



## LOCAL WISDOM AS A CHARACTER EDUCATION IN THE ERA OF DISRUPTION

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<p><b>Received:</b> 13<sup>th</sup> January 2022 <b>Accepted:</b> 13<sup>th</sup> February 2022 <b>Published:</b> 30<sup>th</sup> March 2022</p>	<p>Era of disruption is a phenomenon when people shift activities that were originally carried out in the real world, to the virtual world. Therefore the function of educators shifts to teach ethical values, culture, character, wisdom, experience and social empathy because those values that cannot be taught by the character education machine are carried out in order to achieve the goals of national education, namely to develop the potential of students so that being a human being who believes and is obedient to God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen with local wisdom here are all forms of knowledge, belief, understanding or insight as well as customs habits or ethics that guide human behavior in life to act and behave towards something, object, or event that occurs in a certain space, so the problem is what is the local wisdom in character education and how local wisdom is character education for the generation of the era of disruption, (1) data provision, (2) analyzing data and (3) analyzing the results of data analysis with the subject of Arabic language education students taking cultural introduction subject courses with a population of 25 students.</p>

**Keywords:** Local Wisdom, Character Education

### PREFACE

The era of disruption is a phenomenon when people shift activities that were originally carried out in the real world, to the virtual world. The changes that occurred suddenly and in such a short time were indeed very diverse. Some are happy and some are threatened. Then what really happened? What should be done? The profession of educators or teachers is one that is affected by this phenomenon.

The function of teachers or educators in the digital era is different from those of the past. Now it is impossible for teachers / educators / lecturers to compete with machines in terms of carrying out rote work, layout of information sources. Machines are much smarter, more knowledgeable and effective than us because they never tire of carrying out tasks.

Therefore, the function of educators shifts to teach ethical values, culture, character, experience, and social empathy because these values cannot be applied by machines. The question is, are our educators now ready to face this changing role?

This is not just a matter of changing conventional face-to-face classes to virtual world class. But what is more important is the revolution in the role of educators as a source of learning or knowledge providers to become mentors, facilitators, motivators, and even inspirers in developing the imagination, creativity, character and team work of young people needed in the future.

Character education is an important aspect for future generations in an era of disruption like this. In the era of disruption, an individual is not only provided with learning provisions in intellectual terms, but also in terms of moral and spiritual aspects. Character education should be given in line with the child's intellectual development. Character education in the world of education should be started from basic education and even childhood. Character education in schools can be started by providing examples that can be used as role models for students accompanied by the provision of learning such as religion and citizenship so that they can form individuals who are social, think

critically, own and develop noble ideals, love and respect others, and are fair in all respects. The existence of character education can be said to be an attempt to live a spiritual ideal.

Local wisdom is part of the culture of a society that cannot be separated from the language of the community itself. So that in an effort to realize character education, it should not be separated from local wisdom in the life of the community where the children live. Local wisdom is usually passed down from generation to generation through oral tradition. Local wisdom exists in folk tales, proverbs, songs and folk games. Local wisdom as knowledge that is found by certain local communities through a collection of experiences in trying and integrated with an understanding of the culture and natural conditions of a place. The term wisdom is often defined as "wisdom / wisdom". Local specifically refers to a limited interaction space with a limited value system. As an interaction space that has been designed in such a way that involves a pattern of relationships between humans and humans or humans and their physical environment, a designed interaction pattern is called a setting. The setting is an interaction space where a person can arrange face to face relationships in their environment. A life setting that has been formed directly will produce values. These values will form the basis of their relationship or become a reference for behavior. This arises a problem that must be examined.

### LOCAL WISDOM

Keraf (2010: 369) in his research concludes as follows, "what is meant by traditional wisdom here is all forms of knowledge, belief, understanding or insight as well as customs or ethics that guide human behavior in life in an ecological community. So this local wisdom is not only about the knowledge and understanding of indigenous people about humans and how good relations are between humans, but also about knowledge, understanding and customs about humans, nature, and how relations among all inhabitants of this ecological community must be built. All of this traditional wisdom is lived, practiced, taught and passed on from one generation to another which simultaneously shapes the patterns of everyday human behavior, both towards fellow humans and towards nature and the unseen. "

Based on the above definition, this shows several things: First, local wisdom belongs to the community. Second, local wisdom which also means traditional knowledge, is more practical, or "how knowledge". Third, local wisdom is holistic, because it involves knowledge and understanding of all life and all its relationships in the universe. Fourth, based on local wisdom with such characteristics, indigenous people also understand all their activities as moral activities. Fifth, it is different from western knowledge which claims to be universal, local wisdom which is traditional in nature, because it is related to specific and concrete places.

