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CONTRIBUTION OF LOCAL WISDOM VALUES TO EDUCATION

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ABSTRACT

This article aims to examine the contribution of local wisdom values to education . The method of writing articles uses the library or library research. The data used in this article comes from books, scientific articles, and journals. The results of this study indicate that the contribution of local wisdom values to the world of education is building national character which is adopted from local wisdom values such as religious values, mutual cooperation, arts and literature, and local skills. The contribution of local wisdom values is obtained through schools based on local wisdom, school culture based on local wisdom, national character education based on local wisdom integrated into subjects and students' self-development programs.

Keywords: Education, Local Wisdom Values, Contribution

A. INTRODUCTION

Indonesia is famous for its slogans Bhineka Tunggal Ika, which means different but still one. It is based because of our multicultural society consists of many different tribes and cultures. The strategic location of Indonesia resulted in we are easily affected by the height global cultural intensity that goes into Indonesia and of course threatening presence of local culture. It's getting faster development of science and technology (IPTEK) to create information and everything is easily accessible via internet, which is now even easier with a smart phone. But Efendi and Setiadi in Fransyaigu (2014) states that science and technology progress has two The impact on society is positive and there are negatives. Television shows via movies, the internet

and so on lead to a lifestyle consumptive (Fimansyah 2021) . And with the rise of pornography and pornographic or other shows that are not educating around in cyberspace make the younger generation increasingly not civilized. Well, if this negative impact is left alone it will certainly be bad habit. Therefore, preserving wisdom local is one way to maintain the old rules, that is positive value but long abandoned by society. Just out of fear if considered out of date and so on etc. We know the Minangkabau people rich in proverbs, philosophies, expressions and customs. But alas, in the era globalization is lagging behind. According to Rahyono in Fajarini (2014) expressed that local wisdom is intelligence people within a particular ethnic group gained from the experiences gained by the community (Fimansyah 2021) . Therefore, Suardiman in Azan (2013) also suggests that there is 8 (eight) scope of wisdom values the locale: First, local norms are is developing as a philosophy, prohibition or recommendation in something the place. Second, rituals and traditions valued society. Third, *Folklore* in society in the form of legends, myths, folk tales and folk songs which usually contains the message that understood by certain/local communities.

Fourth, the information contained in the traditional elders, spiritual leaders or stakeholders customs in a community. Fifth, manuscripts that are trusted by the public local. Sixth, the way of local people live everyday life. Seventh, tools and materials used to fill life necessities. Eighth, conditions environment that is used by society in everyday life. Thus we can conclude that the source of local wisdom values comes from a variety of results hereditary culture generations in a society (Fimansyah 2021) .

They managed to mix between Islamic values with customs. Whereas customs are considered difficult to unite with religious values. In every culture local certainly implied noble values that useful for building society to a better way. For example value and norms that develop in society will organize and be a guide for someone in effect while being in a area. A simple example of how to speak, behave and dress. That is all influenced by values and norms embraced by the local community and already they have long obeyed . Now the task of the younger generation how do I order the values that found in culture or in wisdom local is not eroded by development era. We know the effect of globalization is like that great impact on the integrity of the nation later this. We are increasingly aware of the community a lot of individualism, a lot young people affected by lifestyle other nations. (Fimansyah 2021) (Ramli 2014) (Ismayana 2017) .

They love more everything from their originating idol from other nations that they consider far away more interesting., until the westernization *process* it's easy to happen in our country. So that generation of moral degradation occurs young. We see many things lately from the breaking news viral that makes us as readers so sad and touched. As also stated by Efendi (2010) "Sources of tribal cultural norms and values nation is local wisdom. This can referred to as principles or guidelines hidden and attached to ways of thinking members of an ethnic group. Local wisdom seems to be an alternative of the swift identity crisis and the social character of the people in the land of Mandar. So that local wisdom does not missing then it is used in constructing the pattern harmonious social interaction of heterogeneous society in the land of Mandar, hence the effort of digging and develop various types local wisdom of each tribe nation needs to be done". Well, in this paper the author tries analyze the contribution of noble values contained in wisdom. So that one day it can become reference in behavior. And for introduction also for the younger generation so that this local wisdom still exist in the modern era. So no again the younger generation who are foreign to the values or norms contained in in local wisdom so rich in noble values (Fimansyah 2021) .

