

Study of Peraturan Daerah Istimewa (PERDAIS) No. 3 of 2017: Strengthening Local Wisdom in the Daerah Istimewa Yogyakarta (DIY) at Higher Education Institutions

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Abstract. The aim of this research is to explore the forms of strengthening local wisdom in the Special Region of Yogyakarta that are implemented in higher education institutions based on the Peraturan Daerah Istimewa (PERDAIS) DIY No. 3 of 2017. The research method used is normative juridical research through a statute approach. The data analysis is qualitative descriptive, involving data reduction, data classification, data interpretation, data display, and drawing conclusions. The research findings show that the strengthening of local wisdom in the Special Region of Yogyakarta is implemented in several higher education institutions in DIY through the Tri Dharma of Higher Education. The Peraturan Daerah Istimewa (PERDAIS) DIY No. 3 of 2017 is supported by Law No. 12 of 2012 concerning Higher Education, Regional Regulation DIY No. 4 of 2011 concerning Cultural Values in Yogyakarta, and Regional Regulation DIY No. 5 of 2011 concerning the Management and Implementation of Culture-Based Education. The strengthening of local wisdom in DIY at higher education institutions is carried out through the dissemination of educational and teaching methods both explicitly and implicitly in several courses in study programs, as well as through Study Centers at DIY higher education institutions.

Keywords: Higher Education, Local Wisdom, PERDAIS No. 3 of 2017, Strengthening

1. Introduction

The mandate of the 1945 Constitution of the Republic of Indonesia (UUD 1945) to the Government is to implement a national education system in order to increase faith and piety in God Almighty, and noble character to create an intelligent nation by advancing science and technology, upholding religious values and national unity in order to advance the nation's civilization in order to compete with other nations in the world and common welfare. Higher education take a strategic role to educate the nation's life and advancing science and technology.

Higher education's role are manifested by paying attention to and applying humanities values as well as civilizing and empowering the nation. Higher education is required to be able to develop science and technology and produce intellectuals, scientists, and / or professionals who are cultured and creative, tolerant, democratic, strong character, and dare to defend the truth for the benefit of the nation in order to increase the nation's competitiveness in global context. [1].

Strengthening the values of local wisdom in the form of goodness, welfare and happiness has been challenged by the symptoms of incompatibility between intellectual development and moral and character development, which is also prevalent nationally. Therefore, making Yogyakarta Special Region as the center of culture-based education (local and pluralistic that exists and grows in Yogyakarta Special Region) becomes very strong. The values of local wisdom are raised and used appropriately and wisely in underpinning and grounding education in the Special Region of Yogyakarta. As an effort to achieve this condition, education is directed to produce qualified Indonesian human beings who are spiritually, emotionally, socially, intellectually, and physically and mentally healthy, and able to maintain and develop noble cultural values in order to face global competition. This human quality can be realized through the management and implementation of quality education, supported by qualified educators who meet the qualification and competency standards in accordance with the demands of the times. The importance of thinking about human activity as a socio-cultural being is that it requires an understanding of the system or configuration of values that underlies the way of thinking, the way of expression, the way of behaving, and the results of human actions which in principle are not just spontaneous reactions to objective situations that are symptomatic around them, but are much deeper due to a certain system or value system that applies in a culture. In principle, humans are not only products of culture, but also creators of culture who can design a cultural strategy for the future, towards a more civilized common life. Yogyakarta Cultural Values are invaluable intangible regional wealth that needs to be preserved, developed, and protected because it is realized or not that the globalization process can result in a shift in cultural values. Strengthening the values of local wisdom in Yogyakarta must contain educational elements to change one's attitude or behavior to have concern, responsibility, and commitment to the preservation of culture that has been hereditary to become a guide to life. Based on Law No. 13 of 2012 concerning DIY privileges and Regional Regulation No. 4 of 2011 concerning Yogyakarta Cultural Values, there are 14 values that are developed through both formal and non-formal education. Various studies have been conducted involving various elements, including universities, as a legal umbrella for the implementation of strengthening Yogyakarta local wisdom in universities. The importance of studying the values of Yogyakarta local wisdom in Higher Education aims to preserve and develop local culture through understanding cultural values to students as well as educators and education personnel. Realizing quality education enriched with noble cultural values, urges the preparation of a guideline document for strengthening DIY local culture in universities, so that there is a legal umbrella for the DIY Governor Regulation on Strengthening DIY Local Culture in Higher Education. The study of Yogyakarta Cultural Values in Higher Education is intended to apply local cultural values in every aspect of community life in university life. The future benefits can synergize the values