The five cultural dimensions of local wisdom, namely (1) local knowledge, that is information and data about the unique characteristics of the local community as well as the knowledge and experience of the community to deal with problems and solutions. It is important to recognize local knowledge as a dimension of local wisdom so that the degree of uniqueness of knowledge controlled by the local community is known to produce local initiations; (2) Local culture, which is related to cultural elements that have been patterned as local traditions, which include value systems, language, traditions, technology; (3) Local skills, that is the expertise and ability of the local community to apply and utilize their knowledge; (4) Local sources, that is resource owned by the community to fulfill their basic needs and carry out their main functions; and (5) local social processes, relating to how a community carries out its functions, the system of social action carried out, the existing social relations and social control.

### CHARACTER EDUCATION

Character education is value and moral education which aims to develop the ability of all school members to make good and bad decisions, exemplify, maintain what is good and realize that good in everyday life wholeheartedly. Foerster and Majid (2010) state at least four basic character education, namely: first, interior order where every action is measured based on a hierarchy of values. Then the value becomes a normative guideline in every action. Second, coherence which gives courage to make a person stick to principles, and not be swayed by new situations or fear risks. third, autonomy. there someone internalizes the rules from the outside to become personal values. Fourth, persistence and loyalty. Persistence is a person's resistance to wanting whatever is seen as good. And loyalty is the basis for respect for the commitment chosen.

The values contained in character education include, among others, religion, Pancasila, and culture

### METHOD

This research is a qualitative research using descriptive method. The reason for using qualitative research is because this research is related to data that needs to be analyzed descriptively and efforts to solve the research problem have three stages: (1) providing data, (2) analyzing data and (3) assessing the results of data analysis (Sudaryanto, 1993: 5).

After the data is obtained, it will then be analyzed using qualitative descriptive analysis techniques, which are obtained from interviews and observations, which are then described as a narrative and then pay attention to the sides of the data that must or do require further analysis (Noeng Muhajir, 1989: 68 - 69).

Whereas qualitative researchers do with the following considerations: Adjusting qualitative methods is easier when dealing with existing facts, this method directly draws closer to the nature of the relationship between the researcher and the respondent. Qualitative is more sensitive to a lot of sharpening the joint influence and to the value patterns faced (Muleong 1995: 5)

The research subjects were students of the UNNES Arabic Language Education study program who took the Introductory Cultural Studies course, either semester 2, 4, or 6.

At the stage of collecting information about local wisdom and character education, data were collected using questionnaire submission techniques and free interviews. Data analysis in this study used statistical calculations on respondents' answers to the questionnaire. In addition, three interconnected data analysis processes were used, namely data reduction, data presentation, and conclusion / verification.

### RESULTS AND DISCUSSION

Various kinds of local wisdom in character education.

#### 1. Religion

The Great Mosque of Demak, is believed to be one of the gathering places for the earliest saints.

Javanese culture also produces its own religion, namely Kejawen. Kejawen contains Javanese art, culture, traditions, rituals, attitudes and philosophies. Kejawen also has a spiritualistic or spiritualistic meaning for the Javanese people. But the majority of Javanese now adhere to Islam and a small proportion of Javanese are Christian or Catholic. In the past, the Javanese adhered to Hinduism, Buddhism and Kejawen. Even the Javanese participated in spreading Hinduism and Buddhism with a number of Javanese Hindu-Buddhist kingdoms playing a role. Javanese people also spread Islam and Christianity or Catholicism in Indonesia. The Javanese are unique because they are the only ethnic group in Indonesia that plays an important role in spreading the 5 major religions. A US researcher Clifford Geertz has even studied the Javanese and divided the Javanese into 3 major groups, namely: Abangan, Priyayi and Santri.

#### 2. Literature

The Javanese language was first written in a script derived from the Pallawa script originating from South India. This script became the forerunner to the modern Javanese script or Hanacaraka which is still used today. With the development of Islam in the 15th and 16th centuries, Arabic letters were also used to write Javanese; This letter is called the pegon letter. When Europeans colonized Indonesia, including Java, the Latin alphabet was used to write Javanese. Javanese fairy tales such as "panji" story are also known and performed in Thailand and the Philippines. There are many Javanese literature in Europe, especially the Netherlands, and there are even Dutch universities that open courses in Javanese literature, such as Leiden University.

#### 3. Language

Javanese is the language used by the Javanese people in Central Java, Yogyakarta and East Java. In addition, Javanese is also used by residents who live in several other areas such as in Banten, especially Serang city, Serang district, Cilegon city and Tangerang district, West Java, especially the north coast area stretching from the north coast of Karawang, Subang, Indramayu, Cirebon city and Cirebon regency. Areas outside Java where there are Javanese speakers.

