

Internalization of Local Genius *gusjigang* as the Embedding of Character Values at SMA Negeri 1 Bae Kudus

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ABSTRACT

This research was conducted based on the results of interviews and observations of the 1 Bae Kudus State Senior High School, which is a high school that uses the *gusjigang* philosophy as the inculcation of character values in the school learning system as well as outlined in the achievements of the school's vision and mission. The purpose of this study was to analyze the impact of local genius *gusjigang* internalization in inculcating character values (discipline, religion and *entrepreneurship*) for students at SMA Negeri 1 Bae Kudus. This type of research used descriptive qualitative methods with an ethnographic approach to find out more deeply and systematically about the impact of local genius *gusjigang* internalization in instilling character values (discipline, religion and *entrepreneurship*) for students at SMA Negeri 1 Bae Kudus. Data collection techniques are carried out by means of observation, interviews, and documentation. The source of this research data is primary data obtained from interviews with the Principal, Deputy Head of Curriculum, Deputy Student Affairs, Teachers and Students of SMA Negeri 1 Bae Kudus. The research data validity technique used the criteria for the degree of trust (*credibility*) with the triangulation technique. The results of the study can be concluded that the impact of local genius *gusjigang* internalization in instilling character values (discipline, religion and *entrepreneurship*) in SMA Negeri 1 Bae Kudus is not limited to transferring knowledge about good values, but making how these character values embedded and united in the totality of

one's thoughts and actions. The internalization of local genius *gusjigang* in instilling character values (discipline, religion and *entrepreneurship*) at SMA Negeri 1 Bae Kudus shows a positive impact on the character values of discipline and religiosity of students. The "Gus" character value in disciplinary behavior is characterized by significant behavior including: a) discipline in attendance; b) value time; c) guard the oral; d) always neatly dressed; e) competing for more achievements; f) obedience or obedience to teachers and parents and g) friendly and courteous behavior towards teachers/staff, parents and fellow students. The value of the character "Ji" in religious behavior shows the results of symptoms of improvement including: a) a better understanding of faith in Allah SWT; b) accustomed to worship when at home; c) bring a sense of closer to God; d) understanding of the history of the development of Islam in the world; e) emergence of literacy culture; f) aware of the obligation to always learn and seek knowledge and practice it. The character value of "Gang" or *entrepreneurship* also shown a positive response marked by; a) the emergence of creativity and innovation; b) independent and unyielding behavior is formed; c) growing courage to try; d) have a marketing and communicative soul; e) increasing knowledge and skills; f) be confident and responsible and g) have concern for the preservation of nature.

Keywords: Character education, Local genius *gusjigang*, Education internalization, School education system.

INTRODUCTION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students are able to actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and country. Educational activities can be carried out by families, communities and the government, through guidance, teaching and training that takes place inside and outside of school. Education lasts a lifetime or "lifelong education", to prepare students to have good manners and character in various environments of life. Character education is very important to be applied in learning in the classroom and in the school environment.

Socio-cultural values that prioritize the formation of noble character are slowly starting to be considered incompatible with the times, students are fonder of popular culture which is presented by various media available in society. Even though each region has cultural wealth that can be intelligently developed to become the basis of character education for students in that area (Tumurang, 2019).

According to Ki Hajar Dewantara in (Inanna, 2018), education is an effort to develop a child's character, mind, and body. Education is a seedbed for all the seeds of culture that live in society. With the aim that all elements of civilization and culture can grow well and can be passed on to posterity. Ki Hajar Dewantara emphasized that the purpose of education is to guide all the natural things that exist in children so that they can achieve the highest possible safety both as humans and as members of society. Education in the era of globalization is developing very rapidly along with advances in science and technology. The role of education is not only as a process of transferring knowledge, theory, and facts, but education also functions as a process of maturing one's personality and morals so that the life lived will benefit him, society,

nation, and state (Jarkawi & Madihah, 2022).

