

# Decrease or Increase:

## Analysis of the Existence of Local Wisdom as the Core of Education in the Technology Era

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**Abstract**—Local wisdom is an element that is very important for human life which contains values, norms, and customs that are valid and have been around for a long time. The existence of local wisdom is a necessity because it was born and developed along with the birth of life and culture and is used as one of the main points in the development of education. However, in this technology era, local wisdom is at a point where it continues to exist and is able to face technological challenges or turn into a global culture. Through research with qualitative design and using participatory observation strategies conducted in the *Kampung Dukuh* of West Java, Indonesia for 3 years, it was concluded that the existence of local wisdom could be lost due to massive use of technology in all fields, especially in the social aspects where human interaction was guided by technology. However, on the other hand this research has proven that technology combined with local wisdom that aims to maintain the existence of both succeeded in increasing people's understanding of the values of local wisdom and the importance of this as the core of education that emphasizes values and norms. The implications of these brilliant results are expected to be able to motivate the next generation to be able to become good citizens of the world by prioritizing local wisdom values as one of the cores of Education.

**Keywords:** *local wisdom values, local wisdom norms, technology era*

### I. INTRODUCTION

The widespread study of culture in Indonesia is always interesting to learn, even more so if the study focuses on the differences that each region has. Indonesia is listed as the second country that has the most cultural diversity in the world, this can be proven by the large number of islands in Indonesia which of course has implications for cultural differences in each region. Cultural differences in each region are caused by several factors, namely, first is the geographical environment, this factor illustrates that human interaction with the environment will play a role in giving people the possibility to choose their culture. and contact between nations with various cultures is the third factor that has a major contribution in the change and spread of culture in Indonesia [1].

The spread of culture in this country has brought its own style and is seen as a distinction with other nations. This uniqueness has a positive impact on state identity. Diversity

that should be a proud feature, is sometimes seen as one of the obstacles to the progress of the nation towards modernity [2]. Therefore, a paradigm change is needed in looking at the culture that is owned as capital in advancing the nation based on local wisdom, and make that diversity become selling value for the country and society in interacting with the wider world [3].

An important point to encourage cultural diversity as a selling point of the country is about developing the potential of local culture through tourism and technology, but an important step in developing it all is education. It cannot be denied that education is the most important part, considering that the world seems borderless at the moment [4]. Humans throughout the world can quickly find out all the information they need and can easily communicate with different people anywhere in the world [5]. The presence of Smartphones and the internet are the main supporting factors in human progress which at the same time facilitate human life [6]. But the question is, can any progress be well received by humans?

Education as the main pillar in forming individuals is better prepared. Ready in the sense of being able to accept a variety of advancements that are basically a change that cannot be prevented [4]. A feeling of curiosity and a sense of continuing to develop in a human being who encourages to continue to jump and change in life. This is where the important role of education is to develop the potential of local culture in a better and planned direction through the concept of combining local wisdom that has existed long ago with technology specifically designed for the development of education.

Hamlet Village is located in West Java-Indonesia Province. This traditional village community has its own uniqueness when compared to the community in general, namely the uniqueness of the shape of the house, beliefs and customs. The *Kampung Dukuh* customary community is a community that is Muslim and holds fast to ancestral beliefs. This can be seen from their social organization system that adheres to the *kokolotan* (The Oldest) system, which means a system of social organizations that respects and respects elders or *kokolot* and ancestors. In addition, the entire *Kampung Dukuh* community is Muslim and based on Sufism. Local wisdom that has been formed for a long time is an asset in developing education, where education is based on the noble values of local wisdom.

However, the presence of tourists arriving there bringing all forms of technology, such as mobile phones and others indirectly, has changed the traditional view of the *Kampung Dukuh* community to become more modern and put aside local wisdom. Therefore, as to whether the existence of local wisdom as one of the cores of Education faces the challenges of that era, does its existence increase or even begin to fade? This article will explain the results of analysis from researchers conducted for 3 years with a research strategy using participatory observation.