#### 4. Kingdom

The number of kingdoms that once stood in Java also contributed to various cultures in Java. The Javanese kingdom which controlled many other areas, including Malaysia and the Philippines, also contributed to the spread of keris culture throughout Indonesia and Asia. The kingdoms that have been established in Java include the Kalingga Kingdom, the Kanjuruhan Kingdom, the Hindu Mataram Kingdom, the Kahuripan Kingdom, the Janggala Kingdom, the Kadiri Kingdom, the Singasari Kingdom, the Majapahit Kingdom.

#### 5. Architecture

Javanese architecture is a typical building form designed by the Javanese for various functions. Among them are Javanese or Joglo houses which are very unique in shape. The form of Javanese buildings is heavily influenced by Hinduism, Buddhism and Islam. Javanese architecture also adapted Chinese, Dutch and Arabic building forms. Since long time ago, the Javanese have been clever in making architecture, this is proven by the discovery of a number of monumental temples in Java such as Borobudur and Prambanan temples. Even Central Java-DIY and East Java are listed as regions in Indonesia that have the most temples with more than 50 temples. In Java, there are also many mosques which are acculturation of Hindu and Islamic culture such as the Great Mosque of Demak.

#### 6. Education

Education occupies a very important meaning for the Javanese. Even the father of Indonesian education, Ki Hadjar Dewantara, is Javanese and he is the pioneer of Indonesian education. School tot Opleiding van Indische Artsen or STOVIA, the first medical school in Indonesia is the first modern education for Indonesians including Javanese. In modern time, education still plays an important role for the Javanese. Even in the ranking of universities in Indonesia according to Webometrics, there are 30 universities from Central Java-DIY and East Java, including the 50 best universities in Indonesia.

#### 7. Calendar

The Javanese calendar is a calendar which is a blend of Islamic culture, Javanese Hindu-Buddhist culture and European culture. In the Javanese calendar system, there are two day cycles: a weekly cycle consisting of 7 days as we know it today, and the Pancawara week cycle consisting of 5 market days. In 1625 AD, Sultan Agung, who tried hard to spread Islam on the island of Java within the framework of the Mataram state, issued a decree to change the Saka calendar. Since then the Mataram version of the Javanese calendar uses the lunar or lunar calendar system, but does not use figures from the Hijri year (at that time 1035 AH). Saka year figures are still used and continued. This is

done for the sake of the principle of sustainability. So that the current year, which was 1547 Saka, was continued into 1547 Java. Sultan Agung's edict applies throughout the Mataram II kingdom, namely the entire island of Java and Madura.

### 8. Arts

Javanese Traditional Art is a work of art that was created and originated from the Island of Java, Indonesia. Some examples of traditional Javanese art include the gambyong dance. There are various kinds of traditional arts from Java, but in general there are 3 major groups of Javanese arts culture, namely Banyumasan (Ebeg), Central Java and East Java (Ludruk and Reog).

### 9. Music

Javanese style is a form of adaptation of keroncong music into traditional Javanese music, especially gamelan. These musical figures include Andjar Any, Gesang, Ki Narto Sabdo and Waljinah

### 10. Silat

Javanese silat, namely Perisai Diri, was founded by the late RM Soebandiman Dirdjoatmodjo, son of the nobility of the Paku Alam Palace. The Perisai Diri silat technique contains elements of 156 silat styles from various regions in Indonesia coupled with the Shaolin (Siauw Liem) flow from China. The Silat Brotherhood of Setia Hati was founded by Ki Hajar Harjo Utomo and was originally formed by Ki Ngabehi Surodiwirjo a brotherhood whose family members were called "Sedulur Tunggal Ketjer", while the previous martial arts game was called "Djojo Gendilo", Merpati Putih and Silat Tapak Suci Putera Muhammadiyah were also created. by the Javanese. These four silat arts have spread to America and Europe.

### 11. Cuisine

Javanese cuisine is a typical dish originating from the island of Java, except West Java which has a special peculiarity as Sundanese cuisine. Javanese cuisine is available not only at Warung Tegal. Depot Makan is also another term for a warung serving Javanese cuisine. In general, the term Depot is used in several areas in East Java. Tempe food ingredients become international cuisine and become the only Indonesian cuisine that is not influenced by Chinese cuisine, Indian cuisine, or Arabic cuisine.

## LOCAL WISDOM AS EDUCATION

The following is a discussion of the results of local wisdom research as an effort to learn character in an era of disruption. Based on the results of the study showed that 29% or 35 respondents were male and 71% or 85 respondents were female

Based on the results of the study showed that 27% or 33 respondents came from semester 6, 32 or 38 respondents came from semester 4, 41% or 49 respondents came from 2 and none of the research respondents came from 8

Based on the research, it shows that 50% or 61 respondents agree that the life of individuals, society and the nation is always based on the teachings of religion and belief, 48% or 58 respondents stated that they strongly agree that the life of individuals, society and the nation is always based on religious teachings and beliefs. , 1% or 1 respondent disagrees that the life of individuals, communities and nations is always based on religious teachings and beliefs, and not a single respondent strongly disagrees that the life of individuals, communities and nations is always based on religious teachings and trust.

