

Implementation Of Local Wisdom Values As Strengthening Pancasila Values In Pancasila Education Courses In Higher Education

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Abstract. The aim of this research is to highlight local wisdom values which can be used to strengthen Pancasila values in Pancasila Education courses. This research was conducted in the Magelang Regency community, there are several local wisdom values related to Pancasila values that can be used for learning by students. This research uses ethnographic research with a qualitative research approach. Data collection techniques use participant observation, interviews, and documentation. The data analysis technique uses source triangulation. The subjects of this research were the people of Sidomulyo, Salaman District, Magelang Regency. The research results show that there are community activities that advance the Drojogan, Sidomulyo, Salaman, Magelang areas. The life practices that emerge in community life include maintaining classical cultural traditions in the grabek gojek event, then the values of mutual cooperation, tepo seliro, memayu hayuning bawana, musyawarah, and aja adigang adigung adiguno in community life which make people's lives harmonious, calm and peaceful. These values are a reflection of the Pancasila values which are the identity of the nation and are used as learning material for Pancasila courses in universities.

Keywords: local wisdom values, Pancasila, identity of the nation

1 Introduction

Pancasila is an important part of national and state life. Pancasila is the philosophy of national and state life [1]. The term was once conveyed by Soekarno with the term *Weltanschauung* a philosophy of the nation and state [2,3]. Pancasila is a belief in truth that becomes the truth in belief and the foundation of national and state life. In addition to Pancasila as a philosophy, Pancasila as the basis of the state, a tool for uniting the nation, national personality, ideology, ethics, morals, and national identity [4-20]. Pancasila as an ideology and the principle of Pancasila as a democratic system has existed in Indonesia for a long time, and if it wants to be an ideal country, its implementation must be based on democracy [21]. Pancasila as a concept

of ideas and concepts for political, economic, socio-cultural, defense and security development. In the social context, Pancasila can be a very strong ethical system. In the ethics of Pancasila itself, the values of the Pancasila principles are listed, such as divinity, humanity, unity, and democracy and justice. Viewed based on the values of the existing Pancasila principles, it is not only valid, but also realistic and applicable. If the values of the Pancasila principles are truly understood, it can certainly eradicate the level of inequality and crime [22].

Pancasila becomes a tool for uniting the nation, this means that Pancasila is a complete device, to directly formulate goals and ideals in the Indonesian state, namely realizing social justice for all Indonesian people [23] Pancasila which until now is still used as the legal basis of the state and a guideline for the lives of the Indonesian people. Then after the history of the formation of Pancasila, there are also functions and roles of Pancasila, then finally there are the values of Pancasila where each point of the principle can be applied in community life. [24]. implementation of the values contained in the Pancasila principles in maintaining the existence of the nation, the meaning of each Pancasila principle, along with the function and position of Pancasila as the basis of the Indonesian state. [25]. Implementation in Pancasila has not been carried out properly because the Indonesian people do not yet understand the meaning of the values contained in Pancasila itself. [15]. Global challenges and changes in the era can affect the existence of Pancasila in the life of the nation and state.

The weakness of Pancasila values in people's lives is influenced by globalization [26-29]. However, on the other hand, there is a strategy to maintain Pancasila values in the era of globalization through examples, value education, and internalization of values [28,30-37] Internalization of Pancasila values in the application of the Pancasila Student Profile in the new normal era assisted by the Merdeka Mengajar Platform by applying it in everyday character that is built and brought to life in each individual student through school culture, intracurricular, co-curricular, and extracurricular learning at school. [38]. In addition, in society to improve the application and internalization of Pancasila values by studying local wisdom that is in line with Pancasila values. [39-56]. One of the efforts made to improve the understanding of Pancasila values is by studying local culture or local wisdom around their environment. However, not all local wisdom can be integrated with Pancasila values [57]. In addition, concerns arise that the meaning of local wisdom becomes unclear and unrelated to Pancasila values if not through adequate research. So researchers are interested in studying local wisdom that has developed in a Magelang community to be able to find a relationship and interest with Pancasila values. Moreover, there has been no adequate scientific explanation of the relationship between local wisdom and Pancasila values.

