

## Construction of Islamic Character Education Values Based on Local Wisdom in Culture Kasepuhan and Kanoman Palaces

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### Abstract

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#### Keywords:

Islamic Values,  
Islamic Character,  
Local Wisdom,  
Kasepuhan,  
Kanoman.

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This study aims to analyze the construction of Islamic character education values based on local wisdom in the culture of the *kasepuhan* and *kanoman* palaces. The approach used in this study is qualitative with a descriptive method. The data collection techniques in this study are observation, interviews, documentation, and field notes. At the same time, the data analysis refers to the Miles and Huberman model, carried out through three steps: data reduction, data display, and conclusion. Moreover, the results of this study show that the process of constructing Islamic character education values in the culture of the *Kanoman* and *Kasepuhan* Palaces Cirebon, consisting of externalization, objectivization, and internalization of the values of local wisdom of the *kanoman* and *kasepuhan* communities that have been running at home, in schools, and in the community seems inseparable. All of them are interrelated; even though each of these institutions has a different role, each other still goes hand in shaping the character of a cultured society.

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#### Kata kunci:

Nilai-nilai Islam,  
Karakter Islami,  
Kearifan lokal,  
Kasepuhan, Kanoman.

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### Abstrak

Penelitian ini bertujuan untuk menganalisis konstruksi nilai-nilai pendidikan karakter islami yang berbasis kearifan lokal pada budaya Keraton Kasepuhan dan *kanoman*. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan metode deskriptif. Adapun teknik pengumpulan data dalam penelitian ini adalah observasi, wawancara, dokumentasi, dan catatan lapangan. Sedangkan analisis datanya mengacu pada model Miles dan Huberman yaitu dilakukan melalui tiga langkah, yaitu reduksi data, display data, penarikan kesimpulan. Hasil penelitian menunjukkan bahwa proses konstruksi nilai-nilai pendidikan karakter islami pada budaya Keraton Kasepuhan dan *Kanoman* Cirebon, terdiri dari eksternalisasi, objektivasi dan internalisasi nilai-nilai kearifan lokal masyarakat Kasepuhan dan *Kanoman* yang telah berjalan di rumah, di sekolah, dan di masyarakat yang nampaknya tidak dapat dipisahkan. Semuanya saling terkait walaupun masing-masing institusi tersebut memiliki peranan yang berbeda sipatnya namun antara satu dengan yang lainnya tetap saling beringan dalam membentuk karakter masyarakat yang berbudaya.

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#### Article history:

Received: 08-03-2023

Revised: 12-04-2023

Accepted: 12-06-2023

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## INTRODUCTION

Several cases of violence in Indonesia recently have various dimensions, some of which have political, economic, religious, and other dimensions. The phenomenon of Salsabilah, Islamic Character Education Based on Social Values, is very worrying because various moral degradations in various spheres accompany it.<sup>1</sup> However, it is sad that this phenomenon of violence occurs among students and students. This condition, of course, is very worrying and will affect the development of the nation's future.<sup>2</sup>

Seeing this, many people consider that currently, the Indonesian nation is in a sick condition that requires proper handling and treatment through the provision of character education at all levels of education.<sup>3</sup> Character education is also critical because it aims to build character, embodied in the essential unity of the subject with the behavior and attitude of life.<sup>4</sup> Character education can maintain and strengthen the character and identity of the nation wrapped in noble cultural values from local cultural wisdom that lives and develops in Indonesia.