## II. THEORETICAL FRAMEWORK

Local wisdom consists of two words, namely wisdom and local. The meaning of local wisdom can be understood as ideas or ideas originating from a local area that are wise, full of wisdom, good value, embedded, and followed by community members [3]. The practice of local wisdom is used as a view of life and knowledge that is manifested in activities carried out by local communities in answering various problems in fulfilling their daily needs [7]. Life needs of the community which includes various life strategies in every activity carried out such as religion, science, economics, technology, social organization, language and communication, and various arts owned. The community really understands that programs, activities, and implementation to maintain, improve, develop for their needs by paying attention to the environment and human resources they have. Local wisdom is conceptualized as local wisdom or knowledge originating from the local area which is considered exclusive by the wider community, another concept of local wisdom is local knowledge or local genius which means intelligence originating from the local area [8].

Local wisdom has high values of life and inherits tradition in a region and is preserved for generations as an antithesis for the presence of socio-cultural change and modernization. Although it is locally valued, the values contained in it can answer the challenges of the times so that local wisdom is considered to be very universal. Local wisdom is formed as a cultural superiority of the local community as well as geographical conditions in a broad sense [9].

Indigenous knowledge has existed in human life since humans were aware of the importance of preserving the customs or habits that they live every day. Environmental wisdom is a positive behavior of humans in dealing with nature and the surrounding environment which can be derived from the values of customs, religion and habits that are naturally built in a community to adapt to the surrounding environment, this behavior develops into a culture in an area and will develop from generation to generation, in general, local culture or regional culture is interpreted as a culture that develops in an area, the elements of which are my tribal cultures that live in that area [7]. In the implementation of sustainable development by advancing technology to make people aware of the importance of the tradition or culture of society in managing the environment, often local culture is considered something that has been left behind in the present century, so development planning often does not involve local communities.

## III. METHODS

This study used a qualitative approach with participatory observation strategies carried out for 3 years in *Kampung Dukuh*, West Java, Indonesia. The reason for using this approach is that researchers want to know more about the local wisdom that is there, especially local wisdom originating from Sundanese culture as one of the oldest cultures in Indonesia. Besides that, another reason for making the area a research location is that many tourists who come to hamlet villages have changed the view of traditionalist with local wisdom to become more modern, which then changes the original face of an area with local wisdom. The apparent change is the use of electronic equipment, cellphones and other gadgets. These changes are the result of their adaptation to the tourists who present all modernity and technology. Therefore, the participatory observation strategy is most appropriate for conducting this research in order to find out the extent to which technology influences local wisdom which is seen as one of the cores in the development of Education.

## IV. RESULTS AND DISCUSSION

The permissive attitude towards modernity shown by the *Kampung Dukuh* traditional village community has made the condition of the community there undergo rapid changes. Moreover, the entry of electricity since 2003 has contributed to the modernization of the lives of the *Kampung Dukuh* indigenous people. In fact, the provision of electricity to the indigenous people of the village is subdued as one of the programs of the National Electricity Company, namely electricity entering the village and is expected to advance the hamlet village from various sectors, especially the economy. However, the developments that took place there, in fact, have slightly changed the traditional order that has been maintained since a long time ago. Especially with the presence of electricity, making it easier for tourists to visit at any time even though at night. The existence of tourists who seemed to be without restrictions provided a stimulus to the local community to be able to provide the needs of tourists, such as to buy food and so on, so that there were many small stalls located in the outer of *Kampung Dukuh*.

The modernity that occurred in the hamlet was in line with various kinds of facilities that were deliberately presented to meet the needs of tourists, in fact, provided a stimulus to the local community to adapt to the various kinds of changes. So that many of the residents in the hamlet switched and settled in the outer hamlets. This movement also reduces the community's sensitivity to the values of local wisdom they have.

Some of the interviews conducted stated that some 8 out of 10 speakers said that they wanted the atmosphere of the hamlet village to be like it used to be, but not a few of them also really enjoyed the situation of the hamlet village as it is today. The solution to dealing with this situation is to awaken the young generation of hamlet villages to care about the values of their local wisdom. The researcher realized that awareness with traditional patterns such as training and others would not have much effect on awareness of local wisdom. Investigate from

what happened there such as modernity and began to increase the attention of the younger generation of hamlets to technology, as well as increasing concern for education. The solution that will be applied is digitizing the values of local wisdom, as a pioneer of digitizing the culture is to create appropriate applications that contain the hamlet village and who become supervisors of the application are the younger generation of hamlet villages who have received higher education and are concerned with the values in *Kampung Dukuh* Village [10]. It is hoped that the creation of appropriate applications can increase the resilience of villagers to the wealth they have.