Education is a business pursued by humans in order to acquire knowledge which is then

used as basis for attitude and behavior. Therefore, education is a process of forming human character. Education is said to be a process of humanizing humans. In The whole process of human activity is a process education that will produce attitudes and behaviors that ultimately character, personality or character. To earn degrees whole human being is impossible without going through the process education. Education is also a community and nation business in preparing its young generation for sustainability better life of society and nation in the future. Sustainability is marked by the inheritance of culture and character owned by the community and the nation. In the process of cultural education and national character, students actively develop potential (Haryati and Khoiriyah 2017) (Latifah 2014) .

They carry out the process of internalization, and appreciation of values becomes their personality in socializing Public. Students develop a more prosperous community life, as well as develop a more prosperous nation's life dignified. In parallel with the pace of development of society, education be very dynamic and adapted to existing developments. The educational curriculum is not a standard standard static, but very dynamic and must adapt to the situation and existing conditions. So that education reform becomes urgent so that education remains conducive. Regarding the influence of global hegemony, the phenomenon what happened has also made educational institutions feel lost wiggle room. Besides that, it also makes it thinner students' understanding of local history and cultural traditions that exist in society. Therefore, how much more it's good if you try to find a variety of ways we can protect and preserve the culture that we have together (Surisma 2013) (Judge 2012) (Muflihin 2020) .

We are optimistic that education is based on *local wisdom* (local wisdom) then we are optimistic about the creation of education capable of giving meaning to Indonesian human life. This means that education will then be able to become a spirit that can coloring the dynamics of Indonesian people in the future (Rosala 2017) . Our national development/education must be able to shape human beings with high integrity and character so as to be able to give birth to great and dignified children of the nation with the spirit of education, namely humanizing humans. Schools as educational institutions function as a vehicle for socialization, helping children learn the ways of life in which they were born. (Surisma 2013) (Istiawati 2016) .

The school has a transmitting function and transforming culture, teaching cultural values from the older generation to the younger generation. Schools work transforming culture, meaning to change the form of culture to remain in accordance with an increasingly advanced society and complex without leaving our culture. Therefore the noble values that have been passed down by the older generation to the younger generation should not be abandoned, then school has a major role in maintaining the existence of these noble values . Because at the same time the school was prosecuted to respond to the challenges of technological advances and communication increasingly sophisticated and complex global (Suwardi and Rahmawati 2019) .

Indigenous peoples who still exist, have maintained its *local wisdom* becomes an inseparable part of everyday life and become a basic part of the solution to problems that occur in society. one society What still exists is the Bugis community. Bugis community with Bugis local wisdom is known for its highly upholding culture high manners. In general, the character of the Bugis people is colored by the values of *sipakatau*, *sipakalebbi*, and *sipakanngge* . That's mirror of the culture and culture of the Bugis people. Until when hear the word Bugis, then the trend that crossed in the mind is a figure of gentle, loving and full understanding (Surisma 2013) According to Baier (in Mulyana, 2004:8) value is often formulated in different concepts, these things due to different points of view. For example a sociologist defines value as a desire, a person's needs and pleasures come to sanctions and pressure from society. A psychologist will

interpret values as a behavioral tendency that begins with symptoms psychological, such as desires, motives, attitudes, needs and beliefs individually owned to the stage of its behavior special. Meanwhile, an anthropologist sees value as a "price" that is attached to the cultural patterns of society as in language, customs, beliefs, laws and forms human-developed social organization. Difference their view in understanding the value has been implicated formulation of the definition of value. Following are some definitions each value has a different pressure (Surisma 2013) (Lukitoaji 2019) .