The most appropriate approach to dealing with the problems of this nation is character education based on local wisdom.<sup>5</sup> Because in the era of modernization and globalization that is so great to hit the world's nations, the value of local wisdom has a critical and strategic position; therefore, it needs to be preserved and maintained. According to Rahyono Iin Wariin, local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience. In other words, the meaning of local wisdom results from specific communities through their experiences and not necessarily experienced by other communities.<sup>6</sup>

One of the communities in the West Java region still has a tradition of local wisdom is the people of Cirebon, most of whom embrace Islam. Islamic culture in Cirebon seems different from Islamic culture in Pasundan in general. Among the people of Cirebon, various traditions are known, including the length of the amulet (to commemorate the birth of the prophet Muhammad), the kliwonan Gunung Jati, the apostle, the alms of the earth, *grebeg syawal*, *nadran*, *apeman*, *sebrah*, *bubur Shura*, whose

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<sup>1</sup> Aan Hasanah, "Pengembangan Pendidikan Karakter Berbasis Kearifan Lokal Pada Masyarakat Minoritas (Studi Atas Kearifan Lokal Masyarakat Adat Suku Baduy Banten)," *Analisis: Jurnal Studi Keislaman* 12, no. 1 (2012): 209–28.

<sup>2</sup> Saipul Hamdi, Paul J. Carnegie, and Bianca J. Smith, "The Recovery of a Non-Violent Identity for an Islamist Pesantren in an Age of Terror," *Australian Journal of International Affairs* 69, no. 6 (November 2, 2015): 692–710, <https://doi.org/10.1080/10357718.2015.1058339>.

<sup>3</sup> Enco Mulyasa, *Standar Kompetensi Dan Sertifikasi Guru* (Remaja Rosdakarya, 2007).

<sup>4</sup> Agus Sopian, "MODEL PENDIDIKAN KARAKTER DI MASYARAKAT," *Al-Hasanah: Jurnal Pendidikan Agama Islam* 6, no. 1 (June 26, 2021): 106–13, <https://doi.org/10.51729/6134>.

<sup>5</sup> Endun Abdul Haq et al., "Management of Character Education Based on Local Wisdom," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (March 24, 2022): 73–91, <https://doi.org/10.31538/ndh.v7i1.1998>; Agus Irfan, "Local Wisdom Dalam Pemikiran Kyai Sholeh Darat: Telaah Terhadap Kitab Fiqh Majmu'at al-Shari'ah al-Kafiyah Li al-'Awam," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 1, no. 1 (October 31, 2017): 88, <https://doi.org/10.30659/jua.v1i1.2224>.

<sup>6</sup> Bherta Sri Eko and Hendar Putranto, "The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-Religious Tolerance," *Journal of Intercultural Communication Research* 48, no. 4 (July 4, 2019): 341–69, <https://doi.org/10.1080/17475759.2019.1639535>.

peculiarities are not found anywhere else. Certainly, Cirebon is an area that has a variety of cultural richness and high local wisdom. One of the sources that influenced the formation of these cultures in Cirebon was because the people inherited noble values from Islamic religious figures in Java, namely Syarif Hidayatullah (1448-1568), better known as Sunan Gunung Jati.<sup>7</sup>

Several studies related to this research material: Aan Hasanah, 2012 (*Journal of Analysis*), Development of Character Education Based on Local Wisdom in Minority Communities (Study of Local Wisdom of the Indigenous Peoples of the Banten Baduy Tribe).<sup>8</sup> Furthermore, Nul Alfin Hidayati<sup>9</sup>, Yunus,<sup>10</sup> and Sri Hartini,<sup>11</sup> et al. The difference between this study and the research above is that in previous studies, the existence of Sundanese values was positioned as part of the sociocultural that lives and develops in the community. While the purpose of this study is to determine the construction of Islamic character education values based on local wisdom in the culture of the *Kanoman* and *Kasepuhan* palaces so that it has implications for the values of Islamic character education in Indonesian society, which is developed; both in the process and form of Islamic character education values in the Keraton culture

## RESEARCH METHODS

The approach used in this research is descriptive qualitative. According to Sugiyono, qualitative research is used because the issues discussed relate to social situations and not to be generalized to the population. In descriptive qualitative research, the researcher transcribes and describes the data in the form of recordings and conversations and the observed environment so that it becomes a narrative. This research was conducted at the *Kanoman* Palace and *Kasepuhan* Cirebon. The data collection techniques in this study were observation, interviews, documentation, and field notes. While the data analysis refers to the Miles and Huberman model, which is carried out through three steps: data reduction, data display, and conclusion.<sup>12</sup>

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<sup>7</sup> Sulaiman Sulendraningrat (Pangeran), *Sejarah Cirebon* (Balai Pustaka, 1985).