of DIY local wisdom with the management system and the implementation of character education in HEIs in the DIY region [2].

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2. Method

Research method with normative juridical type through statute approach. The data collection method uses secondary data, which is obtained through literature study through documents in the form of principles, legal norms, as well as theories in laws and regulations concerning the issues in this study. Using primary, secondary, and tertiary legal materials supported by field interviews. Primary legal materials include laws and regulations related to the research, namely Law No. 12/2012 on Higher Education, Law No. 13/2012 on DIY Privileges, DIY Regional Regulation No. 4/2011 on Yogyakarta Cultural Values, DIY Regional Regulation No. 5/2011 on the Management, and Implementation of Culture-Based Education; Perdais No. 3/2017. Secondary legal materials stated in the form of writings or documents published in manuscripts, as well as the web and tertiary legal materials in the form of research results on local wisdom. Descriptive qualitative data analysis through the stages of data reduction, data classification, data interpretation, data display and conclusion drawing.

3. Results and Discussion

Juridical Study of Local Wisdom of Yogyakarta Special Region

The establishment of Perdais No. 3 Year 2017 is one of the pillars of Yogyakarta's specialty as stated in Article 7 (2) of Law No. 13 Year 2012 on the Specialty of the Special Region of Yogyakarta [4]. The purpose of Perdais No. 3 Year 2017 as affirmed in its Explanation is to preserve Culture. Beside that, Perdais No. 3 year 2017 also aims to strengthen the character and identity as the identity of Yogyakarta people, creating Yogyakarta culture as one of the norms for family life, society, and the state. The question is why does it need strengthening? Article 18 and its Explanation of Perdais No. 3/2017 states that the way to strengthen DIY local wisdom is by means of dissemination, research, adaptation, reactualization, acculturation and internalization. Efforts to instill cultural values that raise awareness and beliefs to be manifested in attitudes and behaviors; Research is conducted through scientific research and / or traditional study methods in order to explore the value of local; "cculturation" refers to a process

experienced by members of a community to learn the cultural systems and customs in Yogyakarta.

Sultan Hamengku Buwono I used that noble value to build Ngayogyakarta Hadiningrat Nagari as an independent government, society, and region. The noble values such as Hamemayu Mangasah Mingising Budi, Hayuning Bawana, Golong Gilig, Memasuh Malaning Bumi, as well as satriya traits that adhere to the ethos of Sawiji, Sengguh, Ora Mingkuh, Greget, have been realized in the life of the people as well as the spatial arrangement of the region that is now known as DIY. These noble values are also regarded as local wisdom. The preservation of Yogyakarta Culture is intended as an antidote to the influx of various values from outside that are not necessarily in accordance with local culture but cannot be stopped, such as consumptive lifestyles, materialistic culture, individualism, intolerance, radicalism, and so on [5].

The concept of local wisdom or local genius refers to a group of people from a particular ethnic group who have a wise nature. According to the Big Indonesian Dictionary (2002) the word wise means wise, clever, smart, clever, knowledgeable, knowing and understanding. Wales quoted by Endang Nurhayati describes local wisdom or local genius as the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life. The conclusion from some of the above definitions is that local wisdom is (1) there is a group of people who own culture, (2) certain cultural characteristics and (3) there is a series of life experiences that produce cultural characteristics. Local wisdom is in principle a group of intelligent, wise human beings who through their intelligence and life experiences are able to produce cultural characteristics that (eventually) they have [6].