Allport (Mulyana, 2004: 9) defines value as a beliefs that make a person act on the basis of his choice. As a personality psychologist, Allport stated that values occur in a psychological area called belief. Belief is the highest psychological area of the other areas such as desires, motives, attitudes, wants and needs. Therefore, right-wrong, good-bad, beautiful-not-beautiful decisions in this area is the result of a series of psychological processes that then directs the individual to actions and actions that are according to the selected value.

Kupperman (Mulyana, 2004: 9) interprets value as normative benchmarks that influence humans in determining choice among alternative courses of action. He emphasizes the norm as an external influencing factor human behavior. As a sociologist, Kupperman views norms as one of the most important parts of social life. Hence, one of the most important parts of the process value judgment is the involvement of values norms prevailing in society. Meanwhile Mulyana (2004: 11) simplifies the definition value as a reference and confidence in making choices. According to him, this definition can represent other definitions described above, although specific features such as norms, beliefs, the way the goals, nature and characteristics of values are not expressed explicitly (Bahri 2020) .

Local wisdom can be defined as a cultural synthesis created by local actors through repeated processes, through the internalization and interpretation of religious and cultural teachings which are socialized in the form of norms and used as guidelines in the daily life of the community. Local wisdom is an unwritten rule that becomes a reference for society which covers all aspects of life, in the form of (1) rules concerning relations between people, for example in social interaction both between individuals and groups, relating to the hierarchy in governance and customs, rules marriage, manners in everyday life; (2) regulations regarding the relationship between humans and nature, animals and plants that are more aimed at nature conservation efforts; (3) rules relating to human relations with the unseen, for example God and the unseen spirits. Local wisdom can be in the form of customs, institutions, wise words, sayings (Pratiwi 2016) (Imam 2012) .

Judging from its authenticity, local wisdom can be in its original form or in the form of reinvention (*institutional development*) , namely renewing old institutions that once functioned well and in an effort to build traditions, namely building a set of institutions of customs that once functioned well in meet certain social and political needs a certain period, which is constantly being revised and re-invented according to changing socio-political needs in society. These changes must be made by the local people themselves, involving government and non-government elements, with a combination of top-down and bottom-up approaches. Local wisdom is a cultural product. As a cultural product, local wisdom is born because of the need for values, norms and rules that become a model for (model for) perform an action (Kurniawan 2013) .

Local wisdom is one source of knowledge (culture) of society, is in tradition and history, in formal and informal education, arts, religion and other creative interpretations. Cultural discourse makes it possible continuous exchange of all kinds of ideas and interpretation which necessitates the availability of references to communication and self-identification. When the

wave of modernization, globalization hit all parts of the world, then the reference in the form values, symbols, thoughts undergo reassessment. There are institutions that have survived (stable), but not a few have changed, moderate form and are shaped by social processes (Manalu 2013) .

Local wisdom or called local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards something, object, or event that takes place in a certain space. The definitions above are arranged sequentially etymology, where wisdom is understood as a person's ability in using his mind in acting or behaving as a result of an assessment of something, object, or event occur. As a term, wisdom is often interpreted as 'wisdom/wisdom'. Local specifically in limited interaction space with limited value system. As an interaction space already designed in such a way that it involves a pattern of relationships between humans and humans or humans with its physical environment. The pattern of interaction that has been designed called settings. Setting is a place interaction space one can make deep face-to-face relationships environment. A setting of life that has been formed will directly produce values. Those values are will be the basis of their relationship or a reference for their behavior (Diem 2012) .