<sup>8</sup> Aan Hasanah, Neng Gustini, and Dede Rohaniawati, "Cultivating Character Education Based on Sundanese Culture Local Wisdom," *Jurnal Pendidikan Islam* 2, no. 2 (June 21, 2016): 231-53, <https://doi.org/10.15575/jpi.v2i2.788>.

<sup>9</sup> Nur Alfin Hidayati et al., "Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students," *International Journal of Instruction* 13, no. 2 (April 2020): 179-98.

<sup>10</sup> Yunus Yunus, "Building Religious Tolerance Through Character Education Based on Local Wisdom of Bugis Culture," *HIKMATUNA: Journal for Integrative Islamic Studies* 7, no. 1 (June 29, 2021): 91-102, <https://doi.org/10.28918/hikmatuna.v7i1.3352>.

<sup>11</sup> Sri Suhartini et al., "Social Construction Of Student Behavior Through Character Education Based On Local Wisdom," *Journal of Social Studies Education Research* 10, no. 3 (September 23, 2019): 276-91.

<sup>12</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018).

## RESEARCH AND DISCUSSION RESULTS

### Research result

#### Kasepuhan Palace Profile

The Kasepuhan Palace was founded in 1529 by Prince Mas Mochammad Arifin II (great-grandson of Sunan Gunung Jati), who replaced the throne of Sunan Gunung Jati in 1506. He resides in the Dalem Agung Pakungwati Cirebon. The Kasepuhan Palace was once the Pakungwati Palace, the term Pakungwati came from the name of Ratu Dewi Pakungwati Binti Pangeran Cakrabuana, who was married to Sunan Gunung Jati. He died in 1549 in the Great Mosque of the Cipta Rasa at an old age. His name is enshrined and glorified by Nasab Sunan Gunung Jati as the name of the palace, the Pakungwati Palace, now named Keraton Kasepuhan. Kasepuhan Kasepuhan is the grandest and most maintained palace in Cirebon. The meaning in every corner of the architecture of this palace is also known to be the most historic.<sup>13</sup>

#### Kanoman Palace Profile

*Kanoman* Palace is one of the two Cirebon Sultanate buildings. After standing in the Kanoman Palace in 1678 AD, the Sultanate of Cirebon consisted of the Kasepuhan and Kanoman Palace. The greatness of Islam in western Java is inseparable from Cirebon. Sunan Gunung Jati is responsible for spreading Islam in West Java, so talking about Cirebon will be kept from the figure of Syarif Hidayatullah or Sunan Gunung Jati. Prince Mohamad Badridin founded Kanoman Palace or Prince Kertawijaya, who held Sultan Anom I in around 1678 AD Kanoman Keraton is still obedient to hold customs and Pepkem, including carrying out the Grebeg Shawwal tradition, a week after Eid al-Fitr and a pilgrimage to the ancestral grave, Sunan Gunung Jati in Astana Village, North Cirebon. Historical relics in the Kanoman Palace are closely related to Islam symbols, which are actively carried out by Sunan Gunung Jati, also known as Syarif Hidayatullah.<sup>14</sup>

#### The process of construction of Islamic character education values

The process of cultural value construction consists of three stages: externalization, objectification, and internalization. These three stages in the author's research are a process of extracting the values of local wisdom in the Kasepuhan and Kanoman Palace Cultures, which are included in the cultural construction approach. The tradition of local wisdom of the people of Cirebon, in general, comes from the tradition taught by Sunan Gunung Jati, especially the *petitih petatah* Sunan Gunung jati, which contains a broad and complex meaning.

Based on the findings in the field, the process of internalizing local wisdom values based on the Kanoman Palace and Kasepuhan Palace mentioned above is believed by the people of Cirebon to include internalization in the family/home environment, school environment, and community environment. Internalizing local wisdom values in the family/home environment is a primary process in shaping one's

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<sup>13</sup> Sulaiman Sulendraningrat, *Sejarah Cirebon*, vol. 3198 (Balai Pustaka, 1985).

