Citizenship Education Based on Local Wisdom: An Alternative to Grow Humanity Literacy

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Abstract. This article will discuss how local Wisdom fosters human literacy to strengthen national culture and fortify the younger generation from penetrating foreign cultures with a global perspective. The penetration of foreign cultures is intensively coloring the socio-cultural life system of the Indonesian people. This condition is exacerbated by the tendency of some of the younger generation to be oriented toward this culture. Amid the vortex of global hegemony influence, the phenomena have also made educational institutions feel like they have lost their space. On the other hand, the student's understanding of local history and cultural traditions that exist in society is depleted. The method used in the analysis of this discussion is a literature study. The following are the stages in literature study, including determining the purpose and scope of literature study, finding literature sources, selecting and evaluating literature, reading and compiling literature, analyzing literature, and writing and compiling literature study reports.

A literature study is a theoretical study, references, and other scientific literature related to the culture, values, and norms that developed in the social situation under study. A literature study is a research method that involves studying and reading literature related to the research subject. We need a learning process focusing on character education, namely Citizenship Education. Citizenship education based on local Wisdom fosters literacy that can give meaning to Indonesian human life, namely humanity literacy. Humanity literacy is expected to respond to the rush of information and technology that can affect the character development of the younger generation, becoming a spirit that can color the dynamics of the younger generation. National education can form humans with high Integrity and character to give birth to a dignified generation through the spirit of education, namely humanizing humans.

Keywords: Citizenship Education · Local Wisdom · Humanity Literac

1 Introduction

The human tendency to innovate in technology, knowledge, and other sciences is growing rapidly, so people's lifestyles, including the Indonesian people, are changing. Boundaries between countries are no longer a barrier. The ability of a country to establish relations is a result of the rapid development of science, technology, and information, and as a result, relations between countries are becoming increasingly simple. This phenomenon

is known as globalization. Many positive and negative things are trying to enter countries, including Indonesia, due to the swift currents of globalization. It all depends on how the state filters the things that come in. It is only natural that the Indonesian people themselves have an explanation of the function of local culture in the community itself so that the local culture of the Indonesian people does not mix and be lost due to outside culture. This allows goods that enter Indonesia to be filtered; this is where local wisdom functions.

For this reason, it is necessary to uphold the noble ideals of the nation. The local culture must be able to filter, hide, and override the morale of the Indonesian nation, which is slowly starting to decline. There are so many noble values owned by the nation and usually upheld by the community in everyday life. Some of these values can be used to display Indonesian national pride abroad because every country, including the Indonesian nation, has several relative levels of uniqueness, In the form of music, writing, song, dance, art, tradition, or convention [1]. The Indonesian people can draw attention to all these problems throughout the world related to growing and developing local Wisdom; intelligent behavior is needed and oriented to the glory of life, namely humanity literacy. Humanity literacy needs to be developed through education oriented to character development based on local Wisdom.

Learning from local wisdom is a method for building culturally inclusive learning environments and experiences. In learning that is founded on local expertise, culture serves as a vehicle for students to translate their observations into original ideas. Students do not simply replicate or accept the facts they are taught as a result of learning that is based on local wisdom. Students, however, interpret and comprehend the information they are given. Education becomes a cultural transformation. Thus education should be the main center in maintaining excellent life values and developing a culture that becomes a self and national identity. The dominant subjects that contain and adapt to the values of life in local and national communities are found in Pancasila and citizenship education lessons as an educational program; citizenship education subjects are included in subjects that are integrated into the context of the life of the Indonesian nation and state [2].

Although the Indonesian nation is an eastern nation based on its geographical location where social values and tolerance are highly respected, we must filter out negative cultural things from other countries—especially considering that the Indonesian people are rich in local Wisdom and are an eastern nation. Foreign culture is not always evil, but it is not appropriate to combine it with the noble values of the Indonesian people because doing so is not always correct. However, as a country in a globalized world, Indonesia must adapt while continuing to stand firm with Indonesia's local Wisdom so that it does not disappear [3, 4]. Local Wisdom In the era of progress that has resulted in the flow of globalization with the results of new products from a sophisticated technology frame, it certainly presents a challenge for countries rich in culture, including Indonesia. The swift currents of globalization have caused moral problems and nationalism in the nation; now, national values are starting to erode. This is evidenced by the sense of pride in children when using foreign products rather than the work or products of their nation. More than that, everyday language, dress patterns, and ways of interacting have begun not to reflect Indonesian identity.

