



# Strategy For Internalization of Local Wisdom Values in Civic Virtue Development in The Context of Elections For Youth

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**Abstract.** Entering the marked digital era with the more massive use of social media as a platform for communicating and sharing information among the youth, it turns out to cause appearance challenges in the field of Pancasila and Citizenship Education. Related to the phenomenon is fostering civic virtue within elections held directly in society. Because of this, the study focuses on primarily exploring practices carried out by the General Election Commission (KPU) for the Special Region of Yogyakarta that conducts civic virtue development for youth using local values and wisdom, including the position and variety of local wisdom values. The qualitative approach with design studies case—information collected through interviews, observations, and studies documentation. Analysis was done critically and profoundly, accompanied by triangulation techniques and sources. Analysis results show that: 1) Values wisdom internalized locale in development civic virtue includes the value of *gotong royong*, *tepa selira*, and *eling lan waspada*; 2) The strategy for internalizing local wisdom values in fostering civic virtue in the context of elections is carried out through organizing outreach activities about the urgency of political literacy and linking it to political education for young citizens. Both are done directly or via social media. In general, it can be said that the strategy implemented by the DIY KPU has the opportunity to become a pilot model that other regions can adopt because it is pretty adaptive to current developments. However, it is still necessary to adapt to the characteristics and needs of each area so that the results achieved can be of maximum benefit.

**Keywords:** Local Wisdom Values; Civic Virtue; Youth

## 1 Introduction

The implementation system is politically moderate. Pancasila democracy experiences a test. Especially on youth participation as citizens in the governance process. Two results of the departing survey show that: 1) In 2019, it happened enhancement of youth participation in the election compared to the period year 2014; 2) In 2020, the level of youth interest in issue politics, as well as participation, is at a low percentage namely 23.4% (IDN Research Institute, 2019). That means anomaly trend participation

politics. In 2019, the youth had a high spirit for participating in excellent momentum democracy, and the energy decreased by the following year.

If the condition still happens, it will disturb the democratic process, and it is possible to happen in the elections in 2024 (Budiardjo, 2012). The impact of this situation is that the government will not get support from youth, so it is prone to vertical and horizontal conflicts, and the policies that are produced tend to be pragmatic only (Tekindal, 2017). Thus, a "fast step" was needed to examine the development process of youth as citizens, especially with the success of increasing youth participation in the 2019 elections, to prepare for the same momentum in 2024.

From a Citizenship Education perspective, making people understand their citizens' roles, duties, and responsibilities is called civic virtues' development (Adha et al., 2017). Civic virtue consists of 2 main elements: Civic Disposition and Civic Commitment. Civic disposition is a pattern of thinking that creates a unique character of a citizen that differentiates it from the general character of an individual. It is related to fulfilling rights and obligations as part of a country. On the other hand, civic commitment is citizens' loyalty to their nation and state demonstrated through a firm attitude to behave according to the values agreed as a common consensus (Brickner-McDonald, 2008). These elements form civic virtue as "awareness" and "willingness" to carry out the role of a citizen. For example, when making decisions in public spaces, civic virtue makes a person think critically and place the public interest and mutual benefit as the main priority (Ferris, 2019).

For countries that run a system of political democracy, civic virtue also becomes an important thing to do by each citizen, especially in a country republic such as Indonesia (Tàbara & Giner, 2004). It is because the system of political democracy focuses on government from -by to people. If the people are passive, the state's goals cannot be achieved, and vice versa (Kusmanto, 2014). One of the involvement of citizens in a democratic political system is using voting rights during elections. Countries that have successfully implemented civic virtue development will show high citizen involvement. Because its citizens already have an understanding and awareness of their role in determining the direction of achieving the ideals of their nation-state. So, it will define that civic virtue has the opportunity to encourage citizens to have superior and contributive character and a civil society that can face all the challenges of state life (Mawarti & Sundawa, 2016).

Studies on the success of developing civic virtue that exist so far tend to be within the scope of formal Civics (Samsuri, 2004) and informally through the community of interest activities and social activities (Prasetiyo et al., 2016; Zurgobban & Budimansyah, 2016). Meanwhile, there is only 1 study on civic virtue in the realm of political participation, such as elections, conducted by Sujana (2019). However, it has limitations in the realm of methods that present an analysis of the results of literature studies regarding the urgency of fostering civic virtue in elections without real case studies experienced by the community. So, it is not enough to be used as the only reference for developing a civic virtue development model in the election context.