<sup>14</sup> Irianto Bambang and Sutarahardja Ki Tarka, *Sejarah Cirebon* (Yogyakarta: Deefublish, 2012).

character. That is why researchers call it primary internalization.

This primary internalization in the palace community, *kanoman*, and *kasepuhan*, only occurs in a household environment that understands cultural education. Usually, this form of internalization is carried out when doing worship, facing meals, being disciplined, and procedures for maintaining manners or manners in the family.

As the results of an interview with Mr. Ceppy, the husband of Dewi Arimbi Nurtina, ST, the spokesperson of the *kanoman* palace below:

*"..... Old cultural values need to be maintained and taught in life in the household and community, which one of the uses can foster good association. In terms of getting along with society, namely: Getting rid of the nature of kanden wanci (stay away from bad qualities) and having the nature of kang wanti (have good qualities), all these values are always taught to their children as a manifestation of the teachings of their ancestors, namely Sunan Gunung Djati."*<sup>15</sup>

In general, the local culture-based character education program in schools in Cirebon refers to the West Java Masagi program. It is according to the Governor of West Java, Ridwan Kamil, stated:

The basis for the launch of the West Java Masagi Program program was motivated by concerns and concerns about the widespread negative impact of information flows that affect the morality and behavior of the younger generation, especially among students today. The implementation of the West Java Masagi program taken from cultural values is Surti (understanding), Harti (knowing), Bukti (practicing), and Bakti (practicing) in everyday life. "The West Java Masagi program will be translated into programs in high school / vocational schools through programs outside the curriculum."<sup>16</sup>

Furthermore, the community also has a role that is no less important in efforts to build the character of the nation's children. As said by Mr. Dr.Raden Opan Safari Hasyim M.Hum, a cultural observer and philologist of Cirebon Culture that:

*".....Some expressions from Sunan Gunung Djati thrive in the kanoman and kasepuhan communities, such as Aja dagangan atawa wawarungan (do not trade if you do not understand the ins and outs of commerce/business). Aja lunga sailing in the ocean (do not sail to the ocean if you do not have careful preparation) etc. This expression has a positive effect on people who understand and implement it so that it will give birth to the next generation, who are good at socializing and addressing other people's problems."*<sup>17</sup>

The process of constructing Islamic character education values in the palace culture that appears in the people of Cirebon based on the observations of researchers can be seen in the table below:

**Table. 1**

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<sup>15</sup> Wawancara dengan Bapak Ceppy, 15 Nopember 2019.

<sup>16</sup> Wawancara dengan Ridwan kamil, 23 September 2020

<sup>17</sup> DR.R. Opan Safari Hasyim M.Hum, 15 Nopember 2020

**The Process of Construction of Islamic Character Education Values in Keraton Culture**

<b>Kontruksi Nilai</b>	<b>Rumah/Keluarga</b>	<b>Home/Family</b>	<b>Culture</b>
<b>Ekternalisasi</b>	It can be seen when they perform five daily prayers, courtesy to parents, discipline in learning, and help parents work at home.	Obey school rules, follow school programs, and carry out school assignments we	There is a government policy no. 40 of 2019 that civil servants every first and third Thursday weeks to be required to wear Cirebon cultural clothes every day, which will be enforced starting in January 2020
<b>Objectives</b>	The form of objectification in the family is by providing primary education regarding religion and culture, which refers to the petitioner Sunan Gunung Djati both about worship, discipline, politeness, and socializing with their environment.	. Forms of objectivation In general, referring to the West Java Masagi program, whose implementation is taken from cultural values, are Surti (understanding), Harti (knowing), Bukti (practicing), and Bakti (practicing) in everyday life.	It can be seen in using the language of krama inggil when talking to the palace people, and krama madya and ngoko when talking to the general public and walking fast and sitting cross-legged when facing the King in the palace.
<b>Internalization</b>	When children carry out the routine worship process, facing eating by using good manners	Intérioriser les valeurs de la sagesse locale, à savoir: appliquer l'approche « Uswah Hasanah », expliquer aux étudiants diverses bonnes et mauvaises valeurs. Ainsi que la mise en œuvre d'une éducation basée sur le caractère	Many people come to the palace to perform certain rituals and meet His Creator. Moreover, it can be seen from various behaviors using the teachings of the petitioner Sunan Gunung Djati.

