



Management of Students by Integrating the Values of Local Wisdom for the Revitalization and Reactualization of the Nation's Identity to Face the Challenges of Globalization

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Abstract. Management of students by integrating the values of local wisdom or local excellence is the management of students who incorporate local wisdom and globalization challenges in the areas of human resources, arts and culture, language, information and communication technology, ecology, and other components. Components of students and school curricula that are ultimately beneficial for the development of student competencies as well as the revitalization and actualization of national identity that can be used to confront globalization's challenges Local wisdom is a term for local ideas that are full of wisdom, wisdom, and good value and are deeply embedded in society across generations. The core value of local wisdom is, as the name implies, local. As a result, local wisdom can only be applied in the community that instills it.

Keywords: student management · the value of local wisdom · the challenges of globalization

1 Introduction

The global era offers two sides of life that are like two sides of a coin, namely positive aspects, and negative aspects. The positive side of the global world for the citizens of the nation is the many very promising opportunities, especially those who can take a strategic role in it. On the negative side, there is an erosion of national identity and noble values of the nation. Therefore, how to make this nation able to compete with other nations while fortifying itself from the negative impacts of globalization, is a strategic issue that this nation must always endeavor to handle. Education, especially for children who are still at a vulnerable age, namely teenagers, has a strategic position to deliver a generation that is highly competitive, but also has a strong sense of national identity.

The results of surveys and research at the national level show that there are many negative cases, some of which are caused by the negative impact of globalization. It was found that every year there are 2.6 million abortion cases in Indonesia. If on average,

every hour there are 300 women have an abortion. Of that number, 700 thousand of them were carried out by teenagers under the age of 20 years. Abortion includes cases of abortion that occur spontaneously or by induction. As many as 11.13 percent of all abortion cases in Indonesia were carried out because of an unwanted pregnancy. In Indonesia, unsafe abortion also has a major impact on increasing maternal mortality (Maternal Mortality Ratio/MMR). Currently, around 11 percent of maternal deaths occur due to various complications due to unsafe abortions, while according to data from the 2001 Household Health Survey (SKRT) five percent of maternal deaths occur due to complications of unsafe abortions.

The number of cases of abortion (abortion) in Indonesia, every year reaches 2.3 million, 30 percent of which are carried out by teenagers. Unwanted pregnancy (KTD) in adolescents shows a tendency to increase between 150,000 to 200,000 cases every year. A survey conducted in nine major cities in Indonesia showed that KTD reached 37,000 cases, 27 percent of which occurred in a premarital environment and 12.5 percent were students.

Until now, KTD among teenagers is still an unresolved dilemma. Many people end up cornering teenagers as the sole perpetrators. If we look further, the emergence of KTD among teenagers is the accumulation of a series of impartiality of various groups towards teenagers.

Another obstacle concerns efforts to provide sufficient and in-depth information on reproductive health, as well as the increasing number of teenagers who are trapped by myths rather than facts. For this reason, the first step is to increase youth access to correct information by embracing various groups, including the mass media. In addition to unwanted pregnancies that need to be treated seriously, it also concerns people with HIV/Aids, considering that 50 percent more afflict the 19–25 year age group with increasingly worrying conditions. Before marriage and ten percent of them eventually marry and have children.

Based on the perspective of enlightenment ethics, as put forward by Kant, that “we are responsible for our choices”. “Our choice”, to borrow Kant’s term, is moral if and only if it is logically determined from the absolute principle of duty. A concrete example is the prohibition against stealing. The value of local wisdom that can be given based on this ethics is how children can be taught not to lie, be honest, and increase a high social sense.

According to the utilitarian perspective, that the purpose of the existence of moral ethics is to achieve happiness. An example of this thinking is education policy in that the decision to invest education money in college preparation is far more feasible than allocating a number of very expensive vocational programs. Another value of wisdom that can be given is the existence of social attitudes, spirituality, intellect, and emotions. All of this is wrapped up in a comprehensive education.