2 Research Method

The research approach that will be used is a literature study research approach. A qualitative research approach is used because this study will require a number of actual field data from the application of Pancasila values in Magelang local wisdom. The actual data is inseparable from the daily lives of the community. A method to explore and understand the importance of individuals or groups of people to social or humanitarian issues. The research process includes asking questions and procedures, collecting specific data from participant data, inductive data analysis from certain topics to general themes, and interpreting the meaning of the data is needed. The research method used is a literature study which aims to obtain an in-depth picture

and analysis related to Magelang local wisdom containing Pancasila values. the data is based on empirical and theoretical data from intensive data collection.

The researcher's data collection technique which is the main instrument in collecting library data is books, news, journals, and other newspapers. Some data collection techniques that will be used are observation and documentation. Observations are carried out to directly observe the behavior and activities of the community at the research location, especially those related to Magelang local wisdom. Documentation is carried out to find notes and other documents needed and analyze them to support the observation and interview data conducted. The subjects of the study include: traditional figures, community figures, artists/cultural figures, teachers, and the Magelang community. The determination of research subjects used purposive sampling techniques. The data analysis technique for this study will use the Miles & Huberman model which consists of four steps, namely data collection, data reduction and categorization, data presentation, data verification and drawing conclusions. Data collection uses observation, interview, and documentation study techniques. Data reduction and data categorization are carried out to facilitate sorting out appropriate data and supporting research until it reaches saturation point. Data presentation is carried out by analyzing the relationship patterns of data that have been reduced and categorized so that they can be presented in a form that is easy to understand. Data verification and drawing conclusions Data verification and drawing conclusions are carried out to verify the data obtained through data triangulation so that the data has validity so that conclusions can be drawn.

3 Result And Discussion

Local wisdom gives color to Indonesian nationality. Each region contributes in the national context. Uniquely, the cultural diversity is able to strengthen the Indonesian nation. This local wisdom refers to the cultural wealth that grows and develops in Indonesian society. This indicates the great position of the value of local wisdom, so that the value of local wisdom must be viewed as a social heritage that is a source of pride for the Indonesian nation [58].

The local wisdom possessed by each region in Indonesia is different. This is reflected in the habits of the local community that have been going on for a long time. Examples of local wisdom that can be found include in the form of songs, proverbs, teachings, mottos that are attached to traditional events in each region in Indonesia. One of them is the Jagongan tradition, a Javanese tradition that welcomes the birth of a baby. This tradition is a characteristic of Javanese society which is carried out when a baby is born and is carried out until seven days after the baby is born. This tradition prioritizes a sense of family and empathy which provides benefits in the form of closer relationships between residents and the gathering of relatives. In addition, the mancoliak tradition carried out by the Silungkung indigenous community also has the same meaning as the Jagongan tradition, namely to strengthen family ties in life between siblings [59].

Local wisdom is a force that can form a harmonious society in relations between humans and their environment. In this context, local wisdom plays a role in creating a community life that lives fairly and harmoniously, respects and honors each other. By understanding the essence of local wisdom, society is able to create a harmonious order of life in accordance with the values of Pancasila [60].

Wisdom has the characteristic of maintaining the existence of traditions, culture and natural resources that are owned. This existence includes indigenous peoples or other community groups that maintain the values of their local wisdom. [61] in his book *Tersisihnya Kearifan Lokal di Era Digital* mentions several characteristics of local wisdom that can function in community life, including: local wisdom as a provider of direction for cultural development, local wisdom as social control, local wisdom as a cultural defense, and local wisdom as a unifier of culture.

