



# Responding To The Challenges Of Diversity In The Digital Era In The Perspective Of The Value Of Collection Through The Implementation Of Learning Models Local Wisdom In Elementary Schools

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**Abstract.** This research is motivated by the low value of student cooperation in responding to de-creasing diversity in the digital era. This can be seen in the learning process, where students must respect other students of different ethnicities, religions, and cultures. This study aims to answer the challenges of diversity in the digital era from the perspective of the value of cooperation by applying local wisdom-based learning models at the multicultural elementary school level. The research method used in this research is quantitative with a quasi-experimental type. The research design used was a one-group pretest-posttest design. The sampling technique in this study was purposive sampling because SDN 2 Surodakan has diverse students in terms of cultural ethnicity, parents' occupation, and religion. The data collection instruments used were questionnaires, interviews, and observations. Instrument trials use validity and reliability tests. The data instrument prerequisite test consists of a normality test using the Akkpiro-Wilk formula and a homogeneity test using the One-Way Anova formula. At the same time, the hypothesis test consists of a different test (t-test) using the paired sample t-test formula and the N-Gain test with the help of SPSS 25 software. The results showed differences in the values of students' cooperation after applying local wisdom-based learning models and an increase in the value of student cooperation after using a local wisdom-based learning model. So it can be concluded that local wisdom-based learning models are effed effectively increase student cooperation's value manifestation of responding to the challenges of diversity in the digital era.

**Keywords:** Challenges Of Diversity; Learning Model; Local Wisdom; Value Of Collection

## 1 Introduction

Education has a major and first role in determining the progress of a nation. The quality of education is determined by good collaboration between the government and stakeholders in the field of education. The basic education level is the foundation for instilling and growing diversity education. Through diversity education in elementary school, students can instil moral values, noble morals, and good norms that can produce superior generations. Diversity education is integrated with character education because it contains value, moral, character, and ethics education components. It aims to develop students' skills to make decisions within themselves and implement good values in social life [1]. However, diversity education has yet to be optimally instilled at the elementary school level.

Problems that arise in education and teaching in elementary schools are bullying with friends of different ethnicities and religions, quarrelling between friends because of differences of opinion, and not obeying the rules that apply at school. In addition, the increasingly rapid digital development makes diversity education increasingly marginalised because all education and learning focus on the completeness of learning materials and mastery of technology. Education emphasises increasing intellectual intelligence without being balanced with the development of emotional intelligence contained in the value of diversity and character. Education in Indonesia still needs to care about diversity education that makes humans dignified and upholds the value of tolerance. Education in Indonesia precipitates students' academic achievement—some still label students as smart or stupid [2] One of the problems in diversity education is the aspect of mutual assistance.

A distinctive feature in community life in Indonesia, especially in rural areas, is the attitude of going *royong*. Maulana [3] stated that *gotong royong* is an activity carried out together that benefits an individual. Examples of mutual assistance in the community include building houses, building bridges, repairing village roads, or other activities. Derung [4] explained that mutual assistance is divided into two types, namely at the initiative of the residents themselves (bottom-up), which is because the community needs this activity to facilitate a job and cooperation from the community itself but comes from outside (top-down) which is carried out because of the orders of superiors to do a job jointly and for mutual benefit. Rural communities like to work hard, but currently, there needs to be a driver needed to carry out community activities; the goal is to make completing work more effective, efficient, and sustainable [5]. One way to secure the attitude of mutual assistance is through education and teaching in schools.

One of the ways to cultivate cooperation is through the integration of local wisdom. Wales [6], "the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life" means that much cultural diversity that most people have arises as a result of life experiences that have been done. Local wisdom is the result of thoughts from a certain group obtained from community

experience which means that each local wisdom has a certain uniqueness that is not necessarily obtained in other community groups [7]. In certain societies, these values of local wisdom are deeply embedded and have developed over the years. Local wisdom that has survived to this day is the traditional Ider-Ider ceremony. The Ider-Ider ceremony is a ceremony carried out as an expression of gratitude to God for salvation in cultivating agricultural fields and abundant harvests and hoping for the next rice harvest will be abundant.