On the other hand, there is a finding regarding the development of civic virtue through non-formal scope, which the Coordinating Ministry initiated for Human Development and Culture of the Republic of Indonesia by creating the Indonesian Youth

Development program. Based on published reports, the Yogyakarta Special Region is ranked first nationally with an achievement of 90% (Warta Jogja, 2023; Sadya, 2019). The results of another survey regarding election participation, which is the main focus of this study, show that the Yogyakarta Special Region KPU's operational area was ranked second highest nationally after Papua in the 2019 elections (Sarnita, 2019). These two surveys indicate that civic virtue development for youth in the Special Region of Yogyakarta is running optimally. Additionally, preliminary studies found that one of the factors that supports the success of this effort is the internalization of local wisdom values in every existing policy and approach. However, there are no studies that specifically review this scope.

Therefore, based on the analysis presented, a critical research gap is an exploration of strategies for internalizing local wisdom values in fostering civic virtue for youth in the context of elections, with the primary fact of success being that which has been carried out by the General Election Commission (KPU) of the Special Region Yogyakarta along with the challenges and opportunities encountered. So, there will be role model references for other regions and considerations for developing Citizenship Education learning, both formal and non-formal.

## **2 Methods**

The research method used is a qualitative approach with a case study design combined with critical analysis. Implementing the case study involves exploring the uniqueness of the civic virtue development model for youth based on local wisdom values in the Yogyakarta City community in the context of the elections. The research location is in the Yogyakarta Special Region KPU operational area. Information gathering will be explored through document studies regarding policies and archives for implementing activities, observations of program implementation, and interviews with the Yogyakarta Special Region KPU and youth representatives regarding implementing the civic virtue development program, which contains local wisdom values. Meanwhile, critical analysis was carried out by reviewing all findings by holding joint discussions to identify the advantages of efforts that have been implemented, evaluate weaknesses, and map challenges, obstacles, threats, and follow-up actions that must be formulated next so that the final results of the analysis can create a model of civic virtue development strategy for youth based on local wisdom values in the election context.

## **3 Results and Discussions**

### **3.1 The Position and Variety of Local Wisdom Values Internalized in the Development of Civic Virtue in the Election Context for Youth**

Based on extracting information about the position and variety of local wisdom values internalized in the development of civic virtue in the context of elections for youth carried out by the Yogyakarta Special Region KPU, two main findings were found,

namely: 1) Local wisdom values are the basis for determining policies, and the approach in carrying out coaching supports the realization of the values of the Pancasila ideology; 2) Local wisdom values internalized in coaching include *gotong royong*, *tepa selira*, and *eling lan waspada*. In the first finding, every time a coaching activity is planned, the Yogyakarta Special Region KPU, especially the socialization division, will coordinate internally to formulate policies that align with Pancasila and statutory regulations. Then, proceed with adapting it to the values of local wisdom, which the people of the Special Region of Yogyakarta already possess and maintain in social and cultural terms. It is done as a form of commitment to present policies as regulations that genuinely suit the characteristics of the user community. So that the things regulated in the policy also provide benefits and can be well received by the community.

Meanwhile, the second finding regarding the various local wisdom values internalized in coaching includes *gotong royong*. This value has the essence of a spirit of togetherness in the coaching stage. The internalization of this value is based on the reality that society has long been fully aware that, as social creatures, they must involve other people to fulfill their needs. On the other hand, getting involved in helping other people get out of trouble is also necessary. Not everything can be done alone or using your strength. So that the coaching process does not run in one direction but in two orders, placing the KPU and youth as equal parties together to take better steps. Second, *tepa selira*. The term comes from the Javanese language and means tolerance, mutual respect, and respect for all societal differences. *Tepa selira* prioritizes a friendly attitude in socializing with the community. So, coaching activities for youth are adapted to the characteristics and needs of youth according to their generation and era as a form of "respect" and adjustment.

Third, *Eling lan waspada* is A concept originating from the Java tradition / akhlaqi Sufism. This term is taken from the final verse of the song *Sinom Serat Kalatida* by Raden Ngabehi Ronggo Warsito; "*Sak begja-begjaning kang lali, luwih begja kang eling lan waspada!*" (As lucky as the careless person, more fortunate is the person who remembers). Being *eling lan waspada* can be said to be introspective. Be aware and alert to the human dimension through awareness of potential human strengths and weaknesses. Be mindful of the Divine size in the form of understanding of Sangkan Paraning Dumadi, a journey of human children from returning to the Causa Prima, God Almighty. Become a reflective person with the knowledge to express himself as a human being and the direction in which he will be taken, according to his ability and what his Creator desires. Eager and alert self-development is an effort to focus on always being careful in following the mandate of the path of life towards achieving the worldly life without abandoning the sophisticated. This awareness results in inner peace, moral nobility, and closeness to God.

