



Actualization of the Value of Local Wisdom in Era 4.0 as a Learning Source for Pancasila and Citizenship Education

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Abstract. This study aims to determine the value of local wisdom in Era 4.0 as a source of Civics learning. This study uses a qualitative method. Data collection techniques used are interviews, observation and documentation. The results showed that: (1) The relevant local wisdom values of Naga village were used as a source of Civics learning in the 4.0 era, namely; love the environment, cooperation (gotong royong), togetherness, simplicity and equality, independence, creativity, responsibility, and consistency and principles; (2) Actualizing the values of local wisdom of Kampung Naga in Civics learning at SMAN 8 Garut, namely: Teachers must understand local wisdom that will be developed in learning; The teacher determines the material; Setting learning objectives based on indicators determined from Core Competencies and Basic Competencies in Civics learning; Method use; Determine the learning media that is adapted to the Core Competencies and Basic Competencies; and the teacher conducts an evaluation with the aim of knowing how far the level of success is; (3) The obstacles faced by teachers in the process of actualizing the value of local wisdom in Naga village as a source of Civics learning at SMAN 8 Garut are; internal constraints, for example the difficulty in integrating the values of local wisdom in Naga village due to the presence of students who do not know the traditional village at all as well as local wisdom that exists especially in the Garut area and external obstacles, namely the availability of inadequate learning support facilities and lack of support and attitude. Cooperation from the school to facilitate access to contextual and learning-by-doing-based learning, such as the difficulty of getting school permission to do field trips.

Keywords: actualization · the value of local wisdom · era 4.0 · Civics learning resources

1 Pendahuluan

Globalization is an era where one civilization affects other civilizations. The development of science and technology also has an impact on changes in social life, such as changes in values and culture. The hallmark of the start of the Industrial Era 4.0 is the use of new technology that makes all work easier and streamlines time in completing work.

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(Alfiyanto A, Hidayati F. 2022). People's mindset as a socio-cultural aspect affects poverty and social inequality, (Tetep, Suherman A, Susanti Y, Nisa A, 2021). Indonesian people began to accept the values of other countries that were not always in line with their national identity, causing various deviations in social values.

Intelligent human creations flow new values from outside, namely circulation and cultural exchange. This is easier to achieve because the flow of globalization facilitates the process of communication, exchange of information, eliminates distance limits, and facilitates the flow of development to flow to the motherland. As Syam (2012: 234) says: Globalization is essentially a process caused by an activity or initiative whose impact is sustainable beyond national boundaries (nation hood), and given that the human world is characterized by cultural pluralism, globalization as a process is also a process. Symptomatic as an event that hit the world cross-culturally (trans-culturally). In a cross-cultural movement that simultaneously creates a process of intercultural influence, with the possibility that one party has a greater influence than the other.

From this opinion, it can be concluded that globalization has caused the flow of culture and life values from various countries to enter and affect the lives of Indonesian people. This phenomenon makes cultural pluralism even higher in Indonesia, because as we know Indonesia is a country rich in culture and this becomes a challenge to maintain cultural identity and local wisdom values. These negative impacts can be overcome by making local culture and the values contained therein as a guide for the life of the local community, besides that local wisdom is the identity of a society to filter foreign cultures and strengthen the cultural identity of the Indonesian nation. These values of local wisdom need to be preserved and passed down from generation to generation so that they are not lost by the times. In this case, the educational path is one of the efforts that can be taken, for example by applying local wisdom-based education in Pancasila and Citizenship Education learning.

Somantri (Wahab and Sapriya, 2011: 316) argues that "the object of civic education is a citizen in relation to social, social, economic, religious, cultural and state organizations". From this explanation, culture is one of the important aspects that must be understood and lived by Indonesian citizens, in order to form good and intelligent citizens as well as the objectives in the subject of Pancasila and Citizenship Education (PPKn). PPKn can be used as a powerful tool in building the cultural identity of students. This is done by applying cultural and contextual-based learning, namely by making values, customary rules, and traditional traditions as sources of learning in their learning.