( Field observations 15 November 2020)

The process of cultural value construction consists of three stages: externalization, objectification, and internalization. These three stages in the author's research are a process of extracting the values of local wisdom in the Kasepuhan and Kanoman Palace Cultures, which are included in the cultural construction approach. The tradition of local wisdom of the people of Cirebon, in general, comes from the tradition taught by Sunan Gunung Jati, especially the *petitih petatah* Sunan Gunung jati, which contains a broad and complex meaning.

## Discussion

The construction process illustrates how reality is seen as a result of construction. The framing analysis belongs to the constructionist paradigm. According to Peter L. Berger, the dialectical process of construction goes through three stages, namely externalization, objectivation, and internalization: The following describes the process of extracting local wisdom values in the research context of cultural construction, which includes, among others:

*First* is externalization, which is the outpouring or self-expression of humans into the world, both in mental and physical activities. It has become the essential nature of humans. He will always devote himself to the place where he is. Humans cannot be understood as closures separated from the outside world; they find themselves in a world.<sup>18</sup>

The process of externalization that occurs at home in the Cirebonese community can be seen when they pray the five daily prayers, are polite to their parents, are disciplined in learning, and help their parents with work at home.<sup>19</sup> The process of externalization at school can be seen when students obey school rules, participate in the congregational midday prayer program and 3S habituation, arrive on time, study seriously, respect and be polite to teachers and friends, and carry out school assignments well. While the process of externalization that occurs in the community can be seen from the Cirebon district government policy no 40 of 2019 that ASN in Cirebon every first and third Thursday of the week it is mandatory to wear Cirebon cultural clothes for men to wear *komprang* pants and women to wear a bracketed shirt. Enacted in January 2020, then many people wear batik headbands/*blankon*, use the *krama inggil* language when talking to palace people, and *krama madya* and *ngoko*, which are called the *bagongan* language when talking to the general public, and walk squeezing and sitting cross-legged when facing the King either in Kanoman or in Kasepuhan. All externalization processes that occur contain religious values.

Universal religious values that form the basis of character education are

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<sup>18</sup> Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Anchor, 1967).

<sup>19</sup> Zahraa Abed Aljasim Muhisn et al., "The Influence of Knowledge Externalization in E-Learning Management System," *International Journal of Intelligent Systems and Applications in Engineering* 10, no. 3s (December 27, 2022): 82-87; James A. Rye and Peter A. Rubba, "An Exploration of the Concept Map as an Interview Tool to Facilitate the Externalization of Students' Understandings about Global Atmospheric Change," *Journal of Research in Science Teaching* 35, no. 5 (1998): 521-46, [https://doi.org/10.1002/\(SICI\)1098-2736\(199805\)35:5<521::AID-TEA4>3.0.CO;2-R](https://doi.org/10.1002/(SICI)1098-2736(199805)35:5<521::AID-TEA4>3.0.CO;2-R).

important because a person's belief in the truth of values derived from his religion can be a strong motivation in building character.<sup>20</sup> In this case, students' character is built based on the universal values of their respective religions. Thus, students will have good faith, purity, and a noble character. The values developed in character education in Indonesia come from four sources: religion, Pancasila, culture, and national education goals.<sup>21</sup>

*Second*, objectivation is social interaction in an inter-subjective world that is institutionalized or undergoes an institutionalization process. According to Berger and Luckmann, all human activities that occur in externalization can undergo a process of habituation which then undergoes institutionalization (institutionalization).<sup>22</sup> Institutions come from the habituation process of human activity. Every action that is repeated often becomes a pattern. Habituation, in the form of a design, can be done again in the future in the same way and can also be done anywhere.<sup>23</sup>