Almost every local wisdom in Indonesia teaches the meaning of mutual cooperation, tolerance, work ethic, togetherness, unity and so on. Generally, the ethical and moral values contained in local wisdom are inherited and taught from generation to generation through various customs. Local wisdom is seen as an identity of the Indonesian nation that allows for transformation into a cross-regional culture that ultimately produces a national culture. In Indonesia, local wisdom is a philosophy and outlook on life that is carried out in various areas of life. Local wisdom always accompanies community groups naturally to adapt to their surroundings, always developing from generation to generation by itself. The development of this local wisdom is in the context of efforts to harmonize the conditions of the physical and biological environment, which are believed to be true so that they are practiced in a tradition. The sustainability of local wisdom that develops in an area is an element of the culture that lives in that area. For example, local wisdom that adheres to the harmony of nature is the form of *pendopo* architecture in Java, which has an open space concept, and ensures smooth air circulation without artificial air conditioning [62]. Values are a description of what is desired, appropriate and valuable and can influence the social behavior of society. Social values in society are something that has utility so that it is appreciated by society. Social values are related to something that is considered good and bad, appropriate or inappropriate, so that a weighing process is needed. Values in a society are influenced by the culture adopted in society [63]. Basically, every society has a social and cultural value system that functions as social capital. The behavior and attitudes of this traditional society are based on values that are believed to be true and as a manifestation of local wisdom. Interaction between humans is limited by values and norms that can create order in society. Therefore, values in society are rooted in local culture, which must be instilled so as not to eliminate the identity of values. Efforts to explore, find and build norms and values come from local advantages because their wisdom is a necessity [64]. Local wisdom is a representation of socio-cultural values that have been woven into the dynamics of community life that have lasted for centuries. Several aspects that explain local wisdom as a manifestation of social and cultural values include traditional values, respect for nature, cultural identity, socio-economic practices, education and learning, intercultural dialogue, and social resilience.

Aspects of traditional values, local wisdom often reflects traditional values adopted by the community, including mutual cooperation, harmony and mutual respect. This value is the foundation for interacting in community life. Mutual cooperation itself is a concept that has high value and is closely related to the life of the Indonesian people which is based on the principle of family [65].

Aspects of social and economic practices, local wisdom can be reflected in social activities and economic activities, such as resource management, trade activities, agricultural activities. This shows how the community adapts to a sustainable environment. One example of local wisdom that is utilized in water resource management is the procurement of Smart Water Management in order to maintain water resources. This utilizes technology that is developing today by paying attention to the values and social norms that apply in society. This local wisdom is carried out to manage water resources in order to meet the needs of the community fairly and sustainably

for the future and preserve water resources in an area. The benefit is that the availability of water is maintained for the present and the future [66].

Aspects of education and learning, local wisdom also has an important role in the field of education, values and knowledge are conveyed through everyday experiences. The hope is that through contextual and relevant learning for the younger generation will preserve local wisdom. The form of local wisdom in the field of education and learning is the content of local wisdom that is included in the learning curriculum in schools so as to provide opportunities for students to develop their potential. The social values contained in local wisdom help students to understand the concept of material as a provision of knowledge and can be applied in everyday life. This is utilized in forming a character of responsibility in responding to various challenges of community life [67].

Social resilience aspect, to face the increasingly rapid changes of the times, local wisdom can provide resilience and adaptation in community life. This can help maintain identity and values amidst the rapid flow of globalization. The socio-cultural value of local wisdom that can be done is by preserving the culture of each region as a filter for incoming foreign culture by introducing local culture so that it remains sustainable.

The diversity found in Indonesia in cultural entities, tribes, races, religions needs to be understood as a sign that human life is very dynamic and cannot be avoided. Local wisdom determines the development of a nation to contribute to each other in the fields of economy, politics, education, religion and so on. Indonesia is known as a multicultural nation in all aspects of life. In this concept, local wisdom has an important role in creating national unity. Diversity in Indonesia which has local wisdom values as believed to be the nation's treasures that need to be preserved by generations, it is realized that the flow of globalization is a challenge in itself to the existence of local wisdom values.

Local wisdom has an important role in creating a harmonious and coexistent life in a multicultural society, including through the following attitudes: tolerance, moderation. Local wisdom in a multicultural society has an important role as a means of education. The values of local wisdom can be integrated into multicultural education to see cultural diversity in community life to instill a sense of tolerance, sympathy, and empathy for the existing diversity. Multicultural education based on local wisdom aims to build educated people based on the recognition of human rights, away from incorrect ways of thinking, develop moral and spiritual realms so that they are not only in the cognitive and psychomotor aspects, as well as the synergy of culture and education that has character. Local wisdom as a means of multicultural education must be able to apply values that originate from Pancasila. Its application in everyday life is able to create a society that has knowledge of the nation's diversity and strengthens national identity so as to create a sense of pride in cultural diversity [68].