According to Koentjaraningrat, local wisdom has a social dimension and strong culture, because it was born from treatment activities human patterns in social life. Local wisdom can incarnated in various forms such as ideas, ideas, and regulations in the realm of culture, while in social life it can in the form of religious systems, social systems and organizations, systems knowledge, livelihood systems and technology systems and equipment. (Summary of Local Wisdom Studies, 2006). Keraf (2010: 369) says that local/traditional wisdom are all forms of knowledge, belief, understanding, or insights and customs or ethics that guide behavior humans in life in ecological communities. explained also that local/traditional wisdom is part of ethics and morality that helps humans to answer moral questions what to do, how to act especially in the field of environmental and resource management. In addition, local wisdom is explicit knowledge that arose from a long period of evolution together the community and its environment in the local system that has been experienced together. The evolutionary process is so long and inherent in society can make local wisdom as a source potential energy of the community's collective knowledge system for live together dynamically and peacefully. This understanding sees Local wisdom is not just a reference for one's behavior, but further, namely being able to dynamize people's lives that is full of civility. Substantially, local wisdom is the prevailing values in a society (Surisma 2013) .

Values that are believed to be true and become a reference in people's daily behavior local. Therefore, it is very reasonable that Greetz said that local wisdom is a very decisive entity human dignity in the community. It means something local wisdom which contains elements of creative intelligence and the local knowledge of the elites and the community is the one decisive in the development of human civilization. To understand how local wisdom develops and survive, it is necessary to have a basic understanding of the psychological processes that build and maintain it. The process includes the selection of attention (*selective attention*), assessment (*appraisal*), formation and categorization of concepts (*concept formation and categorization*), attributions (*attributions*), emotion, and memory. (Maryaty and Pukiha 2018) (Surisma 2013) .

According to Wayan Lasmawan, character education is a conscious and systematic effort in developing potential learners. Education is also an effort of society and the nation in preparing the younger generation for the sustainability of the life of society and a better nation in the future. Sustainability is marked by cultural inheritance and character that has been owned

by society and nation. Therefore, education is the process of inheriting the culture and character of the nation for the younger generation and also the process of cultural development and national character to improve the quality of people's lives and society in the future (Surisma 2013) .

In the educational process culture and national character, students are actively involved develop his potential, carry out the process of internalization, and appreciation of values becomes their personality in socializing community, develop a more community life prosperous, and develop the life of a nation that is dignified Character is character, moral character, or personality a person who is formed from the results of the internalization of various policies (*virtues*) that are believed and used as a foundation to view, think, behave, and act. Virtue consists of a number of values, morals, and norms, such as honest, courageous acting, trustworthy, and respectful to others. (Wayan Lasmawan, 2011: 4). Character is behavior based on values based on religious norms, culture, law/constitution, custom customs, and aesthetics. Character education is an endeavor planned to make students know, care, and internalize values so that students behave as perfect human. The character is judged according to human relations with God, oneself, others and the environment, as well as the nation and country. The relationship between man and God is judged according to degree piety and religious attitude. The human relationship with oneself is assessed based on honesty, responsibility, healthy lifestyle, discipline, hard work, self-confidence, entrepreneurial spirit, creative, innovative, independent and curious. Human relations with others and their environment are assessed based on an attitude of awareness of rights and obligations, comply with social rules, respect the work of others, polite and democratic, and care about the social environment and the environment life.

B. RESEARCH METHODS

The research method uses a qualitative descriptive method with a *library research approach* . Library research is a series of activities carried out with regard to data collection methods taken from various libraries, then followed by reading carefully and recording material relevant to the theme, as well as processing the research material.

Literature research conducted to find data and information is limited to literature or materials such as books, articles, journals, newspapers, research agency reports, and other library sources that are relevant and related to national character and local wisdom. The data or information that has been obtained, will then be compiled based on the results of the appropriate and accountable literature study. Data analysis in the article consists of two stages, namely the process of data reduction and data presentation. Data reduction was carried out to make it easier for the writer to select valid data from the literature, while the presentation of the data was carried out for the writer to provide conclusions from the results of the discussion. (Herman 2019)

C. RESULTS AND DISCUSSION

1. Become Capital in Nation Development

Contribution of local wisdom values, namely that the younger generation will have national character and will become valuable capital in efforts to build a nation that has a national identity and strengthens unity and unity under the auspices of the Unitary State of the Republic of Indonesia. National character development must be carried out through a

systematic and integrative approach based on Pancasila (Mahardika 2017) .