The Ider-Ider ceremony aims to honour Dewi Sri and Joko Sadono. The Ider-Ider ceremony begins with a procession before the shaman or elder who presides over the ceremony. Behind him, several Javanese teenagers brought offerings, and behind him again, four Javanese dressed ponggawa carried a jodhang covered with cloth and decorated with janur. The procession was followed by several soldiers dressed in red with spears, and there was a man in a long-haired Bhutan costume wearing a mask. This art uses ingredients (offerings) such as eggs, coconut, yellow rice, betel leaves, gambier, tobacco, flowers, and frankincense. After all the ceremonial paraphernalia is laid, the poet (shaman) makes a prayer vow to express gratitude to God for the bountiful harvest. After saying this prayer, the poet performs hospitality by distributing food to everyone present at the ceremony. One dundun banana, buying rice, ground rice, grilled chicken, fruits, market snacks, and arak-arak are all foods served [5]. Character values in the Ider-Ider Ceremony include religious, environmental care, hard work, curiosity, national spirit, social care, communication, responsibility, and discipline [8]. One form of integration of local wisdom in learning is through a learning model based on local wisdom.

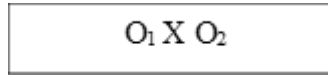
Local wisdom-based learning models can be used in the learning process. Indigenous knowledge, or the local genius of a community, comes from the noble values of cultural traditions and can improve the quality of learning in education [9]. Sanjayanti et al. [10] stated that the learning model based on local wisdom affects learning outcomes because there is an increase in student diversity knowledge by 44%.

Based on the problems described above, this study aims to determine the value of student mutual assistance as a manifestation of diversity in the digital era in multicultural elementary schools by applying teaching models based on local wisdom. The novelty of this research is that the learning model used is a learning model developed from the steps of the method part ceremony. The Ider-Ider ceremony is performed by Javanese farmers who aim to be grateful for the abundant rice harvest.

## 2 Methods

The research method used in this research is quantitative research with *quasi-experimental* types. This study compares the influence of the Javanese local wisdom-based learning model and the attitude of going royong. The learning

model based on local wisdom is an independent variable, and cooperation attitude is a dependent variable. This study used a *pretest-posttest* group design. *Pretest* is done before treatment, and the *posttest* is done after treatment. This *pretest* is carried out to improve the accuracy of treatment results by comparing the conditions before and after treatment. The design in this study is in Figure 1 as follows.



**Figure 1. Research Design**

Information:

O<sub>1</sub> = value before treatment

O<sub>2</sub> = value after treatment

The effect of treatment on student learning outcomes = (O<sub>2</sub>-O<sub>1</sub>)

This research uses three stages, namely preparation, implementation, and final. This study involved elementary school students in Trenggalek Regency. The population targeted by the study was multicultural-based primary schools. The sampling technique of the study used *purposive sampling* by selecting 25 Class V students at SDN 2 Surodakan in Trenggalek Regency. The selection of SDN 2 Surodakan as a research subject based on the diversity in the elementary school was viewed from aspects of ethnicity, culture, parental work, and religion.

The instruments in this study are observation sheets, interview guidelines, and mutual aid questionnaire sheets. Test the questionnaire sheet instrument, namely through validity and reliability tests. The prerequisite test consists of a normality test using the *Kolmogorov-Smirnov* formula and a homogeneity test through the *Levene formula*. Test the hypothesis using difference test (*t-test*) and *N-Gain* assisted by *SPSS 25* Software.

### 3 Findings and Discussions

#### 3.1 Findings

The flow of the Javanese local wisdom-based learning model is described in the flow chart below.

