

The Importance of Local Wisdom in Building National Character in the Industrial Age 4.0

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Abstract: The rapid development of communication and information technology in the industrial era 4.0, has an impact on changing social behavior of the community. The globalization values often become more interesting and at the same time contradictory with the values of local wisdom as a national character. One of the traditions is Ceremony *Tarawangsa* at Rancakalong Sumedang, West Java. The writing purpose to understand and interpret the diversity of local wisdom as a character of the Indonesian Citizens. Research methods, qualitative approaches, with communication ethnography as tradition. The results showed that the diversity of local wisdom still exists in various regions of the archipelago; Local wisdom exists and becomes a guideline for life in certain indigenous communities; The majority of the young generation no longer understands well about local wisdom; Local wisdom is considered a conservative culture; Pop culture is more attractive among the younger generation than local culture based on local wisdom; Recommendations, the importance of strengthening the policies of the bureaucratic elite and community leaders in overseeing and managing local knowledge massively and sustainably; The development of digital media is very important in managing local wisdom as a national character, as like Cultural Studies; Social Anthropology and Inter-Cultural Communication; as a practical, local wisdom can be a living community guideline

Keywords: local wisdom, national character, industry 4.0, globalization indigenous community

INTRODUCTION

Indonesia has an extraordinary diversity of cultures and or local wisdom, and has been rooted in the community as a guide and guidance for long life. The diversity of local wisdom of the form of cultural arts, regional languages, manners (social ethics), philosophy of life and so on, has become a strength and potential in building the character of the Indonesian people.

One study of local wisdom is the tradition of Ceremony *Tarawangsa* at Rancakalong Sumedang West Java is a ceremony honoring *Dewi Sri* or *Dewi Padi* (goddess of rice). Philosophically, the art of tarawangsa is a symbol of the existence of the subtle Goddess of Rice that must be respected, because if not, it will be disastrous. *Dewi Sri* as a source of inspiration and enthusiasm for farmers, so that the harvest reaches maximum results, with abundant rice. Instrument of harp (*jentrem*) and *ngek-ngek / rebab* as the main tools in the art of *tarawangsa* is believed to be able to present *Dewi Sri* in the *ngalaksa* event, which is carried out every large harvest and /or month in every 14th of *Hijriyah*. The values of local wisdom contained in the art of *tarawangsa*, how important is harmony between humans and nature; cooperation and cohesiveness of farmer groups; agricultural products describe the values of human life, among others: human life experiences dynamics and challenges that are very unique, sad, joyful, passion and harmony physically and psychologically, this is reflected in various offerings all of

which have positive meanings, for example, flowers and incense symbolizes the values of fragrance; red porridge (enthusiasm, anger); white porridge (purity of self) and so forth.

As the era of globalization changes very quickly, with the support of communication technology, especially the digital era, there are many fears of a clash of local wisdom with cultures that come from outside Indonesia that are more secular and materialistic and can erode the character of the nation itself.

Social change and lifestyle in all social elements are increasingly showing how constructive values of local wisdom have long changed and there has been a shift to a more pragmatic and hedonic direction. Social values of mutual cooperation and tolerance, began to erode in various parts of the region and cities in Indonesia. The potential for conflict between citizens of different religions, ethnicities, languages often colors social relations (Sumartias, 2019).

It needs to be understood that Indonesia with all its diversity and cultural potential (local wisdom) still faces many problems (multidimensional crisis). The phenomenon of poverty, ignorance, oppression, injustice, moral decline, increased crime, including the national identity / character crisis. As a result, in the midst of the secularise system, various forms of order were born far from religious values, namely capitalistic economic order, opportunistic political behavior, hedonistic culture, egoistic and individualistic social life, syncretistic religious attitudes and educational paradigms. materialistic. In a capitalistic economic order, economic activities are driven simply to achieve material only. . (Hidayat, Syarief, dkk. 2011).