The values contained in Pancasila are taken from the culture, spirit and personality of the Indonesian nation which is very diverse. Strengthening the character of the Indonesian nation cannot be separated from the local culture that exists in its society (Mahardika 2017) .

Mistakes in using scientific and technological developments can create shifts and accumulation of values. Hedonism plays an important role in shaping the behavior of consumptive society so as to create modern humans and lifestyles based on individualistic-materialistic (Mahardika 2017) .

The failure of modern humans to manage the problems that arise as a result of moral degradation forces them to find alternatives/solutions. The solution that can be offered is to explore the values of wisdom that have begun to be neglected. Local wisdom can be defined as wisdom or high values contained in local cultural wealth. There are several areas that still maintain local wisdom in their area. Most people in rural areas still preserve local wisdom values . The community upholds a sense of brotherhood, kinship, helping hand, spirit of mutual cooperation, and others. It is different when discussing urban communities that have been influenced by foreign cultures such as individualism and hedonism (Mahardika 2017) .

Urban communities tend to prioritize their personal lives, care less about other people, act by looking at the profit and loss they get, and this is one of the characteristics of a society that has been infected with individualism and materialism. There is a difference in the character of people in rural and urban areas, one of the reasons for this is the interaction with the massive growth of technology and information. Urban communities have been spoiled by the conveniences provided by technology and see the lives of westerners who are free, have luxurious lifestyles, and prioritize material things in their lives. There needs to be an inculcation of values that exist in local wisdom/local culture to strengthen the nation's character in the younger generation. Tylor revealed that culture is the whole of human activity, such as beliefs, knowledge, morals, art, customs, laws, and other habits.

Local wisdom in each region has its own characteristics. But they have the same thing, that is, they have noble and good values to regulate the life of the people. This is because these values come from within the community itself. Local wisdom is a form of wisdom that exists in certain areas and is used for generations as a means of supporting social stability in society. Indonesia is a very rich country. Its wealth is not only limited to natural products, but also in various ethnicities, religions, beliefs, languages, and customs (Mahardika 2017) .

According to PBS data (2010) there are 633 major ethnic groups in Indonesia, but if detailed down to the sub-tribes, the number can reach thousands. Local wisdom in each region has its own characteristics both in terms of terms and types and shape. But in essence there are the same values, namely regarding wisdom in interacting between humans. According to Hill (2010: 648) argues that value is something that is not limited to intellectual beliefs. Score tend to be more from the previous culture, conditioning, innate temperament and visceral impulses. Values which contained in wisdom local in Region Indonesia to instill character nation including:

a. Realizing Religious Values

Pancasila a real his is a formula which created by the founding fathers for manifest score - score religion/religion in context as inhabitant country in life nation and patriotic. Founding father nation aware that nation Indonesia is a nation that believe with exists Lord. Values religion must embodied by every inhabitant country in context life nation and patriotic.

Characteristic typical from *local genius* in Indonesia very related with system trust against the creator. Pancasila is the basis of the state and the cornerstone of the nation's life every precept originates from the nation itself Indonesia. Please first in Pancasila describe that Public Indonesia no could separated from trust against god. Lots of value- score religion in in wisdom local every area in Indonesia.