According to Rahyono, culture is useful for elevating human dignity, and the noble values of humanity. Culture means humanizing humans towards the perfection of life or lifting their dignity. This type of culture shows the nature of wisdom in culture. Humans who are strong in local wisdom can be expected to be intelligent, intellectual, wise, character or personality. People who have such characteristics are called wise people. In the Javanese view, a wise person is a person who is able to greet in a humanist manner, or karyenak tyasing sesami 'making the person being communicated with comfortable'. In addition, wise people also have the ability to overcome problems, with their intelligence. People who are intelligent and have tepa salira 'able to act according to their conditions and abilities' can be categorized as professional human beings, because these people will not justify all means in achieving success. A wise man will act satitahe 'according to the size of his ability, given by God. Ways of strengthening: (a) research of lecturers and students and between relevant study programs, for example, Javanese Language Education, Dance and Crafts. (b) Strengthening local wisdom can be done by journaling research results to national or international journals; (c) cooperation with various domestic and foreign agencies (d) scientific greeting models and workshops; between lecturers of scientific clumps, young lecturers model nyantrik on their seniors [6].

Learning from developed countries about the importance of strengthening local wisdom is based on studies and facts that developed nations have strong characters drawn from the culture of the local community (local wisdom). For example, the success in internalizing the bushido

spirit taken from the spirit of its ancestors (the Samurai) resulting Japan to become a developed nation. South Korea also explore the noble values reflected in the spirit of saemaul undong. China with the spirit of Confucianism, and Germany with Protestant ethics. (Wagiran, 'Pengembangan Karakter Berbasis Kearifan Lokal Hamemayu Hayuning Bawana [7].

Dissemination through Education and Teaching

The vision of the Governor of Yogyakarta 2022-2027, Panca Mulia or five glories, aims to make the glory of Yogyakarta's human dignity that can support the goals of DIY specialty, namely realising good and democratic governance, public peace and welfare, ensuring unity in diversity, and institutionalising the roles and responsibilities of the Sultanate and the Kadipaten in maintaining and developing Yogyakarta culture which is the nation's cultural heritage. The regulation is based on the principles of recognition of the right of origin, populism, democracy, unity in diversity, government effectiveness, national interest, and the utilisation of local wisdom [8].

UGM Graduate School is seriously exploring local wisdom and national insight as the main theme of its 30th anniversary commemoration and geguritan writing competition for students and public. Hartono, D.E.A., D.S.E., said the promotion of local wisdom values was a follow-up to the message of the king of Yogyakarta Palace, Sri Sultan Hamengku Buwono X, who asked universities and graduate schools to also teach local wisdom. The teaching of local wisdom at the higher education level, which is now mandatory for students, aims to ensure that local culture is not uprooted and future generations do not lose their manners according to ancestral customs. the re-excavation of old values in the form of local wisdom plays a role in dealing with the presence of new forces that bring changes in the way of life of the community [9].

In principle, the science of education aims to provide enlightenment in the learning process to optimise all the potential of students as a whole, form an independent spirit, and awaken the creativity of these students. Education is the process of humanising human beings to become physically and mentally free, physically and spiritually free; as well as being able to regulate the orderly relationship with the independence of others. The freedom to learn is in balance with the fulfilment of the rights and obligations of one's own freedom and the freedom of others; it does not make freedom wildly irresponsible as is the concern and criticism of the policy of 'free to learn - free campus'. The Father of National Education Ki Hajar Dewantara at the 1st PPPKI Congress on 31 August 1928. Ki Hajar argued that the influence of teaching generally liberates humans over their outer life, while the liberation of the inner life is found from education. Teaching and education that is useful for a common life is to liberate humans as members of the unity of the people. "The concept of education is that independence is of three kinds: standing alone (zelfstandig), not depending on others (onafhankelijk) and being able to organise themselves (vrijheid, zelfbeschikking)." [10].