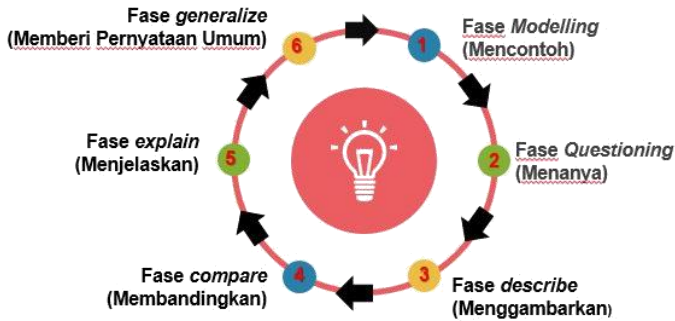


Figure 2 Integrative Learning Model Based on Javanese Local Wisdom

The stages of the learning model based on Javanese local wisdom are developed from the stages at the ider-ider ceremony. The Ider-Ider ceremony is a ceremonial ritual expressing gratitude for the bountiful rice harvest. In the ider-ider ceremony, several syntaxes can be applied in learning activities. The stages of the Ider-Ider local wisdom-based Learning Model [11] are as follows. (1) The *Modeling* phase is where the teacher focuses attention, provides motivation, conveys competencies and learning objectives, and provides learning instructions that will be carried out. The teacher explains the good character values that students must possess. While the (2) *Questioning* phase is a phase where the teacher conducts questions and answers with students, which aims to guide, direct, and develop students' initial knowledge before students learn new knowledge, (3) The *described* phase is where teachers begin to manage learning with contextual-based learning media, namely media from nature or the environment around students, (4) The *compare* phase is where teachers begin to manage learning with contextual-based learning media, namely media that comes from nature or the environment around students. The purpose of using this media is that students can observe and describe knowledge, information, and material read in textbooks based on Javanese local wisdom and take good values in it for personality development, (5) Explain the phase. In this phase, students are invited to have the ability to think critically in learning. Students explained the results of discussions with the work team; then were invited to ask questions and answers related to the presentation of each work team, and other teams were asked to respond, (6) Generalize phase. In this phase, students compile a summary of the material or information obtained either through and then make one or more elaborations based on the knowledge or information obtained by the student.

Instruments are first tested before the local wisdom-based learning model is applied to learning. The goal is to see the validity and reliability of student mutual aid value questionnaires. This shows that the instruments used are valid and reliable when collecting data in the field. The results of the validity and reliability test are as follows.

**3.1.1. Validity Test Results of mutual aid questionnaires**

Based on 25 statements on the questionnaire, it is said to be valid because the calculation is  $> r_{table}$ . So that the statement on the mutual aid value questionnaire instrument is said to be valid for use in research.

**3.1.2. Reliability Test Results of the Gotong Royong Questionnaire**

The reliability questionnaire test is used to determine whether the questions used in the research are reliable or not. The reliability test results with SPSS 25.0 are shown in Table

**Table 1. Statistical Reliability**

s Alpha	N of Items
0,938	25

Based on Table 1 shows the results of the questionnaire reliability test of 0.938. If the value  $r$  is in the range of 0.80-1.00 shows that the reliability of the questionnaire made by researchers is classified as a very strong interpretation. The prerequisite test results are as follows.

**3.1.3. Normality Test**

Researchers used normality tests to determine whether the study data was normally or abnormally distributed. If the significance (Sig.) is greater than 0.05, then the data is considered normal, and if the significance (Sig.) is less than 0.05, then the data is considered abnormal. This normality test is performed with the help of SPSS 25 with Shapiro-Wilk's formula. The normality test results are described in Table 2 below.

**Table 2. Normality Test Results**

Value		Kolmogorov-Smirnova			Shapiro-Wilk		
		Statistics	Df	Sig.	Statistics	Df	Sig.
Mutual Aid	Pre-test	0,098	40	0,200	0,956	47	0,123
	Post-test	0,103	40	0,200	0,959	47	0,150

Based on the Table above, the pre-test significance value is 0.123, while the post-test significance value is 0.150. This result indicates that the data has a normal distribution.

**3.1.4 Homogeneity Test**

The homogeneity test determines whether data from two or more groups are equal or heterogeneous. The homogeneity test was carried out using One-way ANOVA with a significance level of 0.05. If the significance value is more than 0.05, the data is homogeneous. The results of the homogeneity test data are shown in Table 3 as follows.

**Table 3. Homogeneity Test Results**

The Value of Student Mutual Assistance			
Levene Statistic	df1	df2	Sig.
1,572	1	38	0.218

Table 3 shows a significance value of 0.218, which indicates that the significance value  $\geq 0.05$  indicates that the data have the same or homogeneous variance.

**3.1.5 Test the hypothesis**

The hypothesis in this study was tested with the Difference Test and *N-Gain* Test, which aimed to see differences and increase students' cooperation attitudes using a learning model based on local wisdom.

**Difference test (Test t)**

The *paired sample t-test* determines whether the research hypothesis is accepted. Table 4 below shows the Paired Sample T-Test test results on grade V students of SDN 2 Surodakan.