According to Yulaelawati (2004: 133) that "the main learning resources for teachers are print media, such as books, brochures, magazines, newspapers, posters, freelance information sheets, brochure scripts, maps, photos, and the surrounding environment". The social environment influences the consumption behaviour of students, both directly and indirectly, (Mulyana E, Tetep, Widyanti T, Suherman A, 2021).

In relation to learning resources in the environment, Kampung Naga is one of the areas that has a unique cultural style in carrying out their daily activities. Kampung Naga is also an area that has its own cultural treasures values and is different from other regions, and is still firmly held by the community. This can be seen by the preservation of the tradition of celebrations of religious rituals and other activities that are influenced by cultural elements.

Seeing the condition of the Naga village which still holds strong cultural values, it is appropriate in learning Civics to adopt various cultural values that exist in a tradition as a source of learning in Civics subjects. This is because it is seen from the methodology of Civics as proposed by Wahab and Sapriya (2011: 316) that “Citizenship as a scientific field is the development of one of the five traditions of social studies, namely the transmission of citizenship (citizenship transmission).” Because the traditional concept of “citizenship transmission” according to Wahab and Sapriya (2011: 301) is very dependent on the ability of adults to pass on cultural values to the younger generation and in that case the role of adults/parents is as a “participant teacher”.

Kampung Naga is one of the cultural assets in Indonesia. According to the results of interviews in the pre-research that the researchers did, there were a lot of local wisdom values that could be used as a source of PPKn learning. For example, there is a term “Pamali” which is still considered an unwritten rule, but is still implemented by local residents. Because they believe that if they violate the term “Pamali” there will be sanctions for themselves and their environment. Then there are religious values, mutual cooperation, caring for others, and others, which of course can be integrated with the values or messages that will be conveyed to students in Pancasila and civic education (PPKn) subjects.

By referring to the various explanations above and interviews conducted in Kampung Naga, the researchers carried out the pre-research stage at SMA Negeri 8 Garut. By producing several main problems in accordance with the title of the study used by researchers, namely as follows; (1) PPKn subject teachers face difficulties in correlating learning materials with various existing customs and cultural traditions; (2) PPKn subject teachers face difficulties in providing direct experience to students to visit directly to Naga traditional villages; (3) Through the interview process with six students who were selected based on different grade levels, it was found that they did not recognize the values of local wisdom that live in their environment such as traditional ceremonial traditions, petatah-petitih, language, and others; as well as. (4) Students are faced with boredom in Civics because it often only covers the cognitive domain, for example in the form of memorizing or listening to lectures.

By referring to the findings of the researcher at the time of the pre-study, it can be concluded that by actualizing the value of local wisdom as a learning source for Civics, it is expected to be able to create a correlation between knowledge (cognitive), affective (attitude), and skills (psychomotor) of students. So that the three main components that need to be studied in Civics, namely civic knowledge, civic skills, and civic dispositions will be fulfilled and achieved by students.

2 Method

The method that the researcher uses in this research is descriptive analytical method. This research method is based on problem solving based on existing facts and facts and focuses on actual problems that occurred at the time the research was carried out. This is in accordance with what was stated by Nazir (2005: 54) that: Descriptive method is a method in examining the status of a group of people, an object, condition, system of thought or something in the present. The purpose of this descriptive research is to make

an accurate description of the facts, characteristics and relationships between phenomena that occur. Descriptive method is considered appropriate to be used in this study. The reasons for its use are; First, the descriptive method is not limited only to data collection, but includes analysis and how to interpret the meaning of the data. By using this method, problem discussion and data analysis will be effective and will be easy to understand. And second, it can describe data or information from expert opinions, observations and interviews which can then be drawn a conclusion so that it has maximum results.