Breaking away from the orientation of the new values, of course there is a need for mutual agreement with community elites and citizens to contemplate and reorient the changes that occur today. Sort out and choose which outer culture has a very negative influence on local wisdom, especially in West Java which is famous for its various local wisdoms, where several indigenous communities/villages, eexample: *Cikondang Pangalengan village, Kampung Naga Tasikamalaya, Kampung Pulo Leles Garut*, where they are still very obedient to the standard (ancestral customs) and local wisdom

METHOD

The research method used is Ethnographic Communication Dell Hymes. The aim is to examine communication patterns, such as: what is communicated, how to communicate, communication situations, communication rules, communication components, and communication functions in the community. The research steps are observation and participation in *ngalaksa* activities (showing practices of how manners begin to plant rice until the harvest and continued with the *tarawangsa* which starts from 9:00 a.m. until 3:00 a.m. All processions are scrutinized and continued with interviews with the participants tarawangsa figures /elders involved Researchers are part of the *tarawangsa* activities.

Ethnography focuses on patterns of communication behavior as one part of a cultural system, which functions within the entire cultural context, and which functions to link patterns to parts of other cultural systems. Therefore this ethnographic study of communication examines three main components: language, communication, and culture. . (sumartias, 2018). However, we need to say the article was created as a literature review in National research that is being carried out in 2019-20120, namely the Development of Digital Media Based on Local Wisdom in Building Nation Character.

LITERATURE REVIEW AS RESULT

The diversity of local wisdom that is owned by the Indonesian nation, certainly becomes a big and strong potential in an effort to build the character of the nation throughout the archipelago. The values inherent in local wisdom, often feared "lost" are eroded by new values of the rapid pace of industry 4.0 and will threaten nationalism itself.

Local wisdom can be defined as a wealth of local culture that contains life policies; the way of life that accommodates wisdom and life wisdom. In Indonesia, which we know as a local wisdom archipelago, it does not only apply locally to certain cultures or ethnicities, but can be said to be cross-cultural or cross-ethnic in nature, forming national cultural values. almost in every local culture in the archipelago known local wisdom that teaches mutual cooperation, tolerance, work ethic, and so on. In general ethics and moral values contained in local wisdom are taught from generation to generation, inherited from generation to generation through oral literature (among others in the form of proverbs and proverbs, folklore), and manuscripts. (Ramadan, 2018)

On the other hand, certain changes occur to the presence of industry 4.0, but social change in society certainly needs to be anticipated critically and synergistically with various local wisdoms that become the character of the nation. And social media, mass media, social communities, community leaders and traditional leaders, etc. be one of the keys to strategic social change in carrying out and managing this change. (Sumartias, 2019).

In the world of education, it is necessary to develop various local wisdoms that are able to become the character of the Indonesian people, from early childhood education to tertiary education. The importance of character education has been taught to students for a long time, but the influence of pop culture which is very powerful through various media (mass and social) has changed people's attitudes and behavior, especially among students.

The form of local wisdom can be categorized into two aspects: local wisdom tangible and intangible.

A. Tangible Local Wisdom, includes: a. Tekstual, some types of local wisdom such as value systems, procedures, special provisions that are poured into written records such as those found in traditional primbon books, calendars and prasi (written culture on sheets of palm leaves); b. Building / Architecture c. Cultural Heritage / Traditional Objects (Artwork), for example keris, batik and others.

B. Intangible Local Wisdom: a form of local wisdom that is intangible such as advice delivered verbally and from generation to generation which can be in the form of songs and songs that contain traditional teaching values. Through advice or other forms of intangible local wisdom, social values are delivered orally / verbally from generation to generation. For example local wisdom that contains ethics towards the environment. (Omah 123.)

Based on data Indonesian Internet Service Provider Association (APJII), as of July 2016, internet users in Indonesia have reached 88.1 million, and 48% of them are daily internet users. Indonesia ranks 5th most Twitter users in the world. Indonesia's position only lost to the USA, Brazil, Japan and England. According to data Webershandwick, a public relations company and communications service provider, for Indonesia there are around 65 million active Facebook users. As many as 33 million active users per day, 55 million active users use mobile devices per month and around 28 million active users use mobile devices per day .(Sumartias, 2017).

The situation above is certainly not a new thing to anticipate, because the futurists Alvin Toffler through his book: Future Shock (1970); Third Wave (1980) and Powershift (1990) and John Naisbitt about Megatrends 2000 (1990) and Global Paradox (1994). At present, according

to Toffler, the peak of the era of communication and information is where an open society structure emerges, in which citizens try and work hard to raise their status in society. They compete and work together to be able to rise to the next level in accordance with the system of competition and the corporation that has been accepted by the entire community. Information is a powerful phenomenon and citizens become creators, regulators and connoisseurs alike.

