes and behavior of character, especially the values of Tau Jo Nan Ampek. It can, then, provide feedback to parents in the synergy of character education that has been underway at the schools with character education in the household and in society, and to give input to the Government of Tanah Datar, in particular, and the Government of West Sumatra Province, in general, in implementing character education based on values Tau Jo Nan Ampek to support the application of Indigenous philosophy “Adat Basandi Syarak, Syarak Basandi Kitabullah” (ABS-SBK).

Keywords: Character, Local wisdom, Tau jo Nan Ampek

A. Introduction
Indonesian state goals as embodied in the Preamble to the Constitution of 1945 is "Advancing the general welfare, educating the nation, and participating in implementing world order based on freedom, lasting peace and social justice". Thus, basically, the intellectual life of the nation is the duty and responsibility of the state. The state should provide educational facilities ranging from budget, educators, learning system, curriculum, and follow-up of the results of the education.

Article 3 of Law No. 20 Year 2003 on National Education System states that "the National Education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials to become a man of faithful, obedient to God,
the Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and democratic and responsible ". Based on the content of this regulation, the true purpose of education is to form a man of faithful and moralized.

However, in its application it turned out to be the formation of a learner of dignified, faithful, devoted and noble or affective aspect has not been done properly. National educational system turns out to be dominant to form a learner who is intelligent, knowledgeable, skilled, creative, and independent or formation of cognitive and psychomotor aspects. Though these three elements are indispensable and mutually support each other in order to form a whole human beings or human plenary. Even today the education unit in Indonesia raced to produce learners with high intellectual abilities but ignore the quality of emotional and spiritual.

Based on the condition that occurs in the world of education, the government re-intensifies education in order to build the character of the nation. Implicitly, the government has made the development of the characters as one of the priority programs of national development. In a National Long-Term Development Plan (RPJPN) 2005-2025, it is stated that character education is placed as a foundation for the realization of national development vision, that is "Realizing a society that has high morals, ethics, culture, and based on the philosophy of Pancasila".

Local knowledge or local wisdom contains two senses of the word, wisdom (wisdom) which means wisdom and local (local) which means the local or area of interest. It can be summed up with the ideas of growth and development in a community and be held by people who are wise, discerning and well worth it. Local knowledge can be regarded as the cultural superiority of a society which has become a matter of life and worn continuously. Local knowledge is also the basis for making decisions and set policies at the local level that have been fused with trust, norms and culture.

One question is the value of local wisdom values "Tau Jo Nan Ampek" or knowledge of the four, the teachings paced containing four kinds of advice, manners, attitudes and behaviors that should be done. During this "Tau Jo Nan Ampek" has become the identity of the Minangkabau and as a symbol of ethnic culture. Minangkabau people will be very sensitive, shy and despicable when it is said does not know the teachings of "Tau Jo Nan Ampek". Even "Tau Jo Nan Ampek" to dignity,
dignity and personal glory in touch with yourself, other people, society, nature and the
God. The values of character "Tau Jo Nan Ampek" consists of four kinds, namely road
mandaki (how to climb), manurun road (way downhill), road records (horizontal way),
and malereang roads (ramp ways).

B. Formulation of the Problem

In connection with restrictions on the problem that has been stated above, the
formulation of the problem in this study can be stated as follows:
1. How is the implementation of character education at the high school that includes
   high school, vocational and MAN in the City Batusangkar?
2. How is the application of local wisdom Minangkabau in character education in high
school that includes the following:
   a. Analysis model of character education for high school students that includes high
      school, vocational and MAN,
   b. Character education model design based on local wisdom Minangkabau on high
      school students,
   c. The development of character education model based on local wisdom
      Minangkabau in high school,
   d. Implementation of character education model based on local wisdom
      Minangkabau in high school,
   e. Evaluation of the implementation of education-based indigenous Minangkabau in
      high school.
3. How effective implementation of character education model based on local wisdom
   Minangkabau in high school in the city of Batusangkar?

To illustrate the implementation of educational model of characters in high
schools City Batusangkar, educational model of right character is designed and is
applied to students in high schools. The model of Contextual Teaching and Learning
(CTL) is developed by a development model of Analisys, Design, Development,
Implementation, and Evaluation (ADDIE).
C. Objectives and Benefits

The development of character education model will be able to provide the theoretical benefits and practical benefits. Next, it is expected to provide input in the educational unit to provide guidance or as a model in the implementation of character education in high schools, because so far there is no model "Tau Jo Nan Ampek" character-based values education. It can provide input to the teacher in providing the materials with respect to character education based on the values of "Tau Jo Nan Ampek" for high-schools learners. It can also provide feedback for the learners in applying the attitudes and behavior of character, especially the values of "Tau Jo Nan Ampek".