The form of objectivity in the *Kanoman* and *Kasepuhan* community families is by providing primary education related to religion and culture, which refers to the Petata Petiti Sunan Gunung Djati regarding worship, discipline and politeness, and socializing with their environment. The form of objectivity in schools in the city of Cirebon generally refers to the West Java Masagi program whose implementation is taken from cultural values, namely Surti (understanding), Harti (knowing), Evidence (practicing), and Devotion (practicing) in everyday life. As for explicitly referring to the regional regulation of the city of Cirebon No. 6 of 2007 CHAPTER V concerning the implementation of formal education, Part Four concerning the Curriculum of Article 10 paragraph (4).

Meanwhile, objectivity in society is seen in the meaning of the system of ideas based on that society's knowledge, beliefs, norms, and socio-cultural values. For example, the people of Cirebon have the skills to make Trusmi written batik for clothing needs, make rattan furniture in Plered Village, or non-material culture in the form of language. All these values are always taught to their children as a manifestation of the teachings of their ancestors, namely Sunan Gunung Djati.<sup>24</sup> These processes are human externalization activities when dealing with the world; these are

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<sup>20</sup> Mala Komalasari and Abu Bakar Yakubu, "Implementation of Student Character Formation Through Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 25, 2023): 52–64; Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 27, 2023): 65–77.

<sup>21</sup> Imaduddin Imaduddin et al., "The Effect of Servant Leadership on the Quality of Education Through the Characteristics of Millennial Teachers," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 4 (August 13, 2022): 1092–1102, <https://doi.org/10.33650/al-tanzim.v6i4.4069>; Uky Fatanun Fiqih, Muhammad Hanief, and Sutarno Sutarno, "The Implementation of The Mandatory Nature of Rasulullah in The Character Development of Students Through Learning of Akidah Akhlak," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (May 18, 2022): 453–65, <https://doi.org/10.31538/nzh.v5i2.2231>.

<sup>22</sup> Peter L Berger, and Thomas Luckman. "The Social Construction of Reality), 23.

<sup>23</sup> Kana Safrina Rouzi et al., "Establishing an Islamic Learning Habituation Through the Prophets' Parenting Styles in the New Normal Era," *International Journal of Islamic Educational Psychology* 1, no. 2 (December 19, 2020): 101–11, <https://doi.org/10.18196/ijiep.v1i2.9638>.

<sup>24</sup> Bambang Irianto dan Ki Tarka Sutarahardja, *Sejarah Cirebon*, (Yogyakarta: Deefublish, 2012), 67.



the results of human activities. After being produced, objects and language as products of externalization become a reality containing objective values.

The values developed in character education in Indonesia come from four sources: religion, Pancasila, culture, and national education goals.<sup>25</sup> Because historically, character education means instilling specific characteristics and providing formulas or a conducive environment so students can grow their distinctive character while living life. Here, character education will be considered successful if a student understands value education as a form of need, makes it part of life, and consciously lives based on these values.<sup>26</sup>

*Third* is internalization, which is the absorption of the objective world back into consciousness so that the structure of the social world influences individual subjectivity. Various elements from the world that have been objectified will be captured as symptoms of reality outside their awareness and internal signs of consciousness. Through internalization, humans become the result of society. For Berger, truth is not scientifically constructed or something God sent down.<sup>27</sup> However, instead, it is formed and built. With this kind of understanding, reality has multiple/plural faces. Everyone can have a different construction of reality. Everyone with experience, preferences, education, and a particular social or social environment will interpret the social reality with their respective buildings.