Good character education, of course, national character education based on local wisdom because it contains local values that can be used as a charge for character education. Character education teaches habits of thought and behavior that help individuals to live and work together as family, society and state and help them to make accountable decisions.

Industrial Revolution 4.0 which emphasizes more and is present replaces industry 3.0 which is characterized by cyber physical and manufacturing collaboration (Hermann et al, 2015; Irianto, 2017). Industry Revolution 4.0 originated from a project initiated by the German government to promote computerization of manufacturing. Lee et al (2013) explained that industry 4.0 was marked by an increase in digitalization of manufacturing driven by four factors: 1) increased data volume, computing power, and connectivity; 2) the emergence of analysis, capability and business intelligence; 3) the occurrence of new forms of interaction between humans and machines; and 4) improvement of digital transfer instructions to the physical world, such as robotics and 3D printing. Lifter and Tschienner (2013) add, the basic principle of industry 4.0 is the integration of machines, workflows, and systems, by applying intelligent networks along the chain and the production process to control each other independently. (Yahya, 2018)

The character is a reference as found in The Six Institute of Ethics. The six types of characters in question are as follows: (1) Trustworthiness, a form of character that makes a person become: integrity, honesty, and loyalty. (2) Fairness, a form of character that makes a person have an open mind and does not like to use other people. (3) Caring, a form of character that makes a person have an attitude of caring and attention to other people and the social conditions of the surrounding environment. (4) Respect, a form of character that makes someone always respect and respect others. (5) Citizenship, a form of character that makes a person aware of laws and regulations and cares about the natural environment. (6) Responsibility, a form of character that makes a person responsible, disciplined, and always do things as well as possible. (Hidayat, et.al, 2011)

Education is expected to be a medium of planting or character development in the full development of every person, a comprehensive nation that is actually both the soul, body, intelligence, and business character that is ideally applied in the world of education. This is in accordance with what is especially in Elementary School which was the beginning of the presentation by Ki Hadjar Dewantara that children enter the school world. Children at the age of school education are an effort to advance the foundation also at a critical age for the process of growth in character (inner strength, character), planting national character. Planting the intellectual character and body of the child, where the part will not run smoothly without the part must not be separated so that we can cooperate with parents and the community as advancing the perfection of the lives of our children. (Wahyuni, 2016)

Local wisdom is a form of environmental wisdom that exists in community life in a place or region. Local wisdom comes from two words, namely wisdom and local. In general, local wisdom can be interpreted as local ideas that are wise, of good value, embedded and followed by community members. Local wisdom is formed as a manifestation of the cultural superiority of the local community and geographical conditions in a broad sense. Naritoom (2010) states that local wisdom at least implies several concepts, namely: (1) local wisdom is a long

experience that is deposited as a guide to a person's behavior; (2) local wisdom cannot be separated from the environment of the owner; (3) local wisdom is dynamic, flexible, open, and always adjusts to the times. Based on the three concepts, it implies that local wisdom is always related to human life and its environment. (Wahyuni, 2016).

As a term, wisdom is often interpreted as 'wisdom / wisdom'. Local specifically refers to limited interaction space with a limited value system. As a space of interaction that has been designed in such a way that involves patterns of relations between humans and humans or humans with their physical environment. The interaction pattern that has been designed is called setting. Setting is a space of interaction where a person can arrange face to face relationships in his environment. The living conditions that have been formed will directly produce values. These values will be the basis of their relationship or become a reference for their behavior. Local wisdom is usually reflected in community life habits that have been going on for a long time. The sustainability of local wisdom will be reflected in the values that apply in certain community groups. These values become the grip of certain groups of people who usually will become an integral part of life that can be observed through their daily attitudes and behavior. (Hermuningsih, 2018).