It can then provide feedback to parents in the synergy of character education that has been underway at the school with character education in the household and in society, and to give input to the Government of Tanah Datar, in particular and the Government of West Sumatra Province, in general, in implementing character education based on the values of "Tau Jo Nan Ampek" to support the application of philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah" (ABS-SBK).

In the book of Alam Terkembang, Navis (1984: 98) call with the style or styles Kato said, that sort of manners that are spoken daily between fellows. It does not distinguish between the nobility, but just how to use it according to who the interlocutors are. Furthermore, Navis describes four different styles of the word as follows:

1. Kato Mandaki (Climbing Word), which is the language is used by people whose social status is lower than his counterpart. For example, it is used by younger people to older people, students to teachers, and subordinates to superiors. The use of grammar neater, clear expression, and a substitute special words: the first, the second and the third person: ambo for the first person, the honor call for older people: mamak, Inyiak, Uda, Apak, Etek, Amai, or Uni and he's the third person,

2. Kato Manurun (downhill words), that is the language used by people of higher status than his counterpart. For example used ‘mamak’ to his nephew, teacher to pupils, and superiors to subordinates. The use of grammar is tidy, but with a shorter sentence. Substitute word the first, second and third special nature, ‘den’ or crew
wak den or aden (origin of the crew aden) for the first person. Wak ang ang crew or

the two men, the crew you or wak you to the two women. ‘Wak nyo’ or crew for a
third person. Said the crew or ‘wak’, which means the same to us, is always used as a
statement that all are equal with us or among us too,

3. Kato Mandata (horizontal word), that is the language used among people who have
the same social status and intimate relationship. Language grammar usage is
prevalent market put on the last syllable or words is incomplete and short sentences.
Substitute words the first, second and third special nature, aden or den for the first
person, second person ang for men, you're for the two women, ’inyo’ or anyo for a
third person.

4. Kato Malereng (Inclining words), that is, the language used by people whose
position is the same, is mutual respect, as among those who have family tied by
marriage, for example-in-law, a relative, in-law, and daughter, or between people
who post are respected, such as princes, scholars, and teachers, The use of grammar
is neat, but more use of proverbs, such as metaphor, allegory or satire. Said
substitutewords the first, second, third da is also a special nature. For example wak
‘ambo’ or crew for the first person, and the degree of kinship given call for the two
siblings. He's the third person.

While the Chamber of Adat Alam Minangkabau Organization (LKAAM) of West
Sumatra in Rizelni et al., (2005: 17) referred it to road. There are four kinds of roads,
namely:

1. Jalan Mandaki (climbing road), that is the behavior of a small person to people who
are older or elder, either through the actions and behavior as well as through tact,
according sound poem customary: “kalau indak tau jo Bukittinggi, indak tau pulo jo
Malalak, kalau indak tau jo jalan mandaki, indak tau angok nan ka sasak”
(meaning: if you do not know the town of Bukittinggi, just as you do not know the
village Malalak. If you do not know the way up, you do not know anyway that would
shorten your breath).

2. Jalan Manurun (downhill road), that is the behavior and manners of parents or elder
to younger people, either through attitudes and behavior as well as through mannered
gentility. The appropriate customarypoem to describe it is: ”Kok nak tau di Ujung

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"Gurun, cubo bajalan di tapi banda, kok indak tau jalan manurun, alamaik badan ka masuak lurah" (meaning: if you want to know the Desert edge, try to walk on the edge of the city, if you do not know the way downhill, you will come into a canyon).

3. *Jalan Mandata* (horizontal) is a behavior or manners for peers and with good social status through attitudes and behavior as well as through gentle manners. The appropriate customary poem is: "Kok pai kito ka sawah, jan lupo mambao pinggan, kok lupo bajalan di nan data, indak tau arah tujuan" (meaning: if we go to the field, do not forget to bring a dish, if you forget that you walk on a flat ground, you will not know your destination).

4. *Jalan Malereang* (aslant road), is the behavior and manners of the highest situation and certain conditions through the figurative words, proverb, dizzy, thimbles and rhymes, or to communicate something to someone through another party, based on a customary poem namely: "Pai manggaleh ka kampuang teleng, mambao udang jo pansi sawah, kok indak pandai jalan malereng, raso ilang budi tajua" (meaning: going to trade in the aslant village, carrying shrimp with rice field art shows, if you are not clever to walk on aslant road, sensesand feelings will be sold).