**Table 4. Paired Sample T-Test**

		Paired Samples Test							
		Paired Differences				T	Df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
<b>Pa</b>	Pretest	-	5.92171	0.936	-	-	-	3	0.000
<b>ir 1</b>	Posttest	20.10000		30	21.99386	18.20614	21.467	9	

Table 4 above shows paired sample t-test results for values *Pre-test* and *post-test* Class V students at SDN 2 Surodakan showed a significance value

of .000 ( $< 0.05$ ), meaning that  $H_0$  was rejected and  $H_a$  was accepted. These results show a difference in average values between *Pre-test* and *post-test*. In addition, these results show that local wisdom-based learning models influence students' cooperation attitudes.

### 3.1.6 Effectiveness Test ( *N-gain Test* )

Normalised *gain* or *N-gain* test is used to determine the effectiveness of certain treatments in research activities. *This N-gain* test calculates the difference between *pre-test* and *post-test* results. The results of *the Normalized gain (N-gain)* test carried out on class V SDN 2 Surodakan can be shown in Table 5 below.

**Table 5. Test *N-gain***

TEST		Descriptives		
		Statistics	Std. Error	
Again per cent score	Mean	60.8295	2,48451	
	95% Confidence Interval for Mean	Lower Bound	57.3546	
		Upper Bound	64.3045	
	5% Trimmed Mean	60.9638		
	Median	62.5000		
	Variance	140.071		
	Std. Deviation	11.83517		
	Minimum	29.63		
	Maximum	85.19		
	Range	55.56		
	Interquartile Range	16.40		
	Skewness	-0.315	0,347	
	Kurtosis	-0.065	0,681	

Table 5 of *N-gain* test results for using local wisdom-oriented media shows that the average *N-gain* of 60.8% or 61% falls into the effective category, with a minimum *N-gain* value of 13.64 and a maximum of 100.00. So, using local wisdom-based learning models effectively increases the value of mutual assistance in elementary school students.



### 3.2 Discussion

#### 3.2.1. Differences in Student Mutual Cooperation Values Before and After the Application of Local wisdom-based learning models

Applying the local wisdom-based learning model shows differences in the value of student mutual assistance before and after using the local wisdom-based learning model. The learning model based on local wisdom is a sequential step to realise learning with character by utilising the wealth of the local area in the form of norms, beliefs, and culture. Khusniati [9] explained that the learning model based on local wisdom is a learning process carried out with original reconstruction derived from community culture, which is still believed to be true today. Ramdani [12] explained that the learning model based on local wisdom is a learning model that requires students to experience directly so that it can help students understand the values that exist in society. A learning model based on local wisdom in which some components teach the noble values of local culture, one of which is the value of cooperation. The value of mutual assistance is one of the manifestations of diversity challenges in this digital age, limited by space.

The value of mutual assistance can answer the challenges of diversity in the digital era. Hasanah & Ernawati [13] describe the characteristics of mutual assistance as follows: respect for others, including cooperation, solidarity and empathy, commitment to mutual decisions, deliberation for consensus, please help, anti-discrimination, non-violence, and volunteerism. The following formulation of collaboration indicators is used as a reference to analyse the findings of the presentation: 1) Active in community service work to clean the school environment, both inside and outside the classroom, 2) Always active and participate in group work, 3) Invite and encourage others to work together to achieve common goals, 4) Help and help friends in need, and 5) Have empathy and a sense of solidarity.

The value of gotong is found in one of the components of local wisdom. Daniah [14] states that local wisdom can be grouped into five, namely wisdom in the form of views on life, beliefs or ideologies expressed in wise words (philosophy); wisdom in the form of social life attitudes, advice and iktibar expressed in the form of sayings, parables, rhymes or folklore; wisdom in the form of rites or ceremonies in the form of ceremonies; wisdom in the form of principles, norms, and social rules that manifest into a social system; and wisdom in the form of habits, daily behaviour in social associations. Based on some of the opinions above, it can be concluded that the form of local wisdom contains many things, not only tangible such as historical buildings but also intangible, for example, rules, norms, principles and much more. The values of gotong royong become an inseparable part of the values of Pancasila.