Yogyakarta State University has several study programmes that can directly strengthen local wisdom in DIY such as the Javanese Language Education Study Programme, Art Education which contains several courses aimed at strengthening local DIY culture. Javanese

literature courses, ranging from guguritan, tembang. Traditional arts such as ketoprak, karawitan, theatre are also studied in the course. Various kinds of Javanese culture are learnt. Graduates are expected to become an educator or Javanese language teacher at the junior or senior high school level, a researcher in the field of Javanese literature, culture, art as well as an instructor of musical arts, theatre and dance which can overall strengthen the local wisdom of DIY because of their love for Javanese language and art. The strengthening of DIY local culture is reinforced by the remarks of the Governor of Yogyakarta, Sultan Hamengku Buwono X, in the framework of the 57th Anniversary of UNY: “UNY as an educational institution for educational personnel (LPTK) and part of the Merdeka campus is expected to have alumni as educators, not just teachers who are ready to develop relevant education and learning without being uprooted from their cultural roots, able to build a dignified advanced civilisation“ [10]. UNY awarded a Doctor Honoris Causa degree in character education management to Sri Sultan Hamengku Buwono X. One of the proofs of the Governor's concentration on character education is the birth of the Regional Regulation on Culture-Based Education in Yogyakarta. The regulation is the original culture of the land of Mataram. The original culture is then developed and adapted to the times, without leaving the cultural roots. Sultan's speech “Character Education is an effort to advance the growth of the mind (character), mind (intellectual) and body of the learner subject in a unified whole to advance the perfection of his life and life in harmony with his world“. Education is a means of realising the people of the Special Region of Yogyakarta to become a cultured intelligent human being in accordance with the philosophy, and moral teachings of the noble values of Culture [11].

Ahmad Dahlan University's Master of Law programme has a legal concentration related to tourism and local wisdom. The hope is that it is different from Master of Law programmes from other universities, in that the education and learning process can strengthen the values of local wisdom, especially the Special Region of Yogyakarta. On 31 March 2022, UAD launched the opening of the UAD Master of Laws study program due to the issuance of a permit for the implementation of the Master of Laws program. Based on the Decree of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 190/E/O/2022 concerning Permission to Open a Law Study Program for Master's Degree Programme at Ahmad Dahlan University [12]. He stated that “there is a speciality of Ahmad Dahlan University's Master of Law study programme, namely tourism and local wisdom. In contrast to other Master of Law programmes in Indonesia, such as Udayana University in Bali, there is tourism, while Ahmad Dahlan University has tourism and local wisdom. This focus has been explicitly derived from the Tourism Law and Local Wisdom courses. Indonesia has a lot of local wisdom in each region, including the Special Region of Yogyakarta, which has complete regulations in DIY Regional Regulation No. 4 of 2011 concerning Yogyakarta Cultural Values, DIY Regional Regulation No. 5 of 2011 concerning the Management and Implementation of Culture-Based Education Perdis No. 3 of 2017 concerning Maintenance and Development of Culture, as an implementation of the special authority of the Special Region of Yogyakarta (DIY) in Law no. 13 of 2012 concerning Privileges. 13/2012 on the Privileges of the Special Region of Yogyakarta“.

Institut Seni Indonesia (ISI) Yogyakarta is an art higher education institution that organises educational activities, research, and community service by prioritising the preservation, management, and development of the potential of cultural arts. Science, technology, and art, which are developed must be devoted to society, and maximally utilised for the development of art. Institut Seni Indonesia Yogyakarta was established based on Presidential Decree of the Republic of Indonesia Number 39 of 1984 to carry out national development in general and promote development in the field of education and culture, developing thoroughly and integratedly in various fields of education and culture including art development. Increased education that produces scholars and art experts who are creative, innovative, productive, and competitive. Increasing art research and design that is environmentally sound and based on local excellence. The existence of ISI Yogyakarta as an art higher education institution was born and is in a historical cultural life and brings people's lives together in cultural diversity based on Pancasila and the 1945 Constitution. The universality of arts, science, and technology in achieving beauty and truth is based on the values of humanity, civilisation, and usefulness towards the harmony of physical and spiritual life which is actualised in making art academically with full responsibility. Implementation of management effectively, efficiently, transparently, and accountably by prioritising the interests of the institution to achieve superior higher education in the arts [13].