### Table Integration 18 National Character Values with values "Tau Jo Nan Ampek"

<table>
<thead>
<tr>
<th>No.</th>
<th>Jalan Nan Ampek</th>
<th>Nilai Karakter Bangsa</th>
<th>Nilai-nilai &quot;Tau Jo Nan Ampek&quot;</th>
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</thead>
</table>
| 1.  | Jalan Mandaki  (Cara Mendaki) | a. Religius  
b. Jujur  
c. Bersahabat/ kemunikatif  
d. Tanggungjawab | 1) *Tau jo nan ampek suratan Allah*  
(Empat macam ketentuan Tuhan Allah)  
2) *Tau jo nan ampek caro jo tampek hidup*  
(Empat macam cara dan tempat hidup)  
3) *Tau jo nan ampek sebagai makhluk Tuhan*  
(Empat hal sebagai makhluk Tuhan)  
4) *Tau jo ilmu nan ampek*  
(Empat macam ilmu)  
5) *Tau jo nan ampek langgam kato*  
(Empat macam langgam kata) |
| 2.  | Jalan Manurun  (Cara Menurun) | a. Religius  
b. Toleransi  
c. Demokratis  
d. Menghargai | 1) *Tau jo nan ampek caro manyalasaian masalah*  
(Empat macam cara menyelesaikan masalah)  
2) *Tau jo nan ampek pokok pemikiran* |
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<td>prestasi e. Bersahabat/ Komunikatif f. Cinta damai a. Peduli sosial b. Peduli lingkungan</td>
<td>(Empat macam proses berfikir) 3) Tau jo nan ampek syaraik dalam batingkah (Empat syarat jika melakukan sesuatu) 4) Tau jo nan ampek kewajiban pado urang lain (Empat kewajiban pada orang lain) 5) Tau jo nan ampek sifat labah (Empat macam sifat lebah)</td>
</tr>
</tbody>
</table>

|    |   | 1) Tau jo nan ampek macam pengenalan diri (Empat macam sikap terhadap diri sendiri) 2) Tau jo nan ampek ragam urang (Empat macam manusia) 3) Tau jo dunsanak nan ampek (Empat macam famili) 4) Tau jo nan ampek tando urang ilmuwan (Empat tanda seorang ilmuwan) 5) Tau jo urang mudo nan ampek (Empat macam anak muda) |

|    |   | 1) Tau jo nan ampek martabat kato (Empat tingkat kata-kata) 2) Tau jo tingkah laku sumando nan ampek (Empat macam tingkah laku semenda) 3) Tau jo penampilan calon pemimpin nan ampek (Empat macam penampilan calon pemimpin) 4) Tau jo paham nan ampek (Empat macam pemahaman) 5) Tau jo nan ampek ukuran jangko aka (Empat macam ukuran akal) |

**D. ADDIE Model Development Procedure**

In solving the problem of research, one or several methods are required, which is also an important factor in the success of the study. The methodology is a way of thinking and acting that are prepared as well as possible, to conduct the research and to achieve a goal based on truth (Kartono: 1986: 15). Meanwhile, the methodology is a way or path with respect to the scientific effort, meaning a way to be able to understand the object of the targeted science concerned (Husin: 1989: 32).

Research on character education based on the values "Tau Jo Nan Ampek" using ADDIE model is to deliver the more rational and more complete results. ADDIE Model
is commonly used in research or the development of Research and Development to obtain a model that can be applied. Moreover, to examine implementation of character, it took steps long enough to see the application and the results on the students and the school culture. Furthermore, the structural framework of the development of this model is as follows:

Integration and Interconnection of Sciences “The Reflection of Islam Kaffah”
E. Character Education is Integrated with Subjects

The implementation of character education based on the values of "Tau Jo Nan Ampek" can be done in two ways or one of them, namely (a) integrating them into subjects, and/or (b) integrating them into local content in specific subjects. In this context, there are two subjects that are more suitable for integrating the values of "Tau Jo Nan Ampek" which are the two subjects forming the character, namely: (a) subject Religious Education, and (b) subject Citizenship Education (Civics). According to Wibowo (2013: 19), "In the structure of the curriculum at the school in general, there are two subjects that are directly related to the development of good character and noble character, namely Religious Education and Education of Citizenship (Civics)." Both of these subjects are can be the firsthand (explicit), and are more concerned to introduce and internalize the values, while the other subjects just facilitate it.

