The Value of Local Wisdom as an Implementation of Character Education for Pancasila Students in the Independent Curriculum

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Abstract. *The essence of character education in the context of education in Indonesia is values education, namely education of noble values originating from the culture of the Indonesian nation itself, in order to develop the personality of the younger generation. One form of implementation of the Merdeka curriculum is a learning program that is guided by Pancasila values which was later named the Pancasila Student Profile. This consists of an independent learning program through the Pancasila Student Profile based on Faith, Devotion to God Almighty and noble character, Global Diversity, Working Together. Collaborative, Creative, Critical Reasoning, and Independent. National character and identity are created because of the existence of various local cultures which have been proven to be able to make this nation more dignified. The motivation for exploring local wisdom is as a basis for rediscovering national identity which has shifted, if not to be said to have faded, from people's lives.*

Keywords: Local Wisdom, Character and Independent Curriculum

1. INTRODUCTION

Currently we are in the vortex of media hegemony, the scientific and technological (science and technology) revolution, which is not only able to bring a number of conveniences and comforts of life to modern humans, but also invites a series of problems and concerns. Advances in science and technology can reduce or even eliminate human values or what is called dehumanization. Education is still considered an alternative preventive action, in order to build a better generation. The goals of education are often formulated ideally, sometimes beyond the universal meaning of the processes. For example, people understand that the purpose of education is to direct people to be empowered, have knowledge and abilities, be intelligent, and have insight and skills in living life. (Suwardani, 2020).

Education must be "*the power in building character.*" The education that is really needed at this time is education that can integrate character education with education that can optimize the development of all dimensions of children (cognitive, physical, social-emotional, creative and spiritual). Education with this educational model is oriented towards the formation of children as complete human beings. The quality of students becomes superior not only in the cognitive aspect, but also in their character.(Arifin, 2021).

The issue of the importance of character education in the national education system has recently been frequently raised as a topic of discussion in various national seminars in general and contains criticism of education which has so far prioritized the development of academic intellectual

abilities and paid less attention to a very fundamental aspect, namely character development. National education will lose its spirit if it is unable to provide enlightenment to students, as well as enlightenment in the world of work that is oriented towards character values and human and humanitarian aspects. (Ningsih, 2015). The essence of character education in the context of education in Indonesia is values education, namely education of noble values originating from the culture of the Indonesian nation itself, in order to develop the personality of the younger generation(Hikmasari et al., 2021).

These cultural values must of course be developed and preserved. The importance of cultural values such as the value of politeness, the value of unity, the value of harmony, and other values, can of course be a guide to behavior. If the younger generation upholds cultural values in their lives, a young generation of quality and noble character will be created. (Rahayu, 2021).

The operational direction of character education policy is contained in Presidential Regulation no. 87/2017 concerning "Strengthening Character Education". The main content of character education, according to Article 3 of Presidential Decree No.87/2017 is as follows: PPK is implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, independent creativity, democracy, curiosity, national spirit, love of the country, respect for achievements, communicative, love of peace, likes to read, cares about the environment, cares socially, and is responsible.

One form of implementation of the Merdeka curriculum is a learning program that is guided by Pancasila values which was later named the Pancasila Student Profile. This consists of an independent learning program through the Pancasila Student Profile based on Faith, Devotion to God Almighty and noble character, Global Diversity, Working Together. Collaborative, Creative, Critical Reasoning and Independent through religious activities and extracurricular development at school as well as other supporting activities. By implementing the new targeted curriculum, students will be even better than before and can improve their good attitudes and behavior so that when they enter the industrial world, they will have a good attitude or character embedded in their souls.(Dafitri et al., 2022).

In this regard, this article discusses issues related to character education by exploring the potential of local culture which is full of values in life which can be implemented in the implementation of the Merdeka curriculum in educational units.

2. RESEARCH METHODS

The method used in this research is a literature study supported by relevant reference sources. Literary research or library research, namely research carried out by collecting data or scientific writing aimed at the object of research or data collection of a library nature, or research carried out to solve a problem which is basically focused on a critical and in-depth study of materials. relevant literature. This research examines primary and secondary library sources related to character education and local wisdom and their relevance in implementing the independent curriculum.

3. RESULTS AND DISCUSSION
The Urgency of Character Education

Character education is a national movement to create schools that foster an ethical, responsible and caring young generation through modeling and teaching good character with an emphasis on universal values that are mutually agreed upon. Character education is a deliberate and proactive effort by schools, regions and the state to instill in students the main ethical values, such as respect for themselves and others, responsibility, integrity and self-discipline.

According to Dony Kusuma (2004), character education is the dynamic development of sustainable abilities in humans to internalize values so as to produce an active and stable disposition in individuals. This dynamic makes individual growth more complete. These elements become dimensions that animate the formation process of each individual. Ideally, education should not only rely on results alone. Rather, education accentuates the honesty of the process. Education is also expected to be able to form positive character in each individual. With a positive character, it is expected *out put* from the world of education are intellectual people who have nobility of character and good emotional intelligence. (Anggraini et al., 2022)

Said Hamid Hasan (Zubaedi, 2011) states that character education in detail has five objectives, including: *First,* develop the heart/conscience/affective potential of students as humans and citizens who have national character values. *Second*, develop habits and behavior of students that are commendable and in line with universal values and religious cultural traditions of the nation. *Third*, instilling a spirit of leadership and responsibility in students as the nation's next generation. *Fourth*, develop students' abilities to become independent, creative and national-minded human beings. *Fifth*, developing the school life environment as a learning environment that is safe,

honest, full of creativity and friendship, and with a high and strong sense of nationality _(dignity)._

Character development as an ongoing process is divided into four stages: _First,_ at an early age, referred to as the character formation stage; _second,_ in adolescence, is referred to as the developmental stage; _third,_ in adulthood, referred to as the establishment stage; And _fourth_, in old age, is called the stage of wisdom. In the implementation stages of character education, character is developed through the knowledge stage (_knowing), acting,_ towards habit _(habit)._ This means that character is not limited to knowledge. A person who has knowledge about goodness will not necessarily act according to that knowledge if he is not trained to do that goodness. Character is not limited to knowledge. Character goes deeper, reaching into the realm of emotions and personal habits. Thus, good character components are needed (_components of good character_) that is _moral knowing_ or knowledge of morals_, moral feeling_ or feelings about morals, and _moral action_ or moral actions. This is necessary for students to be able to understand, feel, and practice good values at the same time.