From the existing findings, it can be understood that local wisdom values in society can no longer only be understood as a cultural heritage that differentiates one region from another (Triwardani & Rochayanti, 2014). More than that, local wisdom is conceptually understood as wise ideas that are full of knowledge and have good value, which are embedded and followed by community members (Qodariah & Armyati, 2013). So, the importance or something valuable in it is also considered a benchmark for truth that has become a tradition or constant in an area (Ade & Affandi, 2016).

### 3.2. Strategy for Internalizing Local Wisdom Values in Civic Virtue Development for Youth

In general, the process of fostering civic virtue in the context of elections for youth organized by the Yogyakarta Special Region KPU consists of several types of activities, namely voter education, whose segmentation includes beginner voters, making short films, and cultural performances with the topic of election outreach. Meanwhile, the strategies used by the Yogyakarta Special Region KPU in internalizing local wisdom values at each stage of development tend to be explicit and implicit. It means that the internalization of local wisdom values explicitly, such as when holding voter education, the delivery of the material will be strengthened by explaining that youth involvement in elections is a form of youth support for the preservation of local wisdom values, which include *gotong royong*, *tepa selira*, and *eling lan waspada*.

Meanwhile, internalizing implicit local wisdom values is realized by incorporating existing values as a socialization approach, short film story material, and the themes of the cultural performances presented. It was done as a form of the Yogyakarta Special Region KPU's sincerity in supporting youth to have a distinctive civic virtue with a deeply rooted local character but a broad global insight into their role as citizens. Apart from that, another strategy adopted by the KPU so that the internalization process runs optimally is to expand the cooperation network, both with communities as representatives of the community that foster the environment for the growth and development of young citizens and with institutional institutions such as schools, campuses, and tourism offices and culture. The expansion of this collaboration network was carried out as an effort to optimize the strengthening of the character education chain, especially the character of novice voters. So it can be said that all components of society are involved in it.

Based on existing findings and if viewed from a theoretical perspective, it can be said that the various strategies for internalizing local wisdom values promoted by the Yogyakarta Special Region KPU have the opportunity to strengthen the process of fostering civic virtue in the context of elections for young people. It is supported by the results of the first analysis of the concept of internalization, which is in line with the definition of internalization as an effort to appreciate and deepen values so that they are embedded in every human being (Mulyasa, 2011), where educational techniques can be carried out through example, habituation, enforcement of rules, and motivation. (Ahmad, 2010). To produce thought patterns, attitudes, and behavior within a person by the expected value standards. The standard of values referred to here is the quality of youth as citizens with civic virtue who actively contribute to government activities and processes.

Meanwhile, from a theoretical review of the development of civic virtue, Winatapura and Budimansyah (2007) stated that civic virtue is related to elements of integrity or is equivalent to civic morals, which build active involvement of citizens related to mutual trust, maintaining tolerance, living together and fostering cooperation. A sense of enthusiasm to give meaning to one's life personally in the social environment of

society. Meanwhile, Kalidjernih (2010) provides several examples of character reflected in civic virtue, having a sense of responsibility and dedication to social life, and realizing human rights in equality, interests, and law enforcement. These two definitions show that for young people as citizens to have a good level of civic virtue, efforts are needed to link theoretical content with contextual matters that provide opportunities for young people to experience the wholeness of the learning process. The appropriate connection to use here is internalizing existing local wisdom values.

## 4 Conclusion

Good practice has been carried out by the Yogyakarta Special Region KPU, showing that local wisdom values serve as the basis for determining policies and types of civic virtue development activities in the context of elections for youth. Meanwhile, the various values internalized in coaching include *gotong royong*, *tepa selira*, and *eling lan waspada* (cooperation, tolerance, awareness, and alertness). Each value is internalized at every stage and variety of activities explicitly and implicitly. As material for further development, the process of fostering civic virtue for young people in the election context with a strategy of internalizing local wisdom values can be strengthened by raising role models who can inspire young people to be actively involved. This presence will not only have an impact on increasing youth participation in elections but also has the opportunity to increase youth interest in deepening studies on political and cultural literacy so that civic virtue development can produce maximum achievements.

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