Diversity religion and trust which there is in Public Indonesia make various variety values and activity religion in culture local Public. There are six religion acknowledged government Indonesia like, religion Islam, Christian Protestant, Catholic, Hindu, Buddha, and Kong Huh Cu. Whereas Genre trust in Indonesia moment this not yet could confirmed however, the amount very many at each region archipelago. In Public Indonesia got various forms of religious activity could unite Public for example like activity ceremony *crem* in Bali, ceremony "aruh maritime" in Borneo South ceremony custom "Katoba" in Sulawesi Southeast, recitation, "genduri", "wiwitan" in the rice fields, tumpengan rice, tradition Mimitu in Java and still many again. Values which contained in program custom religious at each area on the main thing is is exists flavor gratitude to the creator, submit and obey to order lord, admire majesty lord, cultivate flavor kinship, and others (Mahardika 2017). Activity religious in area only taught by indigenous peoples and very rare school which teach to participant educate. If activity religious in area no taught to students or generation young so slow gradually local wisdom can be lost because certain occur replacement generation.

b. Creating Mutualism team up

Gotong cooperate in a manner simple is attitude each other help or help help between Public. Wisdom local at each area have culture mutual cooperation but with terms which different like *goro* (Minangkabau), *marimoi no one futures* (Ternate), *pela gandong* (Ambon), *mountain fall* (Yogyakarta), *sagilic sagaluk I say* (Bali), *therelutulu* (Mandarin), *hoyak tabuik* (padang), *throw up* (Banjramasin), *paleo* (Samarinda) and etc. Although different term and the method values gotong royong in every region has meaning and spirit which same for each other help help, intertwine togetherness between fellowman. Difference term gotong Collaboration in every area has meaning important in tie emotion region the and in a manner together could create stability national. In school gotong cooperate taught in a manner cognitive or knowledge and in a manner implied in activities at school like picket, work filial piety work groups and so on. Need exists expansion meaning gotong cooperate and practice, should students are taught knowledge local about activity gotong cooperate for example, history, score- score which contained, and which what matters is the practice or method. School must involved and care on local wisdom in territory. Knowledge and teaching which given adan society will gradually experience change generation. Lots wisdom local which is lost swallowed up by time because of its absence cultural regeneration process local. Teaching no must conducted by a professional teacher or graduate of bachelor. Practitioner, artist, nor expert could give teaching to participant educate. Study is feel, so that participant educate could direct feel benefit from the activities they have done. Teaching also no must conducted in the classroom, student must involved in a manner direct in community environment (Mahardika 2017).

Use technology could affect thinking human for think in a manner pragmatic, so that student not enough interested wisdom local because considered deed which no beneficial and is considered as a barrier progress. Schools must innovate values the value of gotong royong becomes something which real the benefits to participant educate and no only limited conceptual without reality.

c. Delivering Values art and literature local

One of the contributions of local wisdom values is literature oral nor writing. Wrong one literature which there is in in Public Indonesia is advice or advice in language area. Literature oral is part which not inseparable from culture Indonesia which scattered in every region and must inherited to every generationso as not to become extinct. each group culture in society, have variations and different uniqueness- different, both in the form of action nor in a manner oral nor writing.

Literature which develop in Public give advice and system method man To do interaction inhis life. In each area orethnic group in Indonesia many advice- advice which have meaning and very noble values. Slogan unity nation Indonesia *Bhinneka Tunggal Ika* is also taken from wrong one advice Java. *Tut wuri handayani* Becomes slogan education in Indonesia also is advice with languageJava which disclosed by Ki .Hajar Dewantara. Still many advice-advice that can be taught to participant educate. At each area havetips that result from culture and life _ the people. For example, in Bugis there is advice which beeps *Resopa _ Friend MalomoNalettei Pammase Gods* " Onlywith work hard our will get grace God SWT, advice from Minangkabau " *Ingek di twig ka mancucuak, Know branch ka mainpok*" which meaning necessity attitude wise, wise, and haveview which large so that could always careful in act, advise from Papua " *Kele Wawunia catfish, ae, ao, baa. Niare Waw•nia niare, ae, ao, haa*" which have meaning man mustguard sustainability environmentto keep it sustainable,Advice from Dayak " *He knows bananas handue mommy* " (Banana not can bear fruit two time) which meaning maturity and strength cannot return to start, and others (Pora 2016) (Mahardika 2017)