Research and Discussion Centre

Yogyakarta State University (UNY) in the 2021-2025 Research RENSTRA, it is written that covering the field of education science aims at character education based on local wisdom. While the non-educational fields include social humanities, economics, languages and arts. This subfield of Local Wisdom-Based Character Education Development is a combination of various educational disciplines aimed at producing formulations and models of local wisdom-based character education as a national level reference. It is expected that through this research, UNY will become a reference centre for character education development. Social, Humanities, Economics, Language, and Arts Subfield. This cluster is a combination of various disciplines, including sociology, history, anthropology, law, economics, culture, language, literature, and art. Research in this sub-field is directed at addressing unemployment and poverty, policy analysis of governance and services, nationalism and national resilience, public awareness of environmental conditions, and the development of local wisdom and creative industries [13].

Universitas Gadjah Mada through the Centre for Cultural Studies in collaboration with the Regional Library and Archives Office (DPAD) provided material on Dissemination of Local Culture in the Digital Age at the Javanese Culture Center of Excellence (CoE) Working Meeting on 15 January 2022. "Creating an adaptive environment in the digital era for the growth of local cultural wisdom values". In his presentation, he explained, among others, strategic issues related to values, knowledge and technology, the existence of regional languages, and customs. In addition, he also explained the differences in cultural patterns from the past to the present and the tricon theory (continuous, convergent, concentric) proposed by Ki Hadjar Dewantara [14].

The discussion held by the Centre for Cultural Studies UGM raised the topic Gugon Tuhon and Modernity: The Challenge of Being Javanese in the Midst of Modernity. “Aja dolan wayah surup, mengko nek digondhol wewe!” (“Do not play at dusk, later if kidnapped by wewe ghosts!”). Today's students, post millennials born at the beginning of the 21st century, may not know this prohibition. They don't know what a wewe is. It could be that they consider it “myth!”, “superstition!”, the Javanese themselves often utter the words “gugon tuhon kok diandel” (gugon-tuhon kok dipercaya). Etymologically, the word gugon tuhon comes from gugu (“believed in”) and tuhu (“true, real”). Gugon tuhon means “things that people believe, because they usually really happen”. However, because empirical proof of these things was lacking in the past, gugon tuhon was considered counterproductive to the advancement of human civilisation, especially in an era of modernity that has increasingly sidelined the aspects of *nrima*, *legawa*, *patience* and *memayu hayuning bawana*, which were once synonymous with the Javanese way of life in general. In fact, these wise attitudes are seen as a form of Javanese apology for their own colonialism, decline and defeat in the civilisation arena [15].

According to Ansori (2021), in Javanese society there are at least three kinds of gugon tuhon: (1) gugon tuhon salugu, which is related to the relationship between parents and children, (2) gugon tuhon wasita sinandi, which is gugon tuhon given in the form of cipher sentences or cryptic, and (3) gugon tuhon wewaler, which is a taboo or prohibition for the community that is given in a harsh manner. Gugon tuhon salugu, for example *ora ilok dolanan beras, mundhak tangane kithing* (it is not good for a child to play with grains of rice, his hand will be deformed) or *aja nglungguhi bantal, mundhak bokonge wudunen* (do not sit on a pillow, because it will cause his buttocks to boil). Between playing with rice and having deformed hands, or sitting on a pillow with ulcers to provide ethical signposts and improve social intelligence. Accepting and even passing on the gugon tuhon to the next generation, with the hope that their children and grandchildren will have the same social intelligence. Gugon tuhon wasita sinandi, for example: *aja mbaleni kokoh*, (do not eat again rice that has already been eaten but left for a moment). contains educational meanings, including: in any activity, one must concentrate. Gugon tuhon wewaler usually relates to larger issues, such as not organising a wedding in the month of Suro. The intention is not to get caught up in the constant spending that is sometimes not matched by the ability to save, and in the end it has a further impact on the erosion of the established socio-cultural order. Nowadays, how many of us believe that retweeting something will bring us sudden good fortune? Many people innocently believe in the test results developed by third party applications that collect our personal data. In the end, it all comes back to our wisdom in responding to everything, especially in the midst of an era that is *ewuh aya ing pambudi* [15].