Pancasila as the foundation of the state has fundamental values that are the foundation of national and state life. These values are manifested in each principle, namely the value of divinity, the value of humanity, the value of unity, the value of democracy, and the value of justice. The five principles in Pancasila not only function as moral and ethical guidelines, but also serve as guidelines in the formulation of policies, regulations, and social norms that affect all aspects of life.

Pancasila is derived from the noble culture of the Indonesian nation which reflects the diversity and personality of its people. Therefore, Pancasila is closely related to local wisdom that grows and develops in various regions. Local wisdom is manifested in various traditions, customs, and

habits of society that are full of meaning. The existence of local wisdom can enrich the form of application of Pancasila in everyday life.

The application of divine values can be viewed through the perspective of local wisdom that develops in society. The diversity of Indonesian society gives rise to various cultures and habits that are rich in values and moral messages. The form of habit in the aspect of divine values can be seen in the belief system that respects the power of God, both in the form of formal religion and customary belief systems. The implementation of divine values in local wisdom is very important because it is the basis for spiritual attitudes in the daily lives of the community. Here are some examples of the application of divine values in the perspective of local wisdom. The implementation of divine values in the perspective of local wisdom can be seen in the Sekaten tradition at the Ngayogyakarta Palace. Sekaten is an annual celebration to commemorate the birth of the Prophet Muhammad SAW. which is usually held in the palace square for seven days starting from the 5th of Mulud (Rabiul Awal) to the 11th of Mulud (Rabiul Awal). This tradition began during the Islamic Demak Kingdom as a way to spread Islam in Java carried out by Sunan Kalijaga. In the Sekaten celebration, there are various rituals, prayers, and arts, including gamelan.

Sekaten was created as a da'wah strategy in grounding the values of the Qur'an by combining three important elements, namely religion, culture and economy [69]. The three elements are represented by the icon of Yogyakarta society's civilization in the form of a triangle by drawing a line between the Yogyakarta Palace as the center of culture, the Grand Mosque as the center of religion and Brinjarjo Market as the center of economy. These three synergistic elements prove the balance between the worldly side and the spiritual side of humans which are expected to make people's lives better. The Sekaten tradition places culture and local wisdom as a means of communicating and getting closer to God. In the implementation of Sekaten, there are several local wisdoms that are displayed. First, the playing of the Kiai Sekati gamelan by the palace servants as a sign of the start of the Sekaten event. This gamelan is played continuously for seven days. Second, the distribution of udhik-udhik (the king's alms to his people) which means that if we are given excess sustenance, we should give our wealth to the poor so that later our wealth will be a blessing for us. Third, the gunung which symbolizes the king's alms to his people. The mountains are seven in number and sent to three different places, namely the Keraton Mosque, Kepatihan and Pakualaman to then be fought over by the community. Fourth, ngrayah or fighting over the mountains illustrates a philosophy that humans in their lives to achieve goals must dare to compete [70].

The embodiment of the value of the Almighty God in the perspective of local wisdom above shows that the diversity of beliefs in the archipelago is always accompanied by teachings of respect for God. Each region certainly has its own traditions in terms of recognizing and expressing gratitude to God. This reflects that the Indonesian people have strong spiritual beliefs and are in line with the values of the first principle of Pancasila.

The embodiment of humanitarian values in the perspective of local wisdom can also be found in the Rambu Solo' tradition which originates from Toraja, South Sulawesi. Rambu Solo' is a death ritual of the Toraja tribe which is carried out as a form of respect and aims to deliver the spirits of the deceased to the spirit world [71]. The implementation of this ceremony must follow the rules according to the customs of Tanah Toraja. For example, the number of buffaloes slaughtered is certain and determined based on social strata. Therefore, Rambu Solo' is one of the most expensive traditional death ceremonies because it requires quite a large cost. If the family is not ready in terms of costs, then the body will be stored first in the funeral home.

Realizing the high cost of the Rambu Solo' ceremony, the community created an attitude of mutual assistance and helping each other. This then gave birth to a traditional economic system consisting of the process of providing assistance from manpower to materials, efforts to borrow and borrow also became a way for families to carry out the ritual [72]. In this event, the surrounding community helps the bereaved family, both in preparation and implementation of the ceremony. Voluntary community participation reflects humanitarian values, where they show empathy and respect for human life, even after death.