The formation and development of character values in schools can be carried out by means of an integrated approach in all subjects, developing school culture, implementing co-curricular and extra-curricular activities, as well as habituating behavior in life in the school environment. The implementation of character education needs to be supported by a good educational environment (Ramdhani, 2017). Developing character values through school culture can be practiced in leadership, example, friendliness, tolerance, hard work, discipline, social concern, environmental concern, a sense of nationhood, nationalism and responsibility. (Hasnandi, 2019).

From the description above, basically character education has fundamental objectives, namely: 1) developing the affective potential of students as humans and citizens who have national character values; 2) develop student habits and behavior that are commendable and in line with universal values and religious cultural traditions of the nation; 3) instill a spirit of leadership and responsibility so that they become dignified students of the nation's next generation; 4) develop students' abilities to become independent, creative, national-minded humans; and 5) developing the school life environment as a learning environment that is safe, honest, full of creativity and friendship, and with a high and strong sense of nationality.

Local Wisdom Values that Form Character

Local wisdom is built and formed based on social values that are upheld and used as a guide for behavior in social life. Local wisdom is the main capital for schools in building and developing students' character values without destroying the social order that is adaptive to the students' surrounding environment. (Hasnandi, 2019). This opinion is in accordance with the opinion of (Wibowo, 2011) who stated that in implementing character education, noble values originating from local customs and culture should be prioritized to be internalized by students.

As a nation with Bhinneka Tunggal Ika, Indonesia actually has many traditions and local wisdom values that need to be preserved and developed so that the character and characteristics of Indonesian people with their various cultural values do not simply disappear along with the negative influences of the culture of materialism and individualism. Many local traditions and values actually become very important strengths in the framework of the resilience of Indonesian national life in the current era of globalization and information era.

(Purwastuti & Lickona, 2016), said that the word local wisdom is used to indicate the existence of a concept that in local socio-cultural life there is a nobility, high values, truth, goodness and beauty that is appreciated by community members. so that it is used as a guide or guideline to build relationship patterns between residents or as a basis for building life goals that they want to realize. Local wisdom values can be used as a basis for character education in schools. society supports cultural values and some of them can be categorized as _local genius_ or _local knowledge_ can be a source of value for the supporting community. Cultural values that are considered good in the form of local wisdom are used as educational material or sources.

Cultural values have become the characteristics of local community groups which have their own meaning and significance for that community. The meaning created from a belief can certainly change and influence human behavior because it is the nature of humans to choose actions that are carried out in accordance with their beliefs and thoughts. Cultural values also mean the total experience of human life experienced by society. The life experiences experienced by a society are very complex and varied, resulting in a varied culture which also includes the behavior, beliefs, beliefs, ideas and ideals of the local community (Khoirun Nida, 2013).

Local wisdom and culture that exist in society have been inherited and developed by ancestors by

implementing knowledge into cultural values and passing them on to subsequent generations (Cholid, 2019). Javanese culture has noble values that serve as guidelines for living life. Noble values are like attitudes *I'm sorry* (tolerance), *can feel* (empathy), *quiet in the heart, busy in the work* (please help selflessly), *manners* (politeness), *it's a waste of time* (able to adapt to their environment), and so on (Ridwan Maulana, Astuti Darmiyanti, 2022), (Rara Eka Yurika, 2022). These local wisdom values provide a strategic function for the formation of national character and identity. Education that cares about it will lead to the emergence of an attitude that is independent, full of initiative, polite and creative. One application of using local wisdom values as a basis for character education, for example, is if in an area near the school there is a philosophy of life which is the basis for the life values of that area, such as the philosophy of alon-alon from klakon (Central Javanese society), rawe-rawe rantas Malang - Malang Putung (East Javanese people), or Gusjigang (Kudus people), adeng-adeng which is important to be safe for the Balinese people. Siri'na pacce in the Makassar Bugis Community, Kahua Cultural values in Saleman State, Maluku Regency, and so on.

Local wisdom is embedded into the habits and character of the community so that it is implemented and obeyed. Local wisdom does not only stop at ethical dynamics, but also extends to norms and actions and behavior, so that local wisdom becomes like an act of spirituality that provides guidance for humans in behaving and acting, in the context of everyday life and determining further human civilization. Various kinds of cultural values are full of local wisdom values which can be used as a reference in cultivating student character education. These cultural values are a reflection of the noble values of the Indonesian nation's personality.

4. CONCLUSION

Strengthening character education must be accompanied by strengthening the local wisdom values of the local community because it is hoped that the reflection of the character of the nation's generation will be able to reflect the actualization of noble local culture, of course in accordance with the spirit of Pancasila. In implementing the independent learning curriculum, it provides wider opportunities for participants students to actualize character values originating from local wisdom values. So the hope is to be able to develop soft skills and character according to the Pancasila student profile, namely: 1) have faith, have faith in God Almighty, and have noble character, 2) be independent, 3) work together, 4) have global diversity, 5) reason critically, and 6) creative. The six dimensions of the Pancasila student profile need to be seen as a whole so that each individual can become a lifelong learner

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