According to Law Number 20 of 2003 concerning the National Education System explains that national education in Indonesia is aimed at forming character, developing the potential of students to become human beings who believe and fear God Almighty, are knowledgeable, capable, creative, independent, and become democratic and responsible citizens in accordance with the identity of the Indonesian nation. Character education is a priority of the government's long-term plan in the range of 2005 to 2025 as suggested by Hidayati et al., (2014) which states that: *Basic of implementation of character education in schools are also listed implicitly in the National Long-Term Development Plan 2005-2025, in which the government makes character development as one of the priorities of national development programs.*

Indonesia is a multi-ethnic and religious country, has a variety of diverse cultures with high social and artistic value. The current condition of Indonesian culture is slowly fading, due to the development of technology. Technological developments have a negative impact on indigenous Indonesian culture. With the development of electronic media, western culture can easily enter Indonesia, thus starting to change the mindset and behavior of Indonesian people (Setyaningrum, 2018).

Further, we hear a lot of complaints from parents, educators and people working in the religious and social fields, children especially those in their teens and teenagers, many of whom are difficult to control, naughty, stubborn, misbehaving, immoral and things that disturb public peace (Darajat, 2015). Teenagers experience moral degradation, decline, decline, or decline in morals and morals. Moral degradation is a phenomenon of a decline in the character of a person or group of people. The results of the Kompasiana survey (2014) explain that the lifestyle among teenagers today is completely modern. Teenagers in Indonesia are increasingly being affected by negative

impacts that can unsettle various layers of society. The results of previous studies concluded that individuals need self-control in thinking, behaving, acting, namely with religion or religiosity (Reza, 2013).

One of the causes of moral degradation is the failure to implement good moral education in the household and society. Need habituation instilling good morals and character for teenagers. The role of parents, teachers and the environment are very important to prevent the moral degradation of teenagers so that the morale of teenagers does not experience a decline. This moral decline is the result of students' lack of understanding of moral values, religious values, and a lack of self-awareness of applicable rules. Moral and moral degradation in adolescents in Indonesia needs efforts to fix this situation before it gets worse. The emergence of moral degradation because religious education, manners, and ethics have been neglected so far. When in fact it is necessary in the formation and development of character and morals of the nation.

The development of national character and culture based on religious values and independence in schools is aligned with local, regional and national culture integrated into the teaching and learning process, involving two-way communication, student activities and learning resources need to be well structured, as Marini, (2017) that Character building in core activities in teaching learning process involves teaching method, two-way communication, students' activities, learning resources. Character education in schools can come from anywhere, one of which is local genius or local wisdom. Maharyani in Rahmawati & Pelu, (2021) states that local wisdom that exists in society is one of the materials that must be contained in character education. Leo Agung S. said "to develop a local wisdom-based Social Science learning model with building cognitive, affective, and skill aspects". This means developing a social science learning model based on local wisdom by building cognitive, affective and

skills aspects. Local wisdom contains values that can be taken as long as they are not contradictory and can develop their own cultural values. This statement is in accordance with education as a process of inheriting cultural values that exist in society and are preserved for the next generation.

Historically, Kudus was the center of Islamic syi'ar for Raden Ja'far Sadiq or Sunan Kudus as well as a strategic trading center in the island of Java. As a result, Kudus has become one of the areas rich in local history, an area that holds many historical relics in Central Java. Relics from Sunan Kudus that can be enjoyed today include the very famous Menara Kudus Mosque. This historical heritage has become a local identity for the people of Kudus and its surroundings which contain local values that can contribute to national culture. Sunan Kudus has heritage in the form of buildings, traditions and other heritages that have a very important meaning for people's lives, one of which is the *gusjigang* philosophy. The emergence of the *gusjigang* philosophy originated from the spread of Islam by Sunan Kudus. Kanjeng Sunan Kudus was able to play a role in awakening the people of Kudus to change their habits and behavior in everyday life. He is a role model or personification example for the Kudus community. The philosophy instilled by Sunan Kudus has had a great influence on the people of Kudus, especially the "Bottom of the Tower" community or the Kudus Kulon community as a religious community who are good at trading. The success of Sunan Kudus in preaching cannot be separated from his background as a merchant as well as a trustee who is an expert in the field of religious knowledge. This caused Sunan Kudus to be called the guardian of the merchant as well as waliyyul ilmi because of his expertise (Nawali, 2018). Second, this nickname is inherent in life and is proven by the existence of a philosophy of life known by the Kudus people as *gusjigang*. The *gusjigang* philosophy is a legacy in the form

of local wisdom, especially for the people of Kudus and its surroundings. This local wisdom becomes character education in the form of values that can be used as role models for the people of Kudus, especially the younger generation.