Ahmad Dahlan University educates students to love their own culture, to realise campus culture with the spirit of hard work, smart work, completion, *mumtaz* or quality and sincerity. The tradition of maintaining and preserving ancestral heritage culture is exemplified by holding shadow puppet shows held every UAD Anniversary, as a medium for preaching to the community and Javanese dances that are full of meaning are held every time there are important guests. For example, in 2019 the shadow puppet show in the framework of UAD's 58th anniversary took the play: “Amarto Binangun” by puppeteer Ki Seno Nugroho. The lesson

learnt is that to achieve happiness or success, one must struggle. As taught at UAD, we have the 8-As spirit. Hard work, thorough work, sincere work, and smart work, mumtaz, quality, synergy, and building trust [16]. The campus culture built above is in accordance with the value of local wisdom of the Special Region of Yogyakarta ethos Sawiji, Greget, Sengguh, Ora Mingkuh, a moral philosophy of Javanese teachings which means concentration, enthusiasm, confidence with humility and responsibility. "Sawiji" means total concentration; "greget" means passion like a burning fire; "sengguh" means confidence; while "Ora mingkuh" means never backing down on what has become their responsibility, determination, loyalty and courage in facing any situation full of sacrifice [17].

The value of DIY local wisdom, the philosophy of "Hamemayu Hayuning Bawana" means the obligation to protect, maintain and foster the safety of the world and is more concerned with working for the community than fulfilling the Hamemayu Hayuning Bawana philosophy of building a culture of working environment both offices and campuses. Firstly, Rahayuning Bawana Kapurba Waskithaning Manungsa (the preservation and safety of the world is determined by human wisdom). Second, Darmaning Satriya Mahanani Rahayuning Nagara (knightly devotion causes the welfare and peace of the country). Thirdly, Rahayuning Manungsa Dumadi Karana Kamanungsane (the welfare and tranquillity of humans occur because of their humanity). The culture of the DIY Government can be taken as an example to be applied on campus. The SATRIYA concept is the values contained in the Hamemayu Hayuning Bawana philosophy. SATRIYA has two meanings, namely: First, SATRIYA is interpreted as a knightly character. Knightly character is the attitude of upholding moral teachings: sawiji, greget, sengguh, ora mingkuh (concentration, enthusiasm, confidence with humility, and responsibility). The spirit in question is golong gilig, which means the spirit of unity between man and his God and fellow human beings. This trait or character must animate an apparatus or employee in carrying out their duties. The second meaning, SATRIYA as an acronym for: (1) Aligned (2) Sublime Intellect (3) Exemplary (4) Willing to Serve (5) Innovative (6) Confident and self-confident (7) Expert-professional [18].

Acculturation through Community Service

Universitas Gajah Mada (UGM) in collaboration with Pura Pakualaman on 24 January 2022 launched the SIBAYA (Sinau Basa lan Budaya) Educational Game Board: New Learning Media Based on Javanese Culture by the Centre for Cultural Studies UGM. The SIBAYA educational game board product is the output of the community service programme that has been carried out by the Centre for Cultural Studies. The making of the educational game board was motivated by the anxiety of the DIY Women's Empowerment, Child Protection and Population Control Office (DP3AP2) which wanted to add insight to mothers to improve early childhood education based on Javanese culture. The UGM Centre for Cultural Studies at that time was creating the concept of educational games for elementary school children as an effort to implement Ki Hadjar Dewantara's fatwa, namely ngerti-ngrasa-nglakoni. SIBAYA (Sinau Basa lan Budaya) is a Javanese educational board game that can be used as a medium for local content learning. The concept of the SIBAYA board game adopts the concept of a snakes and ladders board game accompanied by 100 question cards containing language mastery, speech

levels, literature, arts, and manners. This game also has a three-language guidebook, namely Indonesian-Javanese-English along with the answer key, making it easier for parents or educators SIBAYA can restore the concern of the nation's next generation to learn the language and culture, especially Java. The presence of this new learning media is a form of implementation of culture-based learning as well as an effort to preserve culture [14].