Based on the research, it shows that 66% or 79 respondents agree that local wisdom and national character must be based on values and principles derived from religion, 30% or 36 respondents stated that they strongly agree that local wisdom and national character must be based on values. and rules derived from religion, 4% or 5 respondents stated that they disagreed, and not one respondent stated that they strongly disagreed if local wisdom and national character had to be based on values and rules derived from religion.

Based on the research, it shows that 71% or 85 respondents strongly agree if the NKRI is upheld on the basis of the principles of national and state life called Pancasila. 29% agreed that the Republic of Indonesia was enforced on the basis of Pancasila principles. Not a single respondent expressed disagreement or disagreement if the Republic of Indonesia was upheld on the basis of the principles of national and state life called Pancasila.

Based on the results of this study, it shows that 51% or 61 respondents strongly agree if the values contained in Pancasila are the values that govern political, legal, economic, social, cultural and artistic life, 48% or 58 respondents agree if the values contained In Pancasila, it is a value that regulates political life, law, economy, society, culture and art and 1% or 1 respondent does not agree that the values contained in Pancasila are the values that govern political life, law, economy, society, culture and art .

Based on the results of the study, it shows that 74% or 89 respondents agreed that the values of local wisdom were used as the basis for giving meaning to a concept and meaning in communication between community members. 25% or 30 stated that they strongly agree if the values of local wisdom are used as the basis for giving meaning to a concept and meaning in communication between community members and 1% or 1 respondent disagrees if the values of local wisdom are used as the basis for giving meaning to a concepts and meanings in communication between community members.

Based on the results of the research, it shows that 34% or 41 respondents strongly agree if local wisdom is a source of value in cultural education and national character, 66% or 79 respondents agree that local wisdom is a



source of value in cultural education and national character and not a single respondent who disagree or disagree strongly if local wisdom becomes a source of value in the education of the nation's culture and character.

Based on the results of the research, it shows that 26% or 31 respondents strongly agree that national education is the most operational source in the development of national culture and character education, 70% or 84 respondents agree that national education is the most operational source in the development of national culture and character education. 4% or 5 respondents disagreed that national education was the most operational source in the development of national culture and character education, and none of the respondents strongly disagreed if national education was the most operational source in the development of national culture and character education.

Based on the results of the study, it shows that 40% or 48 respondents stated that they strongly agree if the objectives of national education contain various human values that must be owned by Indonesian citizens, 60% or 72 respondents agree that the objectives of national education contain various human values that must be owned by Indonesian citizens and Not a single respondent stated that he did not agree or strongly disagreed if the objectives of national education contained various human values that must be possessed by Indonesian citizens.

Based on the results of the research, it shows that 41% or 49 respondents stated that they strongly agree that local wisdom as an effort of their citizens has cultural values and national character. 57% agree agree that local wisdom is an effort of its citizens to have cultural values and national character, and 2% disagree if local wisdom is an effort of its citizens to have cultural values and national character and not a single respondent who disagrees strongly if local wisdom is an effort to educate citizens who have cultural values and national character.

### CONCLUSION

Based on the results of the study, it can be concluded that local wisdom that can be used in character education is religion, literature, language, kingdom, architecture, education, calendar, art, music, silat, and cooking.

50% or 61 respondents agreed that the life of individuals, communities and nations is always based on religious teachings and beliefs. 66% or 79 respondents agreed that local wisdom and national character must be based on values and rules derived from religion. 71% or 85 respondents strongly agree if the Republic of Indonesia is upheld on the basis of the principles of national and state life called Pancasila. 51% or 61 respondents strongly agree if the values contained in Pancasila are the values that govern political, legal, economic, social, cultural and artistic life. 74% or 89 respondents agreed if the values of local wisdom were used as the basis for giving meaning to a concept and meaning in communication between community members. 34% or 41 respondents stated that they strongly agree if local wisdom is a source of value in education for culture and national character. 26% or 31 respondents strongly agree that national education is the most operational source in the development of national culture and character education, 70% or 84 respondents agree. 40% or 48 respondents stated that they strongly agree that the objectives of national education contain various human values that must be possessed by Indonesian citizens. 41% or 49 respondents stated that they strongly agree if local wisdom is an effort of their citizens to have cultural values and national character.

### SUGGESTION

After the implementation of research activities, efforts that can be made by lecturers, to improve the quality of student character education, can be done in various ways. The use of elements of local wisdom as a source of character education can be one way to achieve these learning objectives. Character education through local wisdom will make students have character and understand local wisdom.

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