The problem of communal identification is a result of the worlds of education and culture failing to develop civic intelligence. Education overemphasizes individual intelligence at the expense of efforts to connect the diversity of personal intellect to the collective intelligence of people. Many people lack knowledge of their rights and responsibilities as a result. Other societal practices also don't reflect politeness [5]. Only when reading headlines from shared links do we see people on social media with angry comments in uneducated or, in other words, disrespectful language? One of the signs that we no longer have the tabayyun tradition is a reluctance to read the real news. Without really understanding the problem, they easily blaspheme something different. Various examples of verbal and physical anarchism (bullying) show that society is experiencing severe problems in terms of public civility. Civilized publics are defined by their understanding of other people (the others), which is a vital element of their identity (society). The first step in building public civility is to build morality. In Indonesia, which is famous for its hospitality, it seems to have disappeared from our society, replaced by a feeling of paranoia (distrust) towards others. When what they believe in is torn apart by others, people who are filled with suspicion are more likely to act destructively [6, 7]. Moral degeneration becomes a parasite of latent danger ready to explode anytime, from the elitist level to the lower class of society.

To contribute constructively and productively in addressing society's difficulties, citizens must possess intelligence—not only emotional intelligence but civic intelligence as well. The ability to balance one's interests with expected progress, the capacity to find common ground in disagreements of opinion, and the willingness to participate in public affairs are some of the inherent qualities that define citizenship intelligence. Other qualities include competence in carrying out civic duties [8]. Citizenship intelligence is the ability of a person to actively carry out his duties as a citizen and member of a complex life system based on the nation's normative identity. Citizenship intelligence is the ability to act in a way that shows concern for social issues, honesty in one's responses to current events, skepticism of the way things are going, and tenacity in the face of challenges. If someone possesses this citizenship intelligence, they will make good citizens. Citizenship intelligence is the key to enabling people to act civilly in public [9].

One of the mechanisms that mold bright, morally upright Indonesians is education. In Law Number 20 of 2003 Chapter 2 Article 3, it is stated that National Education functions to develop capabilities and shape the civilization of a dignified nation in the context of educating the nation's life, aiming to develop potential students to become people who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, and creative To fulfill these aspirations in life, we must be capable readers who are also responsible citizens. Real. It is human literacy. Humanity literacy is very important for survival in today's era; the goal is that humans can live successfully in their environment and understand relationships with other humans [10]. Because 21st-century learners are human resources who know data and technology and can use them for a more noble and civilized life, human literacy is a place for data and technology literacy [11]. In the field of education, especially throughout the learning process, this relationship can be seen. As a result, the current focus in education is on strengthening new literacy that is integrated into the learning process as well as enhancing existing reading competencies.

Human literacy, a current industrial revolution 4.0 implementation trend, aids in raising competency in the disciplines of research, expertise, and profession [12–14].

To develop attitudes or behaviors that reflect human literacy in social life, it is essential to have an educational process that is relatively by the concept of education that operates to generate citizens with character, thus Citizenship Education. Symantec and Winataputra assert that it has elements that are intimately related to social morality and character formation. The objectives of citizenship education include developing thoughtful, perceptive, and democratic people who are committed to preserving national integrity and unity as well as building a civilized democratic culture founded on freedom, equality, tolerance, and a feeling of responsibility. The development of Indonesia's national character is another goal of citizenship education [15]. Therefore, the ideal method for fostering public decency is civic intelligence education based on Pancasila. A nation's growth of civic intelligence is more essential [5], and to do that, human literacy—the literacy that can lead to a life that is more honorable and civilized—must be developed. For students in the twenty-first century, humanity literacy is the combination of data and technological literacy for a more honorable and civilized life.

Citizenship Education is crucial for improving Indonesia's educational system, particularly for the growth of human literacy. Given this context, a question of how to cultivate human literacy and good character through local wisdom to foster a more noble and civilized social life arises. In this post, we'll talk about civic education as character education, human literacy as the basis for other forms of literacy, civic education based on local wisdom as a learning experience that incorporates culture, and civic education based on local wisdom as a means of fostering human literacy.

2 Method

A literature review was the method employed in the examination of this discussion. A literature study includes theoretical research, citations, and other academic writings that are relevant to the culture, values, and norms that emerged in the social context being studied [16]. A literature study is a research method that involves studying and reading literature related to the research subject.