The traditions above show the implementation of humanitarian values in local wisdom in Indonesia. This is represented by the form of an attitude of mutual respect, protection, and mutual assistance between each other, in accordance with the values mandated by the second principle of Pancasila.

The third principle of Pancasila teaches that Indonesian society prioritizes the spirit of unity, togetherness, and unity in the midst of the diversity of the nation. We realize that Indonesia is a multicultural country consisting of various tribes, religions, cultures, races, and groups. In facing these differences, it is necessary to foster a sense of unity in every soul of Indonesian society. The sense of unity provides the view that differences are not a source of division, but rather a source of wealth and strength for national integration.

The value of unity is reflected in various local wisdoms in the form of traditions and customs that exist in various regions. The traditions in question aim to raise awareness of the importance of togetherness and unity in society, despite differences in culture, religion, and language. Unity that grows from local wisdom is organic and rooted in the daily lives of the community, making society more harmonious with each other. The following are some traditions that illustrate the value of unity from a local wisdom perspective.

Dugderan is a tradition carried out by the people of Semarang City, Central Java before the month of Ramadan. This tradition originates from the acculturation of three ethnicities or races that dominate the city of Semarang, namely Arab, Chinese, and Javanese. The name "Dugderan" is taken from the word "dugder" which comes from the word "dug" (the sound of a drum being beaten) and "der" (the sound of a cannon shot). The sounds "dug" and "der" are a sign of the beginning of Ramadan [73].

The Dugderan tradition is held routinely every year. This tradition includes three agendas, namely the Dugderan night market, the 1 Ramadhan announcement procession, and the Warak Ngendog cultural procession as a mascot that characterizes the integration of its people [74]. Although Dugderan is a celebration before Ramadhan, this people's party also involves people from various religions and backgrounds. This interfaith participation reflects unity, because people gather to preserve local culture with a spirit of togetherness.

People's values emphasize the importance of deliberation, consensus, and wise leadership as well as listening to the aspirations of the people. The concept of deliberation and consensus is a traditional value that has long existed in Indonesian society. These values are seen in various traditions and socio-cultural practices in various regions. The fourth principle of Pancasila explains that the highest power lies in the hands of the people. This shows how important active participation of the community is in the decision-making process.

The process of deliberation and consensus as a manifestation of people's values can be found in various local wisdoms in Indonesia. In the context of local culture, consensus reflects the spirit of democracy, shared wisdom, and decision-making that prioritizes community interests over

personal interests. Here are some examples of local wisdom where people's values are implemented.

The traditional game of Bentengan is local wisdom on the island of Java, but is also often found on other islands. This game is played collectively involving many people, ideally by 6 players. The Bentengan game can be played in a large yard and does not require many properties, only two tree trunks with a distance between the trees of 2-3 meters, or can be replaced with poles, pillars, or poles. In this Bentengan game, each group is tasked with guarding the group's fort (tree) while capturing the opponent's fort (tree). Then the group that succeeds in holding the opponent's tree or fort is the winner [75]. The democratic value according to the 4th principle in this Bentengan game can be seen from the ability of the players to form groups before competing. They make an agreement to determine the group and compile the rules of the game, as well as the punishment that the losing team is ready to accept. This democratic characteristic shows that decision-making to determine the rules of the game is determined by deliberation between teams.

The local wisdom mentioned above shows that Indonesian society has implemented deliberation and consensus in decision-making since long ago. This is in line with the people's values mandated by the fourth principle of Pancasila. Through this practice, every member of society is given space to express their opinions and the decisions taken are the result of a mutual agreement that considers the interests of all parties.

The value of social justice for all Indonesian people aims to create a just and prosperous Indonesian society both physically and mentally. Based on this value, justice is a fundamental value expected by all people. Justice is also interpreted as a state where everyone, both in social, national and state life, obtains what is their right and carries out their obligations.