Based on the findings in the field, it is believed that the process of internalizing local wisdom values based on the Kanoman Palace and Kasepuhan Palace mentioned above is that the people of Cirebon include; First, the process of internalization in the family/home environment or called primary internalization, such as in the palace environment, both Kanoman and Kasepuhan. This primary internalization relatively only occurs in households that truly understand cultural education. Usually, this form of internalization is carried out during worship, facing meals, being disciplined, and procedures for maintaining good manners or manners in the family and motivating their children always to be enthusiastic in life. Internalizing local wisdom values from within the home is vital in strengthening children's character and personality. Children are expected to have a good personality and high manners toward their parents and environment, such as the teachings of Kanjeng Sunan Gunung Djati. So that there is the harmonization of parental example instilled in children will become a habit.

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<sup>25</sup> Hasanah, Gustini, and Rohaniawati, "Cultivating Character Education Based on Sundanese Culture Local Wisdom."

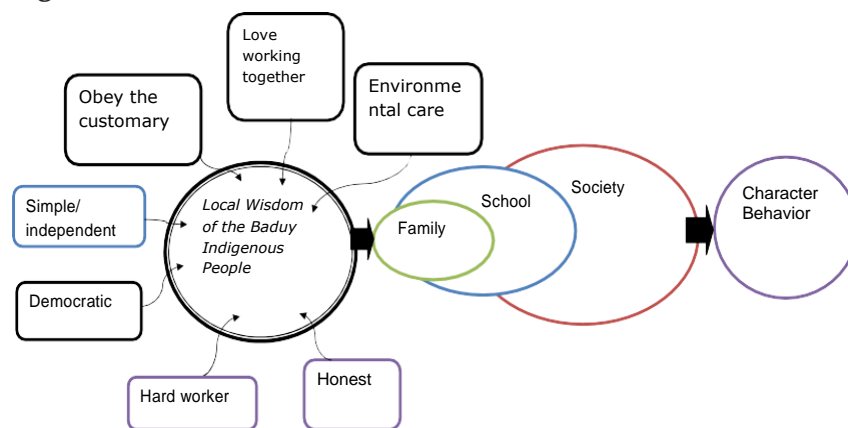
<sup>26</sup> Andry Ferdian, Rusman Rusman, and Asrori Asrori, "Philosophy, Education, and Values Religious in Culture Pegon Jaranan Dance," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (June 20, 2022): 852-63, <https://doi.org/10.31538/nzh.v5i2.2064>; Azizah Hanum Ok, Mohammad Al-Farabi, and Feri Firmansyah, "Internalization of Multicultural Islamic Education Values In High School Students," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2022): 221-28, <https://doi.org/10.31538/munaddhomah.v3i3.265>.

<sup>27</sup> Dyah Nur Uswatun Hasanah, Ridwan Basalamah, and Eka Farida, "Quality Control of The Internalization of Religious Maturity," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (July 3, 2022): 876-86, <https://doi.org/10.31538/nzh.v5i2.2319>; Ok, Al-Farabi, and Firmansyah, "Internalization of Multicultural Islamic Education Values In High School Students"; Prastio Surya and Muhammad Husnur Rofiq, "Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (August 4, 2021): 31-37, <https://doi.org/10.31538/munaddhomah.v2i1.65>.

Second, the internalization process in the school/secondary environment, such as findings in the field that the internalization of local wisdom values based on the Kanoman and Kasepuhan palaces carried out in schools, is a secondary process that can support the primary internalization process. This secondary internalization process is relatively only carried out by schools concerned with moral development and its consequences.<sup>28</sup> In general, the internalization process in the school/secondary environment in Cirebon refers to the Jabar Masagi program launched at the State Building located in Cirebon City, West Java. The Governor of West Java, Ridwan Kamil, launched the program.

Third, internalizing local wisdom values in the Kanoman and Kasepuhan communities is a tertiary process that can enrich the primary and secondary internalization process. This tertiary internalization process is relatively only carried out by a small number of community members concerned about value issues, including cultural values; while being part of the value formation process, they are very vulnerable to value sanctions.<sup>29</sup> Meanwhile, customs have a deep meaning passed down from generation to generation and are grouped into ancestral customs. Society becomes a vehicle for inheriting socio-cultural values, innovation, and social transformation. Traditions are formed through the process of the legacy of socio-cultural values (enculturation) so that customs are included. Customs function as social control for the dynamics of society. The chart below explains how values originating from indigenous peoples' local wisdom can shape their citizens' character and be well maintained.