Ahmad Dahlan University's community service programme Strengthening Culture-Based Digital Literacy in Bantul, with the aim that students at SD Muhammadiyah Mertosanan, Potorono Village, Banguntapan District, Bantul, Yogyakarta Special Region. Carried out from July to the end of October 2022, this culture-based digital literacy activity aims to strengthen the culture of literacy by aligning the dynamics of rapidly developing technology with the existing culture in the surrounding environment. Through this programme, the literacy tradition will be culture-based, focusing on local wisdom in the form of customs and habits that have been maintained by the community for generations. In another programme, in collaboration with Biology Education and Communication Science teachers, the team carried out the main programme of strengthening tourism villages through Potorono Education Park (PEP). PEP is realised as a people's amusement park that contains education about dinosaurs. This park has become one of the icons in the development of the tourism village in Potorono itself. Through community service activities, the UAD team provided suggestions for the development of PEP, one of which was the naming of each type of dinosaur form in the park [19].

Local wisdom refers to a human effort using mind (cognition) to behave towards something, object, or event that occurs in a particular place for generations, providing direction and guidance for cultural development. According to Leyd quoted by Edi Santosa (2015) the essence of local wisdom is "Local wisdom represents local wisdom based on local cultural values. Local wisdom can be reflected through people's daily lives and be a potential energy to develop civilization. Local wisdom is the result of a joint response to the surrounding environmental conditions [20].

Education based on local wisdom refers to the teaching which is close to the concrete situations around. Local wisdom-based education is actually a form of reflection and realisation of Government Regulation No. 19 of 2005 concerning National Education Standards. As stated on the Article 17 paragraph 1 the curriculum at the elementary until high school is developed in accordance with the education unit, regional potential, socio-culture, as well as students. Strengthening local wisdom-based learning methods can start from optimising local wisdom-based character education, for example through learning local literature. Affective emphasis in Curriculum 2013 and integrative thematic learning will greatly support character education in learning. Practical integrated and contextual learning can contribute to capturing local wisdom issues in culture. The upliftment of regional local wisdom needs to be accommodated, especially when looking at regional literature in a multicultural nation like Indonesia must be explored again. Contextual learning-based literature learning is very relevant to be implemented [21].

The vision of Widya Mataram University Yogyakarta is to become a culture-based university in science and technology, with missions including strengthening and transforming

noble values for the benefit of education, economy, social culture, technology and the environment. The implementation is to make the University in the field of leadership, social innovation based on local wisdom is needed. The vision is translated in each faculty and study programme based on a culture that promotes the values of hard work, tenacity, titis, tatas and mutual assistance to achieve achievement [22]. The result of Sekar Purbarini Kawuryan's research is that education can carry out its function to overcome social crises and cultural backwardness, so as to be able to raise the degree of humanity. Education must also always pass on culture in every process so that students have nobility of mind. As the concept of education conveyed by Ki Hajar Dewantara that culture-based education includes thoughts, feelings and will. As the fruit of the mind, culture contains beauty and nobleness, namely, it is good, true, and fair. The culture of the results of human struggle in addition to being beautiful and noble is also advancing and facilitating human life and life [23].