3 Results and Discussion

3.1 The Values of Local Wisdom of Kampung Naga that are Relevant to Be Used as a Learning Resource for PPKn

The implementation of local wisdom values in Civics learning can be studied from the philosophy of Perennialism education. The term perennialism comes from the Latin language, namely from the root word “perenis” or “perennial” which means growing continuously through time, living continuously from time to time or eternal. So this view believes in the existence of eternal values and norms in our lives. According to Gandhi (2014: 163) that “Perennialism was born as a reaction and solution to progressive education and to the occurrence of a situation which they call a cultural crisis in modern humans”. In accordance with this quote, we can conclude that perennialism views education as a very important process in the inheritance of cultural values to students. Where the cultural values possessed by the community are very important to be transformed in education, so that they are known, accepted and can be lived by students. According to Mansoer (Tohir, 2019: 9) “Citizenship Education is education that has a strategic role in preparing smart, responsible and civilized citizens”. Based on this opinion, we can conclude that Civics learning is learning that teaches values and norms as a whole to form the character of good citizens, who know, are willing and aware of their rights and obligations.

Learning resources in PPKn are not only in the form of books, but the behaviour of the surrounding community and local wisdom around them. Related to local wisdom, its use as a learning resource can also be used as part of character education to be developed by teachers. He local wisdom values of Naga village that are relevant to be used as learning resources for Civics are: a. Loving the environment, the community’s love for the environment is shown by the provisions of the “forbidden forest” and the prohibition of making buildings exceed the limits that have been determined by customary rules. b. Cooperation (gotong royong), the indigenous people of Naga village always prioritize mutual cooperation between residents, for example the renovation of mosques, village fences, or renovation of residents’ houses.c. Togetherness, for example in the “Hajat Sasih” ceremony, when the men together make a pilgrimage to the tomb, while the women prepare a meal at home to eat together. In addition, togetherness can be seen in the “pamulang continued” tradition. d. Simplicity and Equality, the residents of Naga village do not use electricity on the grounds that their house materials are flammable, also because of fears that the entry of electricity will make the kinship relations of the residents fade. The value of equality is also seen in the same house structure, clothing and lifestyle, both for kuncen, RT, and ordinary citizen. e. Independence, in meeting the needs

for daily life, the people of Kampung Naga have their own jobs and they do not depend on government assistance. They have the principle “if given yes accepted, if not, it’s not a problem”. f. Creative, where the people of Naga village have various handicrafts that are produced, either for their own needs or sold to tourists. g. Responsibility, as indigenous people, they obey all existing rules. The responsibility as a Muslim is also shown by always commemorating the Islamic holiday called “Hajat Sasih”, and as Indonesian citizens they obey various rules set by the government. h. Consistent and principled, the villagers of Naga continue to live a simple life, evident in their activities and use of infrastructure to support their daily lives. They reject the use of electricity as a means of lighting and prefer to use “torches” in their lighting.

3.2 How to Actualize the Value of Local Wisdom of Kampung Naga as a Learning Source for Civics at SMAN 8 Garut

With regard to learning based on local wisdom, Sardjiyo & Pannen (2005: 83) stated that “learning based on local wisdom is a strategy for creating a learning environment and designing learning experiences that integrate culture”. In local wisdom-based learning, culture becomes a medium for students to transform their observations into creative principles. Thus, through learning based on local wisdom, students do not just imitate or accept the information conveyed, but create meaning and understanding from the information they get. The actualization of local wisdom values of Kampung Naga into the content of Civics material is one manifestation of curriculum development in achieving educational goals expected by environmental needs. In accordance with the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System: Article 36 paragraph (2) “states that the curriculum at all levels and types of education is developed with the principle of diversification according to the education unit, regional potential, and students”.

The actualization of local wisdom values in learning can be in the form of implementing local wisdom learning models or developing the learning materials themselves. Actualizing the values of local wisdom of Naga village into the content of Civics material aims for the success of national character education. Because in essence, Civics learning develops a vision of faith, quality, and culture at the same time. According to Sukadi (2010: 2) “The mission of PPKn is not only to realize the socio-pedagogical mission, but also in an integrated manner it is necessary to realize the socio-academic, socio-cultural, and socio-religious mission”. In realizing its vision and mission to achieve the desired results, the values of local wisdom as the content of learning and also the basis for Civics need to be properly actualized by teachers as the spearhead of the curriculum. In essence it is explained that “value education and character formation are not only carried out at the cognitive level, but touch internalization, and real experiences in everyday life” (Mulyasa, 2013: 07).