The dimensions of the importance of tolerance and caring as a manifestation of local wisdom are reflected in the attitude of community approval if there are activities in the environment carried out by other ethnic groups or followers of other religions. Tolerance is also shown by the attitude of community approval to friendships with other ethnic / ethnic groups as well as other religious adherents. Concern is also reflected in the culture of protecting natural resources, especially springs. Local wisdom in physical culture is reflected in the many historical sites / buildings spread across sub-districts in Indonesia. These historic sites include: historic buildings, historic ports, historic stations, spiritual / tomb / petilasan places, etc. The majority, existing sites are spiritual places. Central Java is a province with the highest number of historic sites in Indonesia (Dokhi et al., 2016)

The following are examples of forms of local wisdom in Javanese society, namely:

1. *Unen-unen*, that is an advice expression, example: (a) *nglurug tanpa bala, menang tanpa ngasorake, digembol ora mendhokol, diguwang ora kemrosak*; (b) *kali ilang kedhunge pasar ilang kemandhange*; (c) *desa mawa cara negara mawa tata*.
2. Subtle command (*ucap-ucap sinandi*). As like: *dupak bujang, esem bupati, semu pandhita, sasmita narendra*..
3. *Nglulu*, (subtle disguises): *sing dhuwur,.... ;sing sero,; ra sah bali....* .
4. *Sekar/gendhing* (classical Javanese songs): *dhandanggula, sinom, maskumambang, pocung, etc.*

Local wisdom is also found in several other areas in Indonesia:

1. Papua, there is belief in *te aro neweak lakon* (nature is I). *Mount Erstberg and Grasberg* are believed to be head of mom, the land is considered part of human life. Thus the utilization of natural resources is carefully.
2. *Serawai*, Bengkulu, there are *celako kumali* as beliefs. Environmental sustainability comes from the strong beliefs of taboo values in farming and cultivation traditions.
3. Dayak Kenyah, East Kalimantan, there is a tradition of *tana 'ulen*. The forest area is dominated and belonged to indigenous peoples. Land management is regulated and protected by custom rules.
4. People *Undau Mau*, West Kalimantan. This community develops environmental wisdom in the pattern of settlement of settlement space, by classifying forests and utilizing them. The

farming is done by rotation by setting the time period, and they know the taboo so the use of technology is limited to simple and environmentally friendly agricultural technology.

5. Community of *Kasepuhan Pancer Pangawinan, Kampung Dukuh* West Java. They know traditional ceremonies, myths, taboo, so careful use of the forest. It is not permitted to exploit except for customary elders permission.

6. Bali and Lombok, the community has *awig-awig*. *Awig - awig* is a customary law created and must be adhered to by Krama (community) customary village / villagers in Bali to reach *Tri Sukerta*. *Tri Sukerta* among others, *Sukerta tata Pawongan* (harmony of human relations with God), *Sukerta tata* (human harmony with human beings), and *Sukerta tata palemahan* (harmony of human relations with the environment), which is the embodiment of the teachings of *Tri Hita Karana*. . (Omah 123.)

Another example, at Universitas Padjadjaran itself as a national university that holds a world class university, keeps on trying to revive various kinds of local wisdom activities (communication culture, mutual cooperation, compassion, nurturing, penance geuing (culture of mutual respect) initiated by the leader (Chairman) who always hold events related to regional cultural arts in every routine or incidental event, such as at the Anniversary of Padjadjaran University, Padjadjaran University seeks to explore and reprocess the potential of local culture that is almost extinct swallowed by the times and currents of globalization. carried out through faculty elements, each faculty has a traditional sports club and also a traditional art group or group, which is routinely facilitated by the university to be able to practice using sports and arts facilities on the UNPAD Jatiningor campus, for example Balai Santika or in each faculty - individual this claim. The activity was integrated with the form of the Traditional Sports Olympics (OOTRAD), the implementation of which has been carried out several years ago (entering 7th year activities). (Hidayat, et.al, 2011).

To answer various concerns about the loss of local wisdom, in Yogyakarta, in the Dongkelan village of Kauman. At Dongkelan Kauman there is no community television or village newspaper. As for local print media, namely Tribun News, Bernas, and Kedaulatan Rakyat. Regarding media literacy, the idea emerged to filter information from mass media through local wisdom.

Local wisdom is a manifestation of the cultural teachings lived by a society. According to media literacy activists from Diponegoro University, Sunarto, the media literacy movement could ideally utilize local wisdom in their respective regions. This is like the ritual "ngrowot" or "mutih" which is usually done by Javanese tribes. The essence of fasting "mutih" and "ngrowot" is the limitation of the type of food that enters the human body so that this can be adopted as one of the philosophical values that applies also to media consumption. . (Setyaningsih, 2017).