The author will go over the sources consulted while doing the literature review. The literature review will use a variety of sources as references. Various informational sources, such as scholarly journals, books, news from the media, and the internet, will be examined in this instance. When conducting research utilizing a literature study approach, the author must evaluate several references pertinent to the topic of the discussion. This phase is essential since it gives the analysis more depth and raises the article's overall quality. The objectives of literature study approaches include locating issues or subjects, gathering pertinent data, analyzing pertinent theories, investigating theoretical underpinnings, and enhancing the writer's comprehension and knowledge [17].

3   Results and Discussion

3.1   Citizenship Education as Character Education

Citizenship Education is taken from the term Civic Education. Some experts translate it into Indonesian into Citizenship Education and Citizenship Education [18, 19]. At the same time, Branson emphasizes the importance of civic education. There is no mission that is more important than creating individuals who are genuinely committed to upholding democratic norms and have the appropriate knowledge, abilities, and character [20, 21].

Character does not automatically develop in the nation's citizens or students. However, there needs to be an effort to develop it integrated by being consciously designed and implemented with clear directions and goals. The process of implementing character education can be done with social engineering. According to Zurich et al., the social engineering process is increasingly important because it is multidimensional and requires various parties' participation. Schools/educational institutions independently will not be able to develop character. They must be appropriately implemented as much as possible. Character education should be given, of course, a character that is by the values of Pancasila. The development of the nation's character is needed even to gain independence from colonialism and imperialism. Character building needs to be carried out throughout the Unitary State of the Republic of Indonesia, as well as to distinguish the character from other countries [22, 23].

Citizenship Education, a study of educational science that focuses on the development of intelligent, democratic, and religious citizens with multidimensional characteristics, needs to be seen in three populations. First, Citizenship Education is a study of "civic virtue" and "civic culture", which is the basis of Citizenship Education as a curricular program and socio-cultural movement for citizenship. Second, Citizenship Education as a curricular program has a vision and mission of developing the quality of citizens who are intelligent, democratic, and religious both in educational settings at school and outside of school, which serves as the basis for the orientation of all academic efforts to understand social phenomena and problems. In an interdisciplinary manner, students can make clear and reasonable decisions and the maximum benefit for individuals, society, nation, and state. Third, Citizenship Education as a synergistic civics socio-cultural movement is carried out to build "civic virtue" and "civic culture" through intelligent, democratic, and religious active participation in its environment [19, 24].

3.2   Humanity Literacy as the Foundation of Other Literacy

Humanity literacy is the foundation upon which two other literacy categories, data literacy, and technical literacy, are built [25, 26] that is, data and technology must be seen in the context of social, cultural, and philosophical values. Humanity literacy can empower and improve the quality of individuals, families, and communities in various ways, including alleviating poverty, reducing child mortality, ensuring sustainable development, and promoting peace [27, 28]. Human literacy is essential for survival in this period; the goal is for humans to live successfully in the human environment and understand relationships with other humans [29–33]. Because 21st-century students are

human resources who are data and technology literate and can use them for a nobler life, human literacy is the end of data and technology literacy [11].

In the field of education, especially in the classroom, this relationship can be seen. Due to this, the objective of today's educational system through the learning process is not only to emphasize the development of existing literacy competencies, but also to strengthen the development of new literacy, which includes the development of skills in the fields of science, expertise, and profession [34]. Human literacy is currently a trend in facing the fourth industrial revolution [10, 35]. Human literacy, thus, is the human ability to accommodate, manage, and use data and technology literacy in social, cultural, and philosophical contexts that are relevant to human values to empower people and improve their quality of life to achieve happiness, sustainable development, and peace.

3.3 Citizenship Education Based on Local Wisdom a Learning Experience that Integrates Culture

Education becomes a cultural transformation. Thus education should be the main center in maintaining excellent life values and developing a culture that becomes a self and national identity. The dominant courses that contain and adapt to the values of life in local and national communities are found in the Civic Education course Alhakim's opinion stated that as an educational program, Civics Education subjects are included in subjects that are integrated into the context of the life of the Indonesian nation and state. In addition to two other courses, namely Pancasila Education and Religious Education.

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. However, students create meaning and understanding from the information they get. Likewise, learning based on local Wisdom is not just transferring or conveying culture or cultural embodiments but using culture to make students able to create meaning and penetrate the boundaries of imagination and creativity to achieve a deep understanding of the subject matter being studied [36].