The results of this study indicate that both the planning and the teacher’s learning process are only spontaneous in actualizing the values of local wisdom. It means that the lesson plan (RPP) made is still general in nature. The creativity of teachers in developing learning materials seems to be just incidental. The development of Civics materials based

on local wisdom values must still pay attention to the principles as stated by Komalasari (2010: 37), which are as follows:

- 1) Principle of relevance: subject matter should be relevant to the achievement of competency standards and basic competencies.
- 2) The principle of consistency: if there are four basic competencies that must be mastered by students, then the material that must be taught must also include four kinds.
- 3) The principle of adequacy: it means that the material taught should be sufficient in helping students master the basic competencies being taught.

Learning as an educational activity with the aim of achieving good graduate results or competencies is an activity that is planned and programmed systematically in realizing national goals. Therefore, a teacher must have the ability to plan learning and must be able to make a lesson plan before learning takes place. There are several ways that PPKn teachers must pay attention to in actualizing the values of local wisdom in learning, namely:

- 1) The teacher must first understand the local wisdom that will be developed in learning.
- 2) The teacher determines the material, in this case the material needs to be considered because the local wisdom that exists in the school or community environment is not necessarily coherent with the materials contained in PPKn. The teacher also does not have to make special material in actualizing the values of local wisdom, the teacher simply develops the material and correlates it with local wisdom.
- 3) Setting learning objectives based on indicators set from Competency Standards and Basic Competencies in Civics learning based on local wisdom.
- 4) The use of methods. In learning the method is needed to support the success of the lesson plan. Therefore, teachers in actualizing local wisdom into Civics learning must choose appropriate and fun methods.
- 5) Determine the learning media that is adjusted to the Competency Standards and Basic Competencies. The teacher in determining the media must be observant and able to adapt to the existing infrastructure at school, the use of learning media here aims to provide convenience for students to understand the material in depth.
- 6) The teacher conducts an evaluation with the aim of knowing how far the level of success is.

The civics learning process based on local wisdom provides opportunities for students to express their curiosity, engage in creative analysis and exploration processes to find answers, and be involved in the process of making healthy conclusions. Activities in local wisdom-based learning are not designed just to activate students, but are made to facilitate social interaction and negotiation of meaning until meaning is created. The meaning in this case is obtained from the results of social interactions and negotiations between the knowledge possessed by students and new information obtained in learning, between students and other students, between students and teachers in the context of cultural communities.

3.3 Barriers to Teachers in Actualizing the Value of Local Wisdom of Kampung Naga as a Learning Source for Civics at SMAN 8 Garut

Obstacles when translated into English, namely “obstacle” means something that hinders or hinders progress. Meanwhile, according to the Big Indonesian Dictionary, obstacles are obstacles or obstacles. So we can conclude that the obstacle referred to in this study is something that hinders the progress of teachers in using PPKn learning resources based on local wisdom at SMAN 8 Garut.

Obstacles in learning can be taken from abilities that are still not owned by the teacher. The Ministry of Education and Culture (Sukmadinata, 2009: 192) has formulated the abilities of teachers and grouped them into three general dimensions of ability, namely:

- 1) Professional capabilities which include:
 - a. Mastery of the subject matter, including the material to be taught and the scientific basis of the subject matter.
 - b. Mastery of the foundation, insight into education and teacher training.
 - c. Mastery of the educational process, teacher training, and student learning.
 - d. Social ability, namely the ability to adapt to the demands of work and the surrounding environment.
- 2) Personal abilities which include:
 - a. The appearance of a positive attitude towards his overall duties as a teacher, and towards the overall educational situation.
 - b. Understanding, appreciation, and appearance of values teacher should have.
 - c. The appearance of an effort to make himself a role model and role model for his students.