According to Said in Nawali, (2018), *Gusjigang* came from three words, namely "gus" which means good morals, meaning balancing the implementation of worship in Islam, namely by carrying out good behavior so that later it will produce young people who have good character. While "ji" is smart at reciting, meaning urging people to seek knowledge, share knowledge, have high intellect. While "gang" which means skilled in trading, namely people in meeting their needs by trading or *entrepreneurship*, could create, make innovative products that can be accepted by the community. The application of the *gusjigang* philosophy helps a person to become a better person and time discipline. Not only good at trading but also good at *entrepreneurship* in the way of Allah SWT.

In this millennial era, access to information can be obtained very easily. Ease of access to various unfiltered information in the development of science and technology, has an impact on changes in the ethical and moral order of society. Society follows developments until it loses the national identity that characterizes a community or society. The fading or weakness of a generation that holds national ethics and morals (Totok, 2018). More than that, students are fonder of foreign culture than their local culture (Rahayu et al., 2018). Making foreign culture as a role model of life. For today's children and youth, the *gusjigang* philosophy is considered strange and foreign. This is proven by their ignorance of the *gusjigang*. The *gusjigang* philosophy is considered outdated and outdated. So, it is not surprising that many children and adolescents do not know, let alone understand and implement the *gusjigang* philosophy. Technological developments have made today's young people less interested in knowing the

gusjigang philosophy, let alone understanding and applying it as the basis of everyday life. Today's younger generation is not interested in promoting this philosophy. Educational efforts regarding the *gusjigang* philosophy are needed for children and youth to become the nation's next generation who are educated and have character. Heed the *gusjigang* philosophy in shaping himself into a person who has high performance, quality, and good morals so that the existence of the *gusjigang* philosophy is maintained and sustainable in the Kudus community as a form of social capital, local culture, local wisdom, and moral teachings.

The results of the researcher's cursory observation, SMA Negeri 1 Bae Kudus is a public school that has implemented the *gusjigang* philosophy as the cultivation of character values in learning. The inculcation of character values is carried out through integrated intracurricular activities in three subjects, namely Local Content (Javanese), Crafts and *Entrepreneurship* (PKWU), and Islamic Religious Education (PAI). SMA Negeri 1 Bae Kudus is not only a school that prioritizes cognitive aspects for its students, but also instills character values in students. Some of the characters instilled in SMA Negeri 1 BaeKudus are the traits contained in the *gusjigang* philosophy which can be proven from the vision of SMA Negeri 1 Bae Kudus, namely "The realization of school members who are faithful, pious, have noble character, excel in achievement, care for the environment, have national insight and are competitive." at a global level". The *gusjigang* philosophy is also contained in the mission and educational goals of SMA Negeri 1 Bae Kudus. The vision, mission, and goals of SMA Negeri 1 Bae Kudus which contain the values of the *gusjigang* character are instilled in the school program carried out by students. The location of SMA Negeri 1 Bae Kudus which is close to STAIN Kudus and several Islamic boarding schools is very supportive in instilling the character values of the *gusjigang* philosophy for their students.

Based on the background above, the researcher was interested in conducting more in-depth research on local genius *gusjigang* including the character values contained therein, the pattern of internalization of *gusjigang* character values, and their impact on students at SMA Negeri 1 Bae Kudus. Therefore, researchers will raise it in a thesis entitled "Internalization of Local Genius *Gusjigang* as the Cultivation of Character Values in SMA Negeri 1 Bae Kudus".