Need exists concern area for conserve culturelocal. problem mainly generation young already start no know and understand tips which there is in the area. More apprehensive that generation young already no knowing language mother and his father. Schoolmust Becomes means shaper character nation in every line life Public wrong one teaches and educates participant educate for know, understand, understand, use, and conserve the culture alone. Enter foreign culture including language and literature had a major influence on development and interest para generation Z right now is very open with technology and information. Culture foreign sometimesnot in accordance with the personality and culture local even could ruin it. With plantingvalues wisdom local which there is in tipsarea could made as fortress defense to culture foreign which not good (Rajagukguk and Sofianto 2020) .

d. Score Skills local

Every region in Indonesia have wisdom local with characteristic typical separate that differentiates with other areas. Local culturecould form agriculture, craft hands, treatment herbs, management source power natural, trade, culture, language area, *philosophy* , religion andculture as well as food traditional (Nurfitriani, Sumarmi, and Hariyono 2017) .

2. Value Contribution of local wisdom values on Planting Character Nationat school

The strategy used as something method for obtain success and success in reach maid character nation. school programme which can done to instill character nation based wisdom

local that is with :

a) Program school will based wisdomlocal.

School could make program which based on art and culture local which there is for example carving wood/bamboo, batik and program speak area on one time. With program school which based on art and cultural values character nation can be obtained good student in a manner aware nor no. Program which conducted in a manner Keep going continuously will contribute to character student in know and love wisdom local which exist in environment.

b) Culture School

Culture school is score-score, tradition, principle, and different habits. When generation young feel benefit from wisdom local in the area so will appear interest in himself. Need exists effort for increase Skills in process wisdom local in field agriculture and craft in framework conserve as well as make use of it. Values which there is in wisdom local agriculture and craft in among others, tenacity, patience, creativity, seriousness, and not quite enough answer. which formed in activity going on and developed in school as well as held by whole inhabitant school so that will push appearance attitude and behavior inhabitant school. Education wisdom local and education character nation must Becomes element which there is in culture school. wisdom local could developed Becomes 3 element culture school that is culture academic, local social culture and culture democratic in realize education character nation wisdom based local (Aulia 2020) .

c) Wisdom local integrated toin subjects

Education character based wisdom local could integrated in every eye lesson which taught to students to embed education character nation which based on culture local. Planting and education character in school Becomes not quite enough answer all component in in school including all teacher eye lesson. Education character integrated into learning by developing values - value education wisdom local in every tree discussion from every eye lesson (Suroto Suroto, 2016). Values the could implied or implied stated in the syllabus and lesson plans. Thing this conducted with destination education character based wisdom local inhabitant school especially for participant educate to achieve learning goals and destination form character nation (Priyatna 2017) .

D. CONCLUSION

Based on exposure on so in this article can be taken that:

The contribution of local wisdom values if applied in the world of education will greatly affect the soul and mentality of the nation, especially in facing this multi-faceted globalization. Public at each region Indonesia have potency for embed character nation to generation young with

adopt values which there is in local wisdom. Local values the in a manner general at each region archipelago have score religion, mutual cooperation values, artistic values and literature local, as well as score Skills local. Term and system method at each area have difference but in terms of meaning there is similarity that is values sublime which in accordance with teak self nation Indonesian .

Local wisdom is a view of life and knowledge as well as various strategies life in the form of activities carried out by local people in answering various problems in meeting their needs. According to Rahyono (2009), wisdom Local is the human intelligence possessed by certain ethnic groups gained through community experience. Local wisdom is a culture that owned by certain communities and in certain places that are considered capable survive in the face of globalization, because local wisdom contains values that can be used as a means of building national character. character building in the National Action Plan for Character Education it is stated as value education, character education, moral education, and purposeful character education develop the ability of students to make good and bad decisions, maintain what is good and manifest it in everyday life.

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