According to Muhibbin (2013: 145), the factors that influence students in learning can be divided into three types, namely:

- 1) Internal factors (factors from within students), such as maturity or growth factors, exercise intelligence, motivation and personal.
- 2) External factors (factors from outside students), namely environmental conditions around students. Which includes two aspects, namely:
 - a. The school environment such as teachers, administrative staff, and classmates.
 - b. The non-social environment is the school building and its location, learning tools, and learning time used by students.
- 3) Factors of learning approach (approach to learning), namely the type of student learning effort which includes the strategies and methods used by students to carry out activities to study the subject matter.

From the results of interviews conducted by researchers and associated with the theory above, the obstacles faced by teachers in the process of actualizing the value of local wisdom of Naga village as a source of Civics learning at SMAN 8 Garut are:

- 1) Internal constraints include; difficulties in integrating the values of local wisdom of Naga village because there are students who do not know the traditional village at all as well as local wisdom that exists, especially in the Garut area.
- 2) External constraints include; the availability of inadequate learning support facilities and the lack of support and cooperative attitude from the school to facilitate access

to contextual and learning by doing-based learning such as the difficulty of obtaining school permission to do field trips.

- 3) Professional capabilities which include:
 - a. Mastery of the subject matter, including the material to be taught and the scientific basis of the subject matter.
 - b. Mastery of the foundation, insight into education and teacher training.
 - c. Mastery of the educational process, teacher training, and student learning.
 - d. Social ability, namely the ability to adapt to the demands of work and the surrounding environment.
- 4) Personal abilities which include:
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From the results of interviews conducted by researchers and associated with the theory above, the obstacles faced by teachers in the process of actualizing the value of local wisdom in Naga village as a source of Civics learning at SMAN 8 Garut are:

- 1) Internal constraints include; difficulties in integrating the values of local wisdom of Naga village because there are students who do not know the traditional village at all as well as local wisdom that exists, especially in the Garut area.
- 2) External constraints include; the availability of inadequate learning support facilities and the lack of support and cooperative attitude from the school to facilitate access to contextual and learning by doing-based learning such as the difficulty of obtaining school permission to do field trips.

3.4 Teachers' Efforts to Overcome Barriers to Actualizing the Value of Local Wisdom of Kampung Naga as a Learning Source for Civics at SMAN 8 Garut

According to the Big Indonesian Dictionary, effort is effort and endeavor, and effort to achieve a goal, solve problems, find solutions, and so on. So the effort meant by the researcher in this study is all the efforts made by the teacher to overcome obstacles in actualizing the value of local wisdom of Kampung Naga as a source of Civics learning at SMAN 8 Garut. According to Law no. 14 of 2005 concerning Teachers and Lecturers Article 5 states that "the role of the teacher as a learning agent functions to improve the quality of national education".

According to Law no. 14 of 2005 concerning Teachers and Lecturers Article 10, states that “the competencies that must be possessed by a teacher are pedagogic, personality, social, and professional competencies obtained through professional education”. Here’s the explanation:

- 1) Pedagogic competence. According to Febriana (2021, 9) “Pedagogic competence is the ability of a teacher in planning teaching and learning programs, carrying out interactions or managing the teaching and learning process, and the ability to conduct assessments”. The pedagogic competencies in question include:
 - a. Understanding insight or educational foundation. Educators must have knowledge and experience in implementing classroom learning.
 - b. Understanding of students. Educators have an understanding of the psychological understanding of children so that they know correctly the right approach to be applied to their students.
 - c. Curriculum/syllabus development. Educators have the ability to develop the syllabus or curriculum used.