MATERIALS & METHODS

This study used descriptive qualitative methods with an ethnographic approach to find out more deeply and systematically about the impact of local genius *gusjigang* internalization in inculcating character values (discipline, religion and *entrepreneurship*) in SMA Negeri 1 Bae Kudus. This research was conducted at SMA Negeri 1 Bae Kudus, which is a high school that has implemented internalization of local genius *gusjigang* as the cultivation of character values. The data collected in the research was through in-depth face-to-face interviews with the process of submitting unstructured questions and in a fluid atmosphere to the Principal, Waka Curriculum, Deputy Student Affairs, Teachers, Students and deepened by using participatory observation techniques by making direct observations of local internalization *gusjigang* genius in cultivating the character of SMA Negeri 1 Bae Kudus and document tracing. The data validity technique in this study used the criteria for the degree of trust (*credibility*) with theoretical triangulation techniques, namely cross-checking whether the data found in the field is about the impact of local genius *gusjigang* internalization in character building (discipline, religion and *entrepreneurship*) according to existing theories. and method triangulation to compare observed data with data from interviews with the Principal, Deputy Principal for Curriculum, Deputy Principal for Student Affairs, teachers and students.

The focus of this research was to analyze the impact of local genius *gusjigang* internalization in inculcating character values (discipline, religion and *entrepreneurship*) for students at SMA Negeri 1 Bae Kudus.

RESULT & DISCUSSION

Kudus City is known as the City of Kretek and a city that is rich in culture. Aside from being a city rich in culture and known as a city of students, Kudus also has local wisdom or local genius embedded in people's lives. Local wisdom is wise, intelligent, full of wisdom, of good value which has been embedded and followed by the people of Kudus Regency itself. Each region has different local wisdom as its trademark which can be passed down from generation to generation. The values contained in this local wisdom can be developed as a means of character education. An example of local wisdom that has been embedded and followed by the people in Kudus Regency is *gusjigang*.

The inculcation of *gusjigang* character values (discipline, religion, and *entrepreneurship*) is not limited to the transfer of knowledge about good values, but makes how these character values are embedded and integrated into the totality of one's thoughts and actions. Dimenson, (2009) stated, "*character can be measured corresponding to the individual's observance of a behavioral standard or the individual's compliance to a set moral code.*" A person's character (good or bad) makes him different from other people, so that it becomes a special marker when other people recognize him.

Creasy in Musanna, (2011) stated, "*...character education is a program that can be implemented in order to turn students into respectful, responsible, contributing members of society.*" Character education can be interpreted as an effort to encourage students to grow and develop with the competence to think and adhere to moral principles and have the courage to do the right thing, even when faced with

various challenges. Lickona, (2012) in Education for Character: How Our School Can Teach Respect and Responsibility states that character building includes the following three things: *knowing the good, willingness to do good and doing good actions.*

Wagiran et al., (2010) formulated local wisdom with definitions, "*Local wisdom is the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation.*"

Internalization of local genius *gusjigang* is one of the processes of forming human beings to become individuals who have noble character, have high intellect and have an entrepreneurial spirit. Instilling *gusjigang* values in students has an impact on changing thoughts, perspectives and personality traits in each individual. This is a way to foster students' attitudes and mentality in fostering a disciplined, religious, and entrepreneurial spirit. This chapter describes the data obtained by researchers, both from observation, interviews, or documentation at SMA Negeri 1 Bae Kudus. Efforts to implement activities in the context of forming the entrepreneurial spirit of students were carried out by researchers based on observations and interviews with related parties, so that researchers could find out how the internalization of *gusjigang* values had an impact in SMA Negeri 1 Bae Kudus. The internalization of local genius *gusjigang* in SMA Negeri 1 Bae Kudus is guided by three pillars, they are leadership, spirituality, and *entrepreneurship*. In accordance with the character values that exist in the *gusjigang* spirit (discipline, religion, *entrepreneurship*) inherited by Sunan Kudus. A successful internalization process will change one's mindset to behavior, as is the case with students at SMA Negeri 1 Bae Kudus. The internalization process is also expected to

bring up a more creative and innovative attitude in work. Internalization of the local genius of *Gusjigang* is expected to form a spirit of independence and the character of an entrepreneur who is good at trading, has high religiosity and is always disciplined in remembering and obeying Allah SWT. Religious activities (*Gus*) which are carried out every day make habits even embedded in the daily behavior of students. Meanwhile, the ability to recite the Koran (*Ji*) is reflected in the desire of students to continue learning to adapt to the times and technology. Furthermore, the cultivation of an entrepreneurial spirit (*gang*) in students has begun to appear, as evidenced by the enthusiasm for selling online, pulses, internet quota to carrying out productive activities by students.