Figure. 1 Local Wisdom-Based Character Education Framework Scheme



Source: Aan Hasanah

<sup>28</sup> Luluk Khoiriyah and Nur Fadjrih Asyik, "Dampak Locus of Control Pada Moralitas Individu Dan Pengendalian Internal Terhadap Kecenderungan Kecurangan Akuntansi," *JAAF (Journal of Applied Accounting and Finance)* 3, no. 2 (February 17, 2020): 108–23, <https://doi.org/10.33021/jaaf.v3i2.805>; Muassamah Muassamah et al., "The Academic Demoralization of Students in Online Learning During the COVID-19 Pandemic," *Frontiers in Education* 7 (May 31, 2022): 888393, <https://doi.org/10.3389/educ.2022.888393>.

<sup>29</sup> Lidia Tiyana Indriyani, "Internalization of Islamic Education Values for Children with Special Needs," *Journal of Media, Culture and Communication (JMCC)* ISSN:2799-1245 2, no. 04 (June 17, 2022): 7–15, <https://doi.org/10.55529/jmcc24.7.15>.

Local wisdom in the Cirebon people is a core ethical value manifested in the form of daily behavior, namely highly upholding the moral values of Sunan Gunung Djati's teachings which are continuously internalized and preserved by all Cirebonese people so that they have a strong character in their daily lives. This character-building process that is constantly carried out at home, at school, and in the community will produce character behavior.<sup>30</sup>

By viewing society as a process that takes place in three simultaneous dialectical moments (externalization, objectivation, and internalization) as well as problems that have cognitive and normative dimensions, then what is called social reality is a social construction of the product of society itself (social buildings of reality) in its journey history in the past, to the present, and the future.<sup>31</sup>

In Berger and Luckmann's view, society is an objective reality with an institutionalization process built on habituation. Actions are constantly repeated so that the patterns are visible and continue to be reproduced as actions they understand. If this habituation has taken place, then sedimentation and tradition will occur. The entire human experience is stored in consciousness, settles, and finally can understand himself and his actions in the social context of his life. Through the process of tradition, this experience is finally transmitted to the next generation.

## CONCLUSION

The conclusion regarding the process of Construction of Islamic Character Education Values in Keraton Culture Canoman and kasepuhan at home, at school, and in the community go hand in hand with shaping the character of a cultured community through the process of externalization, objectification, and internalization. The form of Islamic character behavior in the Kasepuhan and Kanoman palaces culture contains five moral values: religious, gratitude, social attitudes, behavior to protect the natural environment and manners that continue to be preserved into habituation (habit).

The contribution of character education based on the local wisdom of the *kanoman* and *kasepuhan* palaces contains the values of the Islamic character of the archipelago, which will add color to the nation in contributing to strengthening the nation's character. The description and implementation of Islamic character values in Cirebon's Kasepuhan and Kanoman communities must be applied independently and continuously as one of the nation's distinctive Islamic values. Researchers in this study experience several limitations. First, the object of research is only focused on one area, namely Cirebon, ideally for researchers in the future to accommodate several areas with palaces. Second, the number of respondents only involves palace people as informants; of course, further research is recommended by involving heterogeneous

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<sup>30</sup> Evgeniya Korotaeva and Irina Chugaeva, "Socio-Moral Development of Preschool Children: Aspects of Theory and Practice," *Behavioral Sciences* 9, no. 12 (December 2019): 129, <https://doi.org/10.3390/bs9120129>.

<sup>31</sup> Peter L Berger, and Thomas Luckmann. *Tafsir Sosial atas Kenyataan*, terj. Hasan Basari dari *The Social Construction of Real-ity: A Treatise in the Sociology of Knowl-edge*. (Jakarta: LP3S.2009). 45.

and representative respondents and describing the actual situation in the data collection process.

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