Klann (2007) in his book *Building Character, Strengthening the heart of good leadership* states that character is a combination of moral, intellectual and emotional qualities that can distinguish someone from others. Furthermore Klann (2007) states that there are 5 things that make a person's character quality good or bad (concept 5 E), namely: Example (example), Experience (experience), Education (education), Environment (environment), and Evaluation (evaluation). The same thing was stated by Sumantri (2007), namely that the present education paradigm requires a balance between intellectual, emotional and spirit formation. According to him, this matter can be approached through (1). Education of the Nation's (religious, ideological and cultural) values, (2). Character Education, and (3). Political Education for the Future Generation of the Nation, which in its implementation is inserted through a learning program on each subject based on national character. . (Hidayat, et.al. 2011)

Local knowledge is also true in the political dimension. For example, that to choose a leader, especially in the West, there are guidelines that are written in the script Ozomatli's (Darsa, 1998) that ancient Sundanese language that a leader who " *nyaah ka sakabeh rahayat, silih asih, silih asah jeung silih asuh, moal cieut kanu hideung, moal ponteng kanu koneng*". Good leader and ideal, must adhere to the principles of *astaguna* (eight wisdom) that runs in line leadership, good and harmonious. First, *animan* (gentle), a leader must have a gentle nature, in the sense of not rude behavior. Second, *ahiman* (assertive), being assertive, in the sense of not being wishy-washy (*panceg haté*). Third, *mahiman* (broad-minded), have various kinds of knowledge and have high insight so as not to lose to their subordinates. Fourth, *lagiman* (agile / dexterous /skilled), required to be skilled and agile and deft in acting or doing a job. Fifth, *prapti* (right on target), has the sharpness of thinking and right on target because if it is wrong or speculating it will hamper a job. Sixth, the *prakamya* (tenacious / diligent), has a very high tenacity and perseverance. Seventh, *isitna* (honest), is required to have honesty, both in words, thoughts, and deeds, to be trusted by others (coworkers / business / company / other countries) and subordinates. Thus, harmonious understanding is established. Eighth, *wasitwa* (open to be criticized), have a legowo attitude (jembar hate) and be wise so that they accept suggestions and are open to criticism if they make mistakes or deviate from the rules (Sumartias, 2012).

There are several solutions offered, namely: (1) It takes the formation of a shared attitude from educational institutions and the community in an effort to improve existing conditions; giving motivation and determination to change; (2) Required personal examples of leaders that can be used as role models; (3) Positive values developed together, so that there is no contradiction between what is taught and what is seen in the community; (4) Work devices and systems are needed which can reduce the diversion of various authorities or positions; (5) Efforts are needed to recognize good national identity and identity; (6) Steps needed to recognize our culture, patterns of education in the family, verify important and strategic steps that can be taken; (7) Understanding cross-disciplinary science to find the best and right solutions. (8) Continued hard work from the government is needed to build a culture of anti-corruption, collusion and nepotism, as well as an in-depth understanding of Indonesia in a global context. (Ristekdikti, 2017)

LIMITATIONS AND STUDY FORWARD

We realized some of the weaknesses in the research, especially the literature review. So for the next research, it will be more comprehensive.

CONCLUSION

The art of *tarawangsa* as local wisdom at the Rancakalong region of Sumedang, West Java, is still carried out as a form of gratitude for agricultural products and respect for *Dewi Sri (Dewi Padi)*. The values of harmony between humans and nature, the spirit of farming and cooperation between groups become a mirror in humans in social contexts.

Through research on the development of digital media about local wisdom (*tarawangsa*) which is currently still in the process of making virtual reality, of course it can be used as a communication medium for the preservation of local wisdom and can be observed by the positive values of *tarawangsa* art. The trial will be conducted among high school students in Sumedang, West Java and the bureaucratic elite.

Of course a real and serious program is needed about cultural literacy and /or local wisdom, mass media information literacy or social media. Serious efforts with full commitment from all

community elites, leaders of policy makers, media managers and citizens are certainly the key to the realization of local wisdom that is able to become the character of the Indonesian people, without having to lose identity. The challenge is how the digital era can be utilized to seriously elaborate local wisdom in various regions. And of course this potential mapping through research and / or assistance will provide positive benefits.

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