The internalization of local genius *gusjigang* at SMA Negeri 1 Bae Kudus with its contents of local wisdom through the philosophy of *Bagus (gus)* and *Ngaji (ji)* has had several influences or impacts on students. The habits we carry out greatly affect the achievements and behavior of students because they are the soul and strength of the school that allows them to grow and develop and adapt to various existing environments so that a form of accountability is needed for the agreement with students that we have agreed and agreed with.

The results of interviews with student respondents in class XI IPS-1 on November 17 2022 revealed the habituation of a disciplinary culture: "We are used to implementing the 6S culture (Smile, Greeting, Greetings, Salim, Polite, and Courteous) to Mr/Mrs Teachers and TU Staff, students drive get off when entering the school yard, dress in uniform according to regulations, and must arrive on time before the bell rings because when students are late there will be consequences according to the agreement, namely praying in front of the picket teacher, singing the national mandatory anthem, reciting the Qur'an or memorizing letters -Short letters, for non-Muslims studying books according

to religion and belief. During the first hour, however, when we can achieve, the school will also give awards in the form of awards in the field of education which are handed over at flag ceremonies or other historical moments.” (SB.SIS.Nev.R.10).

The learning and culture of our school also has an impact on the religious behavior of students, one of which is the result of an interview with a class XII MIPA-2 student on November 17, 2022 who said: Through learning Islamic Religious Education and Characteristics at SMA Negeri 1 Bae Kudus, we understand better about how to believe in Allah SWT, carry out Islamic law such as fasting, zakat, good deeds, dhuha prayer, congregational midday prayer, istighosah, tahtim al qur'an, to the practice of managing corpses, here it is not only taught in theory, but also practiced practically. directly in the forms of daily worship, thereby adding to our Islamic scientific knowledge and increasing our faith in Allah SWT (SB.SIS.Naz.R.11).

School culture which is carried out through routine activities is also balanced with conditional activities, such as our study of badab on Islamic boarding school activities in the month of Ramadan and the commemoration of Islamic holidays held at schools which also have a positive influence on the formation of religious character as conveyed by students of class XI MIPA-1 during an interview on November 17 2022 as follows: "Every month of Ramadan at our school there is a study activity on the book Nashoi Hul Ibad by Syech Nawawi Al Bantany which contains motivation to do good and warnings about bad deeds. The impact that we feel is becoming more aware of ways to improve morals and behavior so that it becomes better in the future. In addition, our school also organizes commemorations of Islamic holidays including Nuzulul Qur'an, Maulid Nabi Muhammad SAW followed by compensation for orphans and Isra' Mi'raj, through commemorating these Islamic holidays makes us love Islam more as a religion what is true and holy by trying to

increase faith in ALLAH SWT, through the history of Islam in the past we feel love and pride as an Indonesian nation with the largest Muslim community in the world ". (SB. SIS. Nai. R. 12)

The Head of the Islamic Spiritual Sector of Bae Kudus 1 Public High School and also the Chairperson of IRMAS (Al Ikhlas Mushola Youth Association) added that: "One of the school activities that forms a religious character is getting us into the habit of carrying out routine istighosah activities once a month, attending morning lectures every Sunday in accordance with schedule and tadarus of the Qur'an every Friday at the 9th hour, as well as the establishment of a Khotmil Qur'an WAG in each class for Muslim students "two weeks one juz". The impact of these activities for us feels closer to Allah SWT and as a means of praying for ease in studying and facing PAS which will soon come." (SB. SIS. Alf. R. 13).

The description above explains that character education in schools directs students to get used to the practices of worship then they do not feel heavy doing it when they are at their respective homes. Even in giving consequences to students who are late it also seems directed at the formation of the religious character of students with educational consequences. The internalization of local genius *gusjigang* appears in the discipline, religious and *entrepreneurship* behavior of students.