The use of appropriate applications is the solution needed to maintain the values of local wisdom in the midst of the onslaught of modernity that occurs there. The application made is an enculturation strategy that we have found during conducting research, while the enculturation strategy that is carried out is different from enculturation which is usually done on people or communities with special uniqueness. Enculturation patterns are traditionally carried out by traditional stakeholders, parents in the younger generation. However, the findings we got were Counter Enculturation in which migrants who knew the values of local wisdom of the *Kampung Dukuh* Indigenous people tried to give understanding to the young generation there to care about what they have [11].

Counter Enculturation is based on Indonesia as one of the countries that has the most culture in the world, currently experiencing the impact of these changes. One of the impacts that was felt was the erosion of the values of local wisdom that had coexisted with Indonesian people. Local wisdom in Indonesia is one of the non-material assets whose existence has been degraded along with the times. One area in Indonesia that has noble cultural values is the *Dukuh* Traditional Village in West Java, Indonesia. The existence of sacred values that make sacred villages become religious tourism destinations. As a result, there has been a change in the orientation of indigenous peoples' lives. These changes are very pronounced in terms of the economy. *Kampung Dukuh* was famous for the authenticity of areas that had not been touched by electronic devices. However, currently most of the hamlet area has electricity. The causes of the change, lies in the conversion of the village into a tourist village and in general the local community wants to provide the best service for tourists so that indirectly they have changed the authenticity of the traditional village itself.

The presence of tourists as the main factor in the change made the scientists think again about how the pattern of the cultivation of local wisdom values is not only for the local community but also for the general public, especially tourists. Cultural enculturation patterns that have been implemented and applied in fact do not have a big impact on maintaining traditional values. Some assumptions show that at least 50% of people visiting a tourist destination have knowledge of the places they will visit. Writing from this, the enculturation pattern that is carried out can be in the form of the reverse of the enculturation process that has been carried out in hamlet villages, where traditional elders or parents play a role in

instilling local wisdom values to the next generation of the village and the general public. they can before visit the place provide understanding to the villagers and other communities [11,12]. This article will try to explain the counter enculturation process and its influence on people who experience direct cultural contact, including the core groups of hamlet and migrant indigenous peoples who produce holistic patterns of enumeration and can be used for research future research.

Maintaining culture in the midst of globalization is a hard work that must be done by those who have the responsibility to preserve it. Research on culture has been carried out in recent decades. Various methods are used to find out what is happening and will happen with cultures throughout the world, especially in non-material cultures whose existence continues to be threatened as times change [13]. Research on understanding how enculturation patterns are carried out in certain regions is always interesting to study.

## V. CONCLUSION

The rapid flow of change especially changes based on information technology has made the position of local wisdom in Indonesia increasingly cornered. There is a need for awareness to be able to preserve local wisdom that is widespread in the archipelago, especially local wisdom in the Indigenous Community of *Kampung Dukuh*. The results of the research described above show that the preservation of the local wisdom of the Indigenous People of *Kampung Dukuh* cannot be done in one direction or from the surrounding community, but there must be an external role to participate in maintaining and preserving it. Because, it is feared that wise values will also be eroded if only the internal role is to preserve. Moreover, the attitude of the Indigenous People of *Kampung Dukuh* tends to allow modernity to occur in the area. Therefore, in order to maintain local wisdom researchers as external parties try to optimize local wisdom there by collaborating between modernity, namely technology with education and local wisdom. The above analysis is expected to be able to answer the problems - related to the preservation of local wisdom values found in *Kampung Dukuh* specifically and in Indonesia in general. Because, technological advances if left unchecked will undermine the noble values found in each region. Therefore, this collaboration is the first step in preserving the values of local wisdom in the era of digital technology whose changes are increasingly rapid.

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