a. There are five groups of subjects in the formation of character, namely: Group of Religious Education and Moral Honor, a group of subjects is intended to form the students to be a man of faith and fear of God Almighty and noble. Noble character includes ethics, manners or morals as a manifestation of religious education.

b. Group of Citizenship and personality subjects. Those subject group is intended to increase awareness and knowledge of the learners of the status, rights and obligations in society, nation and state as well as improve the quality of oneself as a man. It includes the awareness of the concept of nationalism, patriotism (defending the country), human rights, national diversity, gender, democracy, social responsibility, obedience to the law, adherence to pay taxes as well as anti-corruption stance.

c. A group of subjects of Science and Technology. It is aimed at groups of subjects to study and develop science and technology in accordance with the level of education.

d. The group of subjects Ethics, a group of subjects that is intended to improve sensitivity, and the ability to express the beauty and harmony.

e. The group of Physical, Sports and Health subjects, a group of subjects that is intended to train learners physically and mentally to be healthy, sporty and have awareness of healthy living.

Of the five groups of subjects mentioned above, the subjects of Religious Education, Citizenship Education (Civics), and Education and Social Sciences (IPS) are
directed to the formation of character. However, the responsibility of shaping the character of the learners is not only the duty of the subject teachers, but the responsibility of all teachers as the holders of subjects. In this study, integrating character education into subjects Civic Education (Civics) is specifically discussed.

Citizenship Education (Civics) is used as subject ranging from Early Childhood Education (ECD) to universities, which is intended to allow a citizen to be able to live well in the community, locally, nationally and internationally. For this purpose the Government of the Republic of Indonesia has designed grouped subjects that should be provided from primary, secondary and tertiary education. The aims and objectives of the grouping is related to the formation of complete Indonesian man.

Then the values that can be developed according to these subjects are already established the distribution of the values of national character by the Ministry of National Education (2010: 27-28) the following:

1. Religious education: religious, honest, polite, discipline, responsibility is it, love science, curious, confident, respecting diversity, obeying social rules, a healthy lifestyle, aware of the rights and responsibilities, hard work, and care.
2. Citizenship Education (Civics): nationalist, abide by social rules, democratic, honest, respecting diversity, aware of the rights and obligations of ourselves and others.
3. Bahasa Indonesia: thinking logically, critically, creative and innovative, confident, responsible, curious, polite, and nationalist.
4. Social Sciences (IPS): nationalist, respecting for diversity, logical thinking, critical, creative, innovative, social and environmental care, entrepreneurial, honest, hard work.
5. Natural Sciences (IPA): curious, logical thinking, critical, creative, and innovative, honest, healthy lifestyle, confidence, respect for diversity, disciplined, independent, responsible, caring environment, a love of science.
6. Respecting diversity of English language, manners, confidence, independence, cooperation, abide by social rules.
7. Appreciate the diversity of Cultural Art, Nationalists, and appreciate the work of others, curious, honest, disciplined, and democratic.
8. Physical Education Sports Health (Penjasorkes): a healthy life-style, hard work, discipline, honesty, confidence, independence, appreciating the work and achievements of others.
9. Information Technology Computers / Logical Thinking Skills: critical, creative, and innovative, independent, responsible, and respect the work of others.

10. Local Content: respecting diversity, respecting other’s works, the Nationalist, caring.

Considering that the subjects of Religious Education has posted quite a lot of character-forming values, and the values of "Tau Jo Nan Ampek" is part of the national culture. The integration is likely to be more suited to the eye Citizens Education (Civics) or PendidikanKewarganegaraan (PPKn). According Solihatin (2013: 81), "Integrated learning is the overall component, a substance (material and non material), procedures and processes designed to deliberately, consciously, and to be implemented".

F. Conclusions

1. Character education has not been implemented in a separate subject at the high school level, vocational and MAN, but are integrated in some subjects, such as PPKn, Religion, Sports, Science and so on,

2. Character education is needed to shape values, attitudes and mental of the learners in life after enrolling at a school, because what is needed is not just science, knowledge and skills but also a positive character,

3. Character education of local knowledge, especially the values of "Tau Jo Nan Ampek" can be used as a solution for character education in high schools, vocational and MAN, either through integrated lessons or through the local content.

4. The character education based on local wisdom "Tau Jo Nan Ampek" can be applied to high schools, vocational and MAN in the whole regions of West Sumatra.

BIBLIOGRAPHY