The value of social justice from the perspective of local wisdom is reflected in various traditions and social practices of Indonesian society that emphasize balance, equality, and shared prosperity. This local wisdom is not only reflected in cultural values, but also in the way people live and interact. The value of justice teaches us to treat all members of society fairly and equally, without distinguishing between status, ethnicity, or religion. The following are some examples of the value of justice in local wisdom in Indonesia. The Subak tradition is a traditional irrigation system in Bali that emphasizes the principle of justice in the distribution of water among farmers. Water distribution is carried out fairly and evenly, all problems are discussed and solved together, even the determination of planting times and the type of rice planted is done together [76]. Sanctions for various forms of violations will be determined by the residents themselves through ceremonies or rituals carried out at the temple. The implementation of Subak is regulated by a traditional leader called *pekaseh* and is usually also a farmer. Subak members or also commonly called *krama subak* are farmers who have rice fields and get a share of the water in their rice fields. Through this Subak system, farmers get a share of the water according to the provisions set by the deliberation of *krama subak* [77].

For the Balinese people, Subak is not only an irrigation system, but also to maintain social, natural, and spiritual harmony. Subak not only aims to optimize agricultural yields, but also to maintain justice among community members and the environment. Subak teaches that justice is not only about material distribution, but also about respecting rights, maintaining the balance of nature, and creating mutually reinforcing social relationships. By distributing resources fairly, Subak is in line with the value of justice, as stated in the fifth principle of Pancasila.

In order for the spirit of tolerance to be realized by every individual in a multicultural society, a multicultural identity or personality is needed. According to Susetyo [78], a multicultural personality is someone who is able to think and behave positively towards their group and accept other groups, has high cultural sensitivity, is tolerant, universally oriented, and cognitive flexibility. So that someone who has a multicultural personality will definitely be willing to tolerate people outside their social community.

Upholding the values of Pancasila through the revitalization of local wisdom can strengthen the nation's identity amidst the currents of modernization and globalization. Pancasila, which is the basis of Indonesian ideology, contains principles that are in harmony with local wisdom in various regions, such as mutual cooperation, deliberation, and social justice. In this context, local wisdom not only enriches the values of Pancasila but also plays a role as an effective means of implementing these values in people's lives.

For example, the value of mutual cooperation in local wisdom is directly in line with the third principle of Pancasila, namely "Indonesian Unity." In various regions, the spirit of mutual cooperation is still alive in collective activities, such as helping neighbors, community service, or traditional rituals. This phenomenon shows that the value of unity can be strengthened through the revitalization of the tradition of mutual cooperation.

Discussing the revitalization of Pancasila values through local wisdom, especially with reference to the latest academic sources, requires an in-depth view from various perspectives. One of them is according to [79] in "Local Wisdom and the Challenges of Globalization", which emphasizes that the application of Pancasila values through local wisdom must be relevant to the development of the times, especially among young people who are often exposed to global culture. Young people are important agents in the implementation of sustainable Pancasila, but at the same time, they are vulnerable to being influenced by cultures that conflict with Pancasila values, so adaptive revitalization is needed.

Revitalizing Pancasila values through local wisdom provides a foothold for the Indonesian nation in facing modernization and globalization without forgetting its cultural roots. In this context, local wisdom becomes an important means to maintain national identity and apply the principles of Pancasila in everyday life. Utilizing the values of mutual cooperation, deliberation, and a sense of social justice from local traditions can also help maintain a balance between technological progress and togetherness and social harmony.

At the educational level, the integration of local wisdom into the curriculum plays a role in instilling Pancasila values from an early age, which strengthens the character of the younger generation to appreciate their culture. In addition, local culture-based programs can create a deep understanding of national identity and a sense of pride in diversity. The government, with its regulatory role, can support policies and regulations that bring cultural values to life through local cultural activities, festivals, or museums.

Local wisdom also plays a role in shaping the character of students in schools through mutual cooperation, deliberation, and a sense of justice, in line with the values of Pancasila. In various regions, culture such as traditional ceremonies and folklore serve as sources of inspiration for character education, creating a mindset that prioritizes togetherness, harmony, and wisdom.

4 Conclusion

Local wisdom values serve as a foundation to strengthen the principles of Pancasila and the national identity of the Indonesian people. These values, rooted in cultural traditions and practices, align with the core ideals of Pancasila, fostering unity, tolerance, and mutual cooperation. By integrating local wisdom into national life, Indonesia can preserve its cultural heritage while reinforcing the nation's character and identity in a globalized world.

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