Through the local wisdom-based learning process, students have the opportunity to express their interests, take part in innovative analysis and exploration procedures to uncover solutions and participate in constructive conclusion-making processes. Activities based on local wisdom are not meant to interest kids. However, they are intended to promote interpersonal communication and the negotiation of meaning before it is established. In this case, the meaning is the result of social interactions and negotiations between students' prior knowledge and newly acquired knowledge, between students and teachers within the context of cultural communities, and between students themselves. Learning based on local wisdom, according to Stephens, aims to include indigenous (local) knowledge systems around themes or subject matter to improve students' grasp of the concepts being studied and, at the same time, to improve students' awareness of their local culture.

Learning integrated with local Wisdom also leads students to become human beings with character and a strong identity. For example, Tri Pramana integrated learning facilitates students to learn while practicing thinking, doing, and talking about the competencies they learn while staying in the proper realm according to the teachings of their religion. Another example is integrating the Tri Hita Karana concept in each lesson. It makes students understand themselves as God's creatures who believe and are pious, social beings between humans who need each other and understand the importance of always loving and protecting their natural environment [2].

3.4   Citizenship Education Based on Local Wisdom Fosters Humanity Literacy

Civic education is a deliberate and systematic strategy for developing self-confidence, responsibility, honesty, and acting as a worthy citizen. It is also a process of character building to promote development among adolescents through morals and values. To teach students about characters derived from local Wisdom, it is necessary to develop strong academic values and achievements. Civic education aims to develop students' moral reasoning capacity to use it to make "good and best" decisions and understand the meaning of their lives. In addition, civic education helps increase the effectiveness of teaching aimed at developing students' moral character. Moreover, shape the morality of the state. Positive perception, intellectual and affective success, and character education all go hand in hand [37]. Related to local Wisdom, several concepts strengthen the meaning of local Wisdom in developing human literacy through the learning process, especially those included in citizenship education, namely: local Wisdom is the knowledge that is then deposited into a person's guide in behaving, describing something that cannot be separated. The owner's environment is helpful as a fortress from the global climate that is endemic in life. Moreover, it is an artificial product used to sustain life [38].

Implementing Citizenship Education based on local Wisdom is something that we must do together; as Taylor Horton & Chester expressed, culture is the totality of knowledge, belief, art, morals, law, customs, and all other abilities and habits acquired by the community. Someone as a member of society. Meanwhile, according to Koentjaraningrat, culture has several forms, which include: First, the form of culture as an idea, idea, value, or norm. Both forms of culture as activities or patterns of human activity in society. The third is the form of culture as objects made by humans [39, 40]. The learning process of Citizenship Education based on local Wisdom in growing human literacy can be seen in Table 1.

Table 1. Central Values of National Character to be Developed in Indonesia

No	Example Local Wisdom	Character Values	Indicator	Humanity Literacy
1	The Value of Tolangga Tradition in Gorontalo Tonga is a container or place for food to be brought to the mosque. Two main elements make up Langa, namely candles and topo. Lingo is a container like a baking sheet that is round and filled with young coconut leaves or yellow coconut leaves. The meaning contained in the candle as a place for food is that it is hoped that humans, especially Muslims, can help each other and help maintain unity and Integrity	Religious	Obedient to actions and attitudes in carrying out their religion and having a tolerant spirit towards someone of another religion in worship. This religious character's value encompasses three relationship spheres at once: the individual's relationship with God, the relationship with others, and the relationship with the universe. (environment).	The importance of this religious character encompasses three relational spheres simultaneously: the relationship of the individual with God, the relationship of the individual with others, and the relationship of the individual with the universe. (environment). Sub-religious values include Faith and piety: an obedient attitude in carrying out worship according to their beliefs without having to be clean: And behavior that follows the rules of life and carries out the provisions in society, the nation, and God Almighty. Tolerance: An attitude of respect for the nation and religious people in daily life. Environmental Love: An action that pays attention to or cares for the surrounding environment from damage and dirt and always develops efforts to improve the surrounding nature.