The results of research in the field shown that there were positive views from students at school. Marked by the results of the interviews which revealed responses to school programs, including the impact of internalizing local genius *gusjigang* in inculcating the character value "Gus" (good) on the disciplined behavior of students, namely: a) discipline in attendance; b) value time; c) guard the oral; d) always neatly dressed; e) competing for more achievements; f) obedience or obedience to teachers and parents and g) friendly and polite attitudes and behavior towards teachers/staff, parents and others.

While the impact of local genius *gusjigang* internalization in inculcating the character value "*Ji*" (recital) on religious behavior, namely: a) a better understanding of faith in Allah SWT; b) accustomed to worship when at home; c) bring a sense of closer to God; d) understanding of the history of the development of Islam in the world; e) the emergence of a literacy culture and f) awareness of the obligation to always learn and seek knowledge and practice it. Religious character also emphasizes tolerance towards religious differences.

Religious character means being a devout person in worshipping God, having an attitude of tolerance towards different beliefs, and striving to live in harmony with people of different religions (Nurgiansah et al., 2020). Implementation of discipline and religious character values of students due to awareness in "*tholabul ilmi*" and belief in understanding "*imtaila*" namely faith, piety, knowledge, and charity resulting in proud achievements for SMA Negeri 1 Bae Kudus.

Student Achievements of SMA Negeri 1 Bae Kudus in 2022

No	Student Name	Class	Competition	Year	Level
1.	Selvie Amalia Ardana	XI IPS 1	Gold Medal Mathematics Science Competition	2022	National
2.	Dania Azalia Wijaya	XI IPS 1	Silver Medal of Geography Science Competition	2022	Province
3.	Molly Celia Auf	XI IPS 2	2nd Place in Digital Comic Festival and National Student Art Competition (FLS2N) SMA/SMK/MA	2022	Province
3.	Dania Azalia Wijaya	XI IPS 1	Bronze Medal in Geography Science Competition	2022	National
4.	Nazmy Fayza Nazhara	XI MIPA 2	Gold Medal Indonesian Biology Championship	2022	National
5.	Aulia Rachmat Aditya	XI MIPA 4	Gold Medal of National Achievement Student Competition in English Field	2022	National
6.	Nazmy Fayza Nazhara	XI MIPA 2	Silver Medal Health Science Olympiad	2022	National
7.	Faranisya Syifa Aulia W.	XII IPS 1	Silver Medal in Sociology	2022	National
8.	Faranisya Syifa Aulia	XII IPS 1	Bronze Medal in Sociology Science Competition	2022	National
9.	Reihan Y. Pamungkas	XII MIPA 1	2nd Place in Men's Category Macapat Fiber Piwulang Competition	2022	National
10.	Minchatul Firda	XII MIPA 2	1st Favorite Winner of SMA/SMK/MA Recitation Contest	2022	Province

It is expected that the implementation of the cultivation of the "*Gang*" (trade) character values will foster an attitude of independence and form an entrepreneurial behavior. This "*Gang*" (trade) character value produces several positive responses from students towards activities that lead to entrepreneurial behavior, including as expressed by one of the students in class XI MIPA 2 on November 17 2022 as follows: "During PKWU lessons we learned and practiced making Kudus special foods such as: *jenang* from papaya, *jenang* from Parijoto, honey *mongso*, *keciput*, pickles (from cucumber, *bengkoang*, pineapple, *kedondong*, mango and *salak*), we even practiced making drinks fresh fruit and soy milk juice. For this fresh fruit drink and soy milk extract, my mother and I, with minimal

capital, ventured to create a small business and market it in the surrounding environment. My mother sells them in circles and entrusts them to acquaintances' stalls for Rp. 2,000.00. I dared to leave it in the boarding school and school cafeteria. I also offer face to face to teachers who are pleased with the warm and cold variants. Thank God, our products are acceptable, many teachers buy them to take home. For me this has been a valuable experience and business value around the school environment. I also market some through online businesses, but they are still limited to cash on delivery (COD) because I have no bank account. This activity has trained me to have an independent attitude and dare to become a young entrepreneur." (SB. SIS. Rah. R. 14).