According to Nur Syam (2007), local wisdom possessed by the Indonesian people will be a solution to reduce violence. Local wisdom, among others, is manifested in the form of a harmonious, harmonious, and safe life. For example, in adult life, there are many problems ahead of the general election, which is very prone to social and political violence that stems from the dissatisfaction of the defeated legislative candidates. Local wisdom intends to harmonize human relations with God, with humans and with nature. If

that happens, then what will emerge is the salvation that is the aspiration of all people. If people desire safety, it is hoped that they will not create violence, including socio-political violence.

There are many challenges to the values of local wisdom in the global era that are put forward by Wirayuda (2013). First, symbolic degradation is ubiquitous. The representation of the spirit of struggle and heroism in the symbols of the city of Surabaya, for example, is no longer the driving force for community change. Second, the community lacks confidence in local wisdom. This is due to the onslaught of global hegemony which often becomes the sole judge in the battle between symbols. Behind the mastery of technology and information by the owners of capital or several hegemonic countries, the wisdom of local values is powerless because the community is not interested. Many people prefer imported symbols over local symbols. Third, modernism has become sacred values that cannot be contested. The implication is that various social institutions do not want to bother in maintaining local values. The power of city symbols is often forgotten because symbols of groups, parties, religious organizations, and others are more useful in maintaining the power, both structurally and culturally.

The results of Imron's research (2010) show that teenagers, teachers, and parents of metropolis students tend to feel less influenced by the family environment. The interaction that is forged in the average family is minimal, so they can't understand each other what happens to each other's personal and social mental development or changes. The mentality of teenagers in medium-sized cities tends to feel quite a bit of influence from the family environment. Family members still have relatively opportunity and time to interact with each other both at home and when outside the home, so that family members can still know each other's personal and social conditions. Meanwhile in small towns the influence of the family is relatively greater, because the closeness between family members is still well established.

Indonesia has long been an inseparable part of the global world. In that era, it takes people who have a competitive advantage so that they can be competed in the global arena, but also who have a solid identity in order to make a major contribution to the needs of the people of their nation; especially in the era of the industrial revolution 4.0. This strong identity is very urgent, because it can prevent the nation's children from being swayed and even identity erosion that leads to the disintegration of the nation. Educational institutions, including schools, have a strategic position regarding the preparation of human resources with strong identities and local wisdom. Therefore, it is necessary to manage students who can infuse the values of local wisdom, in order to revitalize and actualize national identity in order to face the great challenges of globalization.

2 Methods

The research steps, as stated by Wang (2021) include: choosing topics, determining keywords, creating topic categories, analyzing and discussing literature sources, evaluating research findings, and reviewing writing progress. Hermeneutics is a reflection of the whole way humans understand the world and the expression of that understanding. In line with Vladutescu (2018) and Dostal (2022), data analysis is carried out through: (1)

Deciding the research questions; (2) Identifying the pre-understanding (before data collection); (3) Understanding; (4) Gaining understanding through dialogue with the text (transcription and analysis); and (5) Building trust.

3 Result and Discussion

According to (Ayatrohaedi, 2013) as quoted by (Hermawan, 2008a, b) in his dissertation, that the understanding of local wisdom as a whole can be considered the same as Cultural Identity which is interpreted as cultural nationality, which results in the nation increasingly absorbing and processing cultural influences that come from outside its territory, according to his character and personal needs. If based on the perspective of enlightenment ethics, as put forward by Kant (1781) which is translated by Nurhadi, that “we are responsible for our choices”. “Our choice”, to borrow Kant’s term, is moral if and only if it is logically determined from the absolute principle of duty. A concrete example is the prohibition against stealing. The value of local wisdom that can be given based on this ethics is how children can be educated not to lie, be honest, and increase a high social sense.