The values of Pancasila animate the spirit of gotong-royong, which is the way of life of the Indonesian nation from generation to generation. The journey, struggle, and national life in diversity is driven by God's trust, humanity, unity, cooperation, and social justice. Pancasila combines human and religious values uniquely Indonesian [15] Since before Indonesia became an independent country, Indonesia has had diversity. Indonesian diversity has many philosophical and religious values. According to Alston [16] society's religious values continue to develop and develop in the community's life. Indonesian diversity is the wealth of the nation consisting of religious principles. Diversity shapes the identity and character of the Indonesian nation. As a result, maintaining and managing the gift of diversity is a moral duty to maintain the unity of Indonesia.

### **Learning model based on local wisdom to increase the value of mutual assistance in responding to diversity challenges in the digital era**

Applying learning models based on local wisdom shows increased student cooperation in responding to diversity challenges in the digital era. Rosmawati et al. (2023) stated that the forms of local wisdom are religious harmony in social practices based on wisdom from culture. The forms of local wisdom in society can be cultural (values, norms, ethics, beliefs, customs, customary law, and special rules). Noble values related to local wisdom include love for God, nature and its contents, responsibility, discipline, independence, honesty, respect and courtesy, compassion and care, confidence, creativity, hard work, never giving up, justice and leadership, kindness and humility, tolerance, love of peace, and unity. Education based on local wisdom is very important to implement.

Although information technology is developing rapidly this century, local wisdom still cannot be eliminated. Fajarni (2014), local wisdom will be stronger if applied in real life to adapt to changing times. Education policies based on local wisdom can help people face global challenges. Quality education means elevating the values of local wisdom. These values can help students strengthen their national identity and identity that helps to develop—one way to realise the value of local wisdom in school learning.

Learning in schools is one way to introduce the noble principles of local culture to the younger generation. The role of learning in schools must be optimised for the inheritance of cultural values to the next generation so that students can recognise and have a sense of belonging to national culture and integrate it into life to form a distinctive identity as a dignified nation [18]. Using cultural values in school learning is a way to make these cultural values meaningful and appropriate to the student's environment.

As the spearhead of educational success, teachers are expected to design or develop learning based on local wisdom. According to Shufa (2018), the steps that teachers can take in implementing the local wisdom-based learning model are (1) identifying the state and potential of the region, (2) determining the goals and functions of the local wisdom-based learning model, (3) determining the criteria and study materials, (4) compiling learning plans by the local wisdom-based learning model. Implementing the local wisdom-based learning model is to determine the objectives of the learning plan by the local wisdom-based learning model. Implementing a learning model based on local wisdom can increase the value of mutual assistance in celebrities.

The attitude of cooperation has been a characteristic of the Indonesian nation since immemorial. Octaviani [19] explained the spirit and practice of gotong-royong, combining the values of the five precepts of Pancasila in the attitudes, words, and actions of every Indonesian citizen. Daily life can be a genuine way to talk to others, recognise the dignity of each person, and work together to build a multidimensional and just society. The values of Pancasila animate and become real in the nation's life through the implementation of gotong-royong [20].

In a single-minded Indonesian society, living in harmony and peace is a necessity. In this context, preserving diversity occurs in living together that upholds unity, readiness to synergise, and willingness to work together to build a more just and prosperous life. Therefore, it is not enough to show a tolerant attitude that allows each individual or group to develop without involvement and willingness to work together and work hand in hand to build a more just and prosperous life together [21]. The gotong-royong attitude has been preserved from generation to generation in various local cultural activities, which is the implementation of Pancasila values in building a common life driven by awareness, responsibility, and struggle to preserve dignified coexistence. This is an ethical obligation to maintain unity and improve the quality of life in the Indonesian nation [22]. So that education and teaching, linking local wisdom, can increase cooperation attitudes that are useful in responding to the challenges of diversity in the digital era.

## 4 Conclusion

The learning model based on local wisdom internalises local wisdom, namely the Ider-Ider Ceremony. The results showed differences in the value of mutual assistance as an answer to the challenges of diversity in the digital era before and after applying learning models based on local wisdom. Next, the test *N-Gain* shows an increase in the value of student mutual assistance before and after applying the learning model based on local

wisdom. Cultivating Pancasila values through the tradition of gotong-royong strengthens the identity of the Indonesian nation that remains united in diversity.

Other researchers should develop other local wisdom learning models in the surrounding environment. This can show that local wisdom is one of the challenges in answering learning problems and demands at the elementary school level.

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