Provision of skills is also provided through extracurricular activities, as stated by a class XI IPS 1 student in an interview on 17 November 2022: "We are always enthusiastic about participating in DKV (Visual Communication Design) extracurricular activities every Wednesday afternoon, from these activities we get knowledge about how to -how to make graphic design, photography, and videography. After we really felt we were theoretically capable, we began honing our skills to practice in making graphic design, photography and videography. Then we were assigned to practice directly in a studio that had collaborated with the school, from these activities we were able to add to our insights and skills, so that later they could become provisions when we graduated, to be able to develop *entrepreneurship* in the DKV field in accordance with the skills we acquired at school, which What's more interesting is that we have capabilities in broadcasting, advertising, graphic design (graphic design in Photoshop applications, photography, videography, video editing in Filmora applications, and photography practices outside of school). All of this really supports my dream of becoming a famous YouTuber like Atta Halilintar." (SB.SIS.Gal.R.15).

Entrepreneurship is one of the psychomotor abilities of students in order to prepare a real independent soul for each student, but in different numbers and levels. Oeh because of that aspect must be practiced and honed so that it can be developed into character. In line with this Luthfi, (2020) ; Alnashr & Labib, (2019) stated that in order for the results obtained from entrepreneurial learning to be maximized, direct practical methods in *entrepreneurship* learning are a must because of the nature of the entrepreneurial education material is applicable which must be practiced.

The cultivation of entrepreneurial character values that have been implemented in SMA Negeri 1 Bae Kudus has had several positive impacts on students, including: a) the emergence of creativity and innovation;

b) forming independent and unyielding behavior; c) growing courage to try; d) have a marketing soul (communicative); e) increasing knowledge and skills; f) confident and responsible; g) have a concern for the preservation of nature. In line with this, Ghofur et al., (2019) ; Hana, (2018) in his research results states that the impact of implementing *Gusjigang* local wisdom-based character education in shaping entrepreneurial behavior with positive results is marked by the development of creativity and innovation, the emergence of independent and confident characters, courage to try, marketing spirit, increased insight and skills, responsibility and confidence in internalizing the results obtained into daily behavior.

The enthusiasm of students must always be built so that they become logical, creative, innovative and assertive, have a future perspective and are result oriented. The implementation of "Gang" (trade) which is based on good main values (*Gus*) produces *entrepreneurship* learning that is based on the noble values of the nation so that students are able to work and do business according to religious rules. Developing entrepreneurial character values in schools is one of the ways that teachers can develop *entrepreneurship* education, with the main objective of preparing students to become academic entrepreneurs with character.

CONCLUSION

Based on the results of the data findings and discussion, it can be concluded that the impact of local genius *gusjigang* internalization in instilling character values (discipline, religion and *entrepreneurship*) in SMA Negeri 1 Bae Kudus is not limited to transferring knowledge about good values, but making how These character values are embedded and integrated into the totality of one's thoughts and actions. The internalization of local genius *gusjigang* in instilling character values (discipline, religion and *entrepreneurship*) at SMA Negeri 1 Bae Kudus shows a positive impact on the character values of discipline

and religiosity of students. The "Gus" character value in disciplinary behavior is characterized by significant behavior including: a) discipline in attendance; b) value time; c) guard the oral; d) always neatly dressed; e) competing for more achievements; f) obedience or obedience to teachers and parents and g) friendly and courteous behavior towards teachers/staff, parents and fellow students. The value of the character "Ji" in religious behavior shows the results of symptoms of improvement including: a) a better understanding of faith in Allah SWT; b) accustomed to worship when at home; c) bring a sense of closer to God; d) understanding of the history of the development of Islam in the world; e) emergence of literacy culture; f) aware of the obligation to always learn and seek knowledge and practice it. The character value of "Gang" or *entrepreneurship* also shows a positive response marked by: a) the emergence of creativity and innovation; b) independent and unyielding behavior is formed; c) growing courage to try; d) have a marketing and communicative soul; e) increasing knowledge and skills; f) be confident and responsible and g) have concern for the preservation of nature.

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