Meanwhile, according to Wales (1948) cited by (Poespowardojo, 2010), and Hermawan (2008a, b), local wisdom can be characterized as a cultural trait shared by most people as a result of their experiences in early life. The locale referred to by Wales is the substrate of pre-Indian culture called “Indigenous”. Local wisdom can also be interpreted as local development, the direction of which leads to a change. Change in the face of a very dynamic world with a balanced aspect of morality. According to (Imron, 2005) in his research entitled “Study of superior school management in basic education units” found student management problems related to the inequality of aspects of student morality.

According to the utilitarian perspective, that the purpose of the existence of moral ethics is to achieve happiness. An example of this thinking is education policy in that the decision to invest education money in college preparation is far more feasible than allocating a number of very expensive vocational programs. Another value of wisdom that can be given is the existence of social attitudes, spirituality, intellect, and emotions. All of this is wrapped up in a comprehensive education. Maybe, for some parents, sending their children to quality schools that are able to hone all of them is the right choice for child development.

The position of local wisdom becomes important in the life of the nation and society because of the power that can withstand elements that come from outside and can develop in the future. According to Nur Syam (2007), local wisdom possessed by the Indonesian people will be a solution to reduce violence. Local wisdom, among others, is manifested in the form of a harmonious, harmonious, and safe life. For example, in adult life, there are many problems ahead of the general election, which is very prone to social and political violence that stems from the dissatisfaction of the defeated legislative candidates. Local wisdom intends to harmonize human relations with God, with humans and with nature. If that happens, then what will emerge is the salvation that everyone aspires to. If people desire safety, it is hoped that they will not create violence, including socio-political violence.

As stated by Poespoprodjo (2004) in Iwan (2008), the loss or destruction of local wisdom that exists in the community also means a decrease in the personality of the community, whereas if local wisdom can survive and develop then it shows the strength of the community's personality. There are many challenges to the values of local wisdom in the global era that are put forward by (Wirayuda, 2013). First, symbolic degradation is ubiquitous. The representation of the spirit of struggle and heroism in the symbols of the city of Surabaya, for example, is no longer the driving force for societal change. Second, the community lacks confidence in local wisdom. This is due to the onslaught of global hegemony which often becomes the sole judge in the battle between symbols. Behind the mastery of technology and information by the owners of capital or a number of hegemonic countries, the wisdom of local values is powerless because the community is not interested. Many people prefer imported symbols over local symbols. Third, modernism has become sacred values that cannot be contested. The implication is that various social institutions do not want to bother in maintaining local values. The power of city symbols is often forgotten because symbols of groups, parties, religious organizations, and others are more useful in maintaining the power, both structurally and culturally.

The scope of student management includes recruitment, selection, orientation, potential identification, grouping, channeling talents and interests, coaching, increasing discipline, graduation, and even coaching after they graduate and become alumni (Imron, 2011). In its implementation, fostering the development of students' local wisdom even in all aspects of community life which includes community lifestyles, community life patterns and attitudes, community perceptions, and community orientation becomes an important business in order to serve as an alternative way of life and is used to filter values. New values so that they do not conflict with the nation's personality and maintain harmony in human relations.

To generate the values of local wisdom, the government or the state must create a pattern that spurs the nation's creativity in development. This is as stated by Bosch, in (Rosidi, 2011) what is important is to develop the creativity of the cultural actors themselves so that they can grow "local wisdom" when facing the burden of foreign cultural influences.

Amrin, Khakim and Tatono put forward the values of Javanese local wisdom which are sourced from the noble ancestral philosophy. This local wisdom can be integrated into learning in schools. The values of youth local wisdom which according to the Javanese cultural perspective, based on the results of Imron's research (2010), include: *tepa selira* (self-awareness), *empan Papan* (an attitude that does not conflict with circumstances), *crah bubrah*, *pillar agawe santoso* (fighting causes damage, while harmony makes strong/santosa), *amemangun karyenak tyasing sasama* (trying to make fellow human beings satisfied or comfortable), *tata-titi-tentrem* (a state of being in order, everything is safe and comfortable), *sakmadya* (moderate), *kebat kliwat* (far beyond proper proportions), *true ning ora pener* (true but not correct), *dora sembada* (lie for a better purpose), *ngono yo ngono ning ojo ngono* (that's how it is but don't be like that), it's easy to waonan (don't easily criticize), don't be easy to sewiyah (don't easily insult to hurt others), don't be arrogant (don't be arrogant because we feel more), don't be easy to

slander (don't easily slander), don't be *srei-envy-jail-methakil* (don't get jealous, envious, like to annoy, and pretentious b powerful), *ngluruk* without reinforcements (fight with no troops), win without *ngasorake* (win but without making other people inferior/no one loses).