Most recently, in the Government's programme through Merdeka Belajar Kampus Merdeka (MBKM), the academic climate in Higher Education was developed on strengthening local wisdom-based character, especially Higher Education in the DIY region. Beautifying life as a humanist person, adhering to the values of truth and pluralism, accepting diversity as a gift from God Almighty. As a comparison, UNPAR's Spirituality and Basic Values (SINDU) 2022 was designed interactively to instil SINDU. The first theme raised in SIAP SINDU in 2022 is Becoming a Humanum Community, which is a community habitus that lives humanity fully and fully for the sake of human dignity and ecological integrity. The logical consequence of the concept of humanum is to grow as a whole in physical and intellectual aspects, to have good morals, to be a travelling companion for others, to respect cultural values and traditions, and to promote the practice of rational religiosity. Love in truth emphasises free will and rationality. This means the ability to see every issue clearly, not just a matter of the heart, compassion but also must be accountable (discernment conscientiae). Diversity should be understood and lived as a blessing. Every academic community should live in this spirit through a teaching and learning climate that promotes mutual acceptance and respect for distinctiveness. The direct consequence of the concept of diversity is the importance of realising living conditions that respect the diversity of identities (*pluribus unum*) and preventing dehumanistic situations that are addressed by thinking and behaving tolerantly. Through an open attitude and respect for diversity, it is expected to be able to bring about change (transformative) for the sake of dedication to the common good (*bonum commune*). This is how UNPARIAN beautifies the world. This concept is in line with the DIY philosophy of Hamemayu Hayuning Bawana [24].

One of the specialities of education in the Special Region of Yogyakarta is local culture-based education that is extracted from noble cultural values in both historical, ideological, and philosophical representations. Education is built within the framework of the national education system in the context of hamemayu hayuning bawana. Although it is not explicitly regulated about the privileges in the field of education, implicitly there is a big task in the field of education to fill the substance of the privileges of the Special Region of Yogyakarta. The welfare of the universe (*hayuning bawana*) is built on the welfare of the nation (*hayuning bangsa*), and the welfare of the nation (*hayuning bangsa*) is built on the welfare of each human being

(hayuning salira). From trihayu we find a new “ngayogyakarta character“. To start goodness, we should start from ourselves. In essence, the goodness of self will be able to build the goodness of the nation, and the goodness of the nation at the same time builds the goodness of the universe. Culture-based education in the Special Region of Yogyakarta should mean that the implementation of education refers to the national education policy (hamemayu hayuning bangsa) enriched with the formation of "ngayogyakarta character" (hamemayu hayuning sarira) in order to be able to stand equally high and sit equally low with the nations of the world (hamemayu hayuning bawana) [25].

The strong character coming from the values of the culture create a great nation. Local wisdom is the capital of noble character building. Local wisdom is what makes a nation's culture have roots. Education with local wisdom also contribute toward the foundation to form national identity. Education is a cultural movement, so the scholl culture must be formed to shape the students' character. Manifesting the local local wisdom through education is a movement to build national identity and as a kind to filter foreign cultural influences. Local wisdom-based education is education that teaches learners to always be attached to the concrete situations they face [26].

4. Conclusion

Strengthening the local wisdom of the Special Region is applied in several universities in Yogyakarta through the Tri Dharma of Higher Education. The values of Hamemayu Hayuning Bawana, Mangasah Mingising Budi, Memasuh Malaning Bumi, Golong Gilig, as well as satriya traits that adhere to the ethos of Sawiji, Greget, Sengguh, Ora Mingkuh have gained support in community life, especially in higher education. This is supported by Law No. 12/2012 on Higher Education, Law No. 13/2012 on DIY Privileges, DIY Regional Regulation No. 4/2011 on Yogyakarta Cultural Values, DIY Regional Regulation No. 5/2011 on the Management, and Implementation of Culture-Based Education. (1) Dissemination of DIY local wisdom through the field of education and teaching both explicitly and implicitly in several courses and through Study Centres in universities (2) strengthening local wisdom through research RENSTRA education based on local wisdom, research in the field of social humanities, language, economics, and art (3) acculturation through community service based on DIY local culture. Building the identity of a nation requires a planned and comprehensive effort based on local values that have been believed (local wisdom) to become an advanced and dignified nation. Therefore, higher education is needed that can develop science and technology and produce intellectuals, scientists, and/or professionals who are cultured and creative, tolerant, democratic, have strong character, and dare to defend the truth for the benefit of the nation.

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