Learning design. Educators must be able to plan learning systems using existing resources. Superior human resources based on faith, piety, mastery of science and noble character and can become individuals who are even more prepared to face the Industrial Era 4.0 (Farida SI, et al. 2022)

 - a. Implementation of educational and dialogical learning. Educators create creative, active, and fun learning. Utilization of learning technology. Educators must be able to use technology as a learning medium. The use of technology, of course, cannot be avoided because it is the time. Teachers are always required to update about these changes in order to be able to prepare students for these changes. (Cholily YM, Putri WT, Kusgiarohmah PA., 2019)
 - b. Information technology is the result of scientific developments. Information technology in the world of education can be a means of connecting information from teachers to students, (Widiyanti, T, et al. 2021)
 - c. Evaluation of learning outcomes. Educators have the ability to evaluate the learning carried out including planning, children’s responses, results, methods, and learning approaches.
 - d. Development of students to actualize their various potentials. (Febriana, 2010: 10–12)
- 2) Personal competence. According to Febriana (2021: 13) teachers as education personnel whose main task is to teach must have personal characteristics that greatly influence the success of human resource development.
- 3) Social competence. According to Febriana (2021: 12) social competence “is the ability of educators to communicate and interact effectively with students, education staff, parents/guardians of students, and the surrounding community”.
- 4) Professional competence. According to Febriana (2021: 12) professional competence “is the ability of educators in mastering learning material broadly and deeply, thus enabling them to guide students in mastering the material being taught”.

In accordance with the competencies and functions of a teacher described above, a teacher should have made efforts to overcome the obstacles faced in actualizing the

value of local wisdom in Naga village as a source of Civics learning at SMAN 8 Garut. The following are the results of the researcher's interviews with the respondents:

- a) Choose suitable and relevant sub-materials to be associated with the local wisdom values of the Naga village community.
- b) Selection of learning models.
- c) Find out about art forms, traditional ceremonies, and customary laws, by using electronic media as a source of information.
- d) Choose a field trip location that is close to the school.

4 Conclusion

The local wisdom values of Naga village that are relevant are used as learning resources for Civics in the 4.0 era, namely; 1) Loving the environment, where building construction does not exceed customary rules; 2) Cooperation (gotong royong), the indigenous people of Kampung Naga always prioritize mutual cooperation, for example in the renovation of mosques; 3) Togetherness, for example at the "Hajat Sasih" ceremony, when men make pilgrimages and women prepare food; 4) Simplicity and Equality, the value of equality can be seen in the same house structure and the same lifestyle; 5) Independence, in meeting the needs for daily life, the Naga villagers have their own jobs; 6) Creative, where the people of Naga village have various handicrafts that are produced; 7) Responsibility, as indigenous people, they obey all existing rules; and 8) Consistent and principled, Naga villagers live a simple life, for example they do not use electricity for lighting.

How to actualize the local wisdom values of Kampung Naga in Civics learning at SMAN 8 Garut, namely: 1) The teacher must first understand the local wisdom that will be developed in learning; 2) The teacher determines the material, in this case the material needs to be considered because the local wisdom that exists in the school or community environment is not necessarily compatible with the material in PPKn; 3) Setting learning objectives based on indicators set from Competency Standards and Basic Competencies in civics learning based on local wisdom; 4) The use of methods. In learning the method is needed to support the success of the lesson plan; 5) Determine the learning media that is adjusted to the Competency Standards and Basic Competencies; and 6) The teacher conducts an evaluation with the aim of knowing how far the level of success is.

The obstacles faced by teachers in the process of actualizing the value of local wisdom of Kampung Naga as a source of Civics learning at SMAN 8 Garut are; internal constraints, for example the difficulty in integrating the values of local wisdom in Naga village due to the presence of students who do not know the traditional village at all as well as local wisdom that exists especially in the Garut area and external obstacles, namely the availability of inadequate learning support facilities and lack of support and attitude. Cooperation from the school to facilitate access to contextual and learning-by-doing-based learning, such as the difficulty of getting school permission to do field trips.

The efforts made by the teacher to overcome the obstacles faced in actualizing the value of local wisdom of Naga village as a source of Civics learning at SMAN 8 Garut are; 1) Choose suitable and relevant sub-materials to be associated with the local wisdom values of the Naga village community; 2) Selection of learning models; 3) Find out about

art forms, traditional ceremonies, and customary laws, by utilizing electronic media as a source of information; and 4) Choose a field trip location that is close to the school.

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