The values of local wisdom in a society such as Sundanese include: 1) *Silih Asuh*, *Silih Asah*, and *Silih Asuh Through "Silih Asah"* a scientific environment will be formed which will ultimately build and enrich knowledge and technology in student classes. This concept can manifest independent character in students. By sharpening, a scientist will have ethical guidelines so that students do not become arrogant people but will give birth to a scientific ethos and spirit in society; 2. "The motto is *saeutik mahi lobanyesa*", meaning that a little should be enough and if a lot should be left for tomorrow. The phrase *saeutik mahi* contains the value of wisdom about the importance of living a simple life, but it is not lacking because even a little (*saeutik*) must be able to become *mahi* (enough) and should not be forced excessively (Priyatna, 2016). Then there is the concept of *leuit* or *barn*, which is a building to store crops in the local wisdom of the Sundanese people (Bandung Regency). *Leuit* which functions as a warehouse becomes a place to store food reserves to face the dry season or the dry season which is a season that cannot be planted. The pattern of food storage in the Sundanese community (Bandung Regency) illustrates a futuristic perspective in viewing consumption patterns and anticipating the future.

According to Handoyo (2007) in the Bandung Regency Local History teaching material, there are three steps in revitalizing local wisdom, namely inventory, reorientation, and reinterpretation. First, inventory, cultural values inherited by our ancestors need to be inventoried because not all of them are valuable. By taking an inventory, we will be able to separate productive cultural values from counter-productive cultural values. We can choose which cultural values are relevant to the interests of the present and useful for the interests of the future.

Second, reorientation, then the results of the inventory of cultural values are oriented towards the progress of the nation in the future. This is because one of the characteristics of the Indonesian nation according to Koentjaraningrat (1988) is the reluctance to be future-oriented. Such a character is one of the obstacles to development. By concentrating our local wisdom for future progress, local wisdom will remain contextual and can be applied in solving everyday life problems.

Third, reinterpretation, the cultural values contained in local wisdom need to be reinterpreted, because the meanings contained were originally adapted to the times when local wisdom was compiled. Meanwhile, times have changed. The reinterpretation that we do does not mean that we are free to give new meanings that are far from the original meaning. Especially for the interests of certain groups or politics. Efforts to reinterpret local wisdom are solely to strengthen the meaning it contains so that it is more appropriate or more contextual with today's times (Muhyidin, 2022). A strategy that is considered effective for reinterpreting local wisdom, namely through educational institutions, both formal, non-formal, and informal (Saleh, 2020). Reinterpretation through formal education can be done through the learning process in schools. Reinterpretation in non-formal

education can be done in community education institutions. Reinterpretation in informal education can be done in the family environment by applying it directly to solving problems of everyday life.

4 Conclusions

To generate local wisdom as an effort to maintain national identity, there must be government intervention, especially the local Education and Culture Office. This means that the government must make a clear pattern or plan to stimulate the creativity of the cultural actors themselves so that they can grow “local wisdom” when facing the burden of foreign cultural influences that are now entering Indonesian society. Especially in schools, there must be patterns and plans for inheriting the values of local wisdom of the community to students that can be developed in integrated learning of local wisdom values. The concept of local wisdom as described above, if it is integrated into learning materials especially in everyday life, certainly greatly contributes to the formation of the character or identity of students as part of Indonesian society to face global challenges. Students who hone each other and correct deficiencies will lead to self-development and knowledge.

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