Table 1. (*continued*)

No	Example Local Wisdom	Character Values	Indicator	Humanity Literacy
2	The typical form of Lampung local Wisdom containing noble cultural values is Piil Pesenggiri. This Piil Pesenggiri contains a view of people's life which is placed as a guideline in the social order to maintain harmony, welfare, and justice. Phil Pesenggiri is self-esteem related to feelings of competence and personal value or is a combination of confidence and self-respect. Someone who has a robust Piil Pesenggiri means having confidence, being full of responsibility, competence, and the ability to overcome life's problems.	Nationalism	Actions and attitudes show loyalty, care, and respect for the nation's language and physical, social, cultural, and political environment.:	Nationalist values include Love for the Motherland: Actions and thoughts that put the interests of the nation and state above personal or group interests. National Spirit: Actions that prioritize the interests of the nation above self-interest. Respect for diversity: attitudes and actions to respect cultural, ethnic and religious diversity
3	A local, scattered socio-cultural group known as the "remote data community" participates minimally or not at all in social, economic, and political life. Networks/access and services that are relatively closed, which are usually not ready to carry out social interactions with outsiders profitably. They are always left behind in dealing with external parties with various advantages of established technology, organization, and ideology.	Independence	An attitude that does not always rely on and always depends on the lives of others in everyday life.	The values of self-esteem include Hard Work: Actions that are not easily discouraged, and confidence in the actions taken. Creative: Thinking and producing something new from the abilities possessed. Discipline: Obedient and orderly in all applicable regulations. Courage: Actions that are not easily discouraged and have confidence in the actions taken. Learning: Habituation always provides space and time to study various references that provide a broad and deep understanding.

Table 1. (*continued*)

No	Example Local Wisdom	Character Values	Indicator	Humanity Literacy
4	Ngayah means volunteer work for the common good. The ayah tradition is a tradition of going royong for the good of all the Balinese people involved. Balinese people do not just help out with social activities in the ayah tradition. However, the Balinese also perform ngayah as a religious order. So, the ayah tradition contains elements of mutual assistance, sharing, and socializing with others. Today, the Ngayah tradition is still carried out by the Balinese people. Unlike other traditions that must be done every specific date, ngayah can be done every day. For example, they always chat with their neighbors every morning and establish intimacy.	Cooperation	Attitudes and actions reflect the spirit of cooperation and working together to solve common problems, establish communication and friendship, and help people in need.	The values of gotong royong include Cooperation: Attitudes, and actions that encourage and uphold togetherness in creating the success of something useful in the family, community, and country. Solidarity: Attitudes and actions that do not harm others and are not easy to decide problems anarchically, and are committed to joint decisions. Mutual help: Empathetic actions and attitudes towards others, helping people in need, and not being apathetic towards one another. Family: A way of thinking and behaving that is open and does not rule out

Table 1. (*continued*)

No	Example Local Wisdom	Character Values	Indicator	Humanity Literacy
5	The values of gotong royong include Cooperation: Attitudes, and actions that encourage and uphold togetherness in creating the success of something useful in the family, community, and country. Solidarity: Attitudes and actions that do not harm others and are not easy to decide problems anarchically, and are committed to joint decisions. Mutual help: Empathetic actions and attitudes towards others, helping people in need, and not being apathetic towards one another. Family: A way of thinking and behaving that is open and does not rule out	Integrity	Values underlie behavior based on trying to make someone a person who is trusted in words and actions.	The value of Integrity includes Honesty: Actions that can be trusted and act according to their words and conscience. Exemplary: an attitude of responsibility as a citizen, being actively involved in social life, and reflecting consistent actions on others. Politeness: Attitudes and actions always respect individual dignity (especially for persons with disabilities). Love of Truth: By prioritizing the consistency of actions and words based on truth, attitudes, and actions.

Source: Processed from Presidential Decree No. 87 of 2017 Concerning Strengthening Character Education

4 Conclusion

Education becomes a cultural transformation. Thus education should be the main center in maintaining excellent life values and developing a culture that becomes a self and national identity. The dominant courses that contain and adapt to the values of life in local and national communities are contained in the Civics Education course. In addition to two other courses, namely Pancasila Education and Religious Education. Related to local Wisdom, several concepts strengthen the meaning of local Wisdom in developing human literacy through the learning process, especially those included in citizenship education, namely: local Wisdom is the knowledge that is then deposited into a person's guide in behaving, describing something that cannot be separated. The owner's environment is helpful as a fortress from the global climate that is endemic in life. And is an artificial product that is used to sustain life.

Students have the chance to express their interest, participate in imaginative analysis and exploration procedures to find answers and participate in constructive conclusion-making processes through the local wisdom-based learning process. Local wisdom-based learning involves activities that go beyond simply getting students involved. Nevertheless, they are designed to encourage social interaction and the negotiation of meaning before it is established. In this instance, the meaning is derived from the outcomes of social interactions and negotiations between students' prior knowledge and newly learned material, as well as between students and other students and teachers within the context of cultural communities.

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