

## TRANSFORMATION OF CULTURAL VALUES IN FORMING CHARACTER BASED ON LOCAL WISDOM

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**Abstract.** In essence, culture has values that are always inherited, interpreted, and implemented along with the process of social change. The implementation of cultural values is a manifestation and legitimacy of society towards culture. The existence of culture and the diversity of noble cultural values possessed by the Indonesian nation is a means of building the character of citizens, both related to private character and public character. Every cultural diversity of ethnic groups in Indonesia has local advantages or has different local wisdom. This local wisdom is reflected in the living habits of the local community that have lasted a long time. This study uses a qualitative approach. The researcher chose this approach because he wanted to know directly and deeply about the process of transforming local wisdom values as an effort to build national character. From this research it is hoped that as much data as possible can be collected about the transformation of local wisdom values as an effort to build national character without compromising the accuracy of the data obtained. The results of the study show that the development of national character needs to be carried out outside of school or in society in general according to the wisdom of each local culture. Preservation of regional culture and development of national culture through education, both formal and non-formal, by reactivating all educational platforms and activities. One of the means to build national character is by transforming local wisdom values.

**Keywords:** transformation; character; local wisdom

### I. INTRODUCTION

The Indonesian nation is a great nation, namely a nation that has strong character values, which originate from cultural values that are upheld by the community. In the era of globalization, local wisdom is not an obstacle to progress but rather a transformational force for the quality of human resources who have the comprehensive and comparative capital of a nation. Indonesia has a very diverse cultural wealth, customs passed down by ancestors are preserved and have a high enough value to build national character which is local wisdom that each region is proud of. The values of local wisdom are the values of Pancasila which are the foundation of the Indonesian State. Indonesia is a country that has a lot of diversity from culture, ethnicity, religion, to beliefs. All of this diversity grows in the life of Indonesian society which eventually forms Indonesian society as a plural society. A pluralistic Indonesian society consists of various cultures, due to the existence of special activities and institutions. This difference actually serves to maintain the basis of self-identity and social integration of the community. However, along with the times, the existence of culture and cultural values owned by the Indonesian nation has not been optimal in an effort to build the character of citizens, even every time we witness various kinds of community actions that result in the destruction of a nation, namely the decline in polite behavior, decreased honesty behavior, decreased sense of togetherness, and decreased sense of mutual cooperation among community members. In connection with this, according to Lickona [1]

there are 10 signs of human behavior that indicate the direction of destruction of a nation, namely: 1) increased violence among adolescents; 2) entrenched dishonesty; 3) increasing disrespect for parents, teachers and leadership figures; 4) the influence of peer groups on acts of violence; 5) increasing suspicion and hatred; 6) deteriorating use of language; 7) decreased work ethic; 8) decreased sense of individual and citizen responsibility; 9) the rise of self-destructive behavior, and 10) the blurring of moral guidelines.

The phenomenon described by Lickona [1] is a common thing among our society. The violence shown is not only violence among teenagers but also among students, namely those who are in junior high and high school and even in tertiary institutions. Policy makers seem to have almost run out of minds to find the best formula on how to minimize and even eliminate the character problems that plague this nation. In fact, policies designed by the government with the hope of making citizens with good character actually only act as supporting instruments. This is because, long before getting to know state regulations or state policies, our society was already familiar with culture and had already implemented cultural values which, if we correlate them with the context of today's life, it still really needs to be preserved, although its activities must be reviewed again without eliminating its substance. What the writer basically means is local wisdom. Local wisdom is certain principles and ways adopted, understood, and applied by local communities in interacting and interrelating with their environment and as a result of the production of traditions that live and grow for generations

with indigenous peoples. It functions as a shaper & guide for human behavior in a life that is wise, full of wisdom, and of good value which is embedded and followed by members of the community. Even in society, he is considered as an entity that determines the dignity of human beings who have intelligence, knowledge and morals which form the basis of the development of a society's civilization. The helplessness of indigenous peoples in maintaining their existence is a serious threat to the continuation of the next tradition. According to Lubis [2], local wisdom is certain principles and ways adopted, understood, and applied by local communities in interacting and interrelating with their environment and transformed in the form of a value system and customary norms. In fact, local wisdom is considered as the result of the production of habits that live and grow together with village / regional customary communities and are implemented in social and kinship life in society [2]. This theory is also clarified by Aprianto [3] who states that local wisdom can be in the form of customs or ethics that guide human behavior in life is closely related to the conditions of the region and community which are passed down from generation to generation. So, it can be concluded that the sustainability of local wisdom will be reflected in habits that contain values as a guide for human behavior that apply in certain groups of people.

## II. RESEARCH METHODS

This study uses a qualitative approach based on two reasons. First, the problems studied in research on the transformation of local wisdom values require a number of contextual field data. Second, the selection of this approach is based on the relevance of the problem under study to a number of primary data from research subjects which cannot be separated from their natural background, without any engineering or outside influences. (Pudjiastuti [4]). This is in line with Moleong [5] that "qualitative research is a research procedure that produces qualitative data in the form of written or oral words from the behavior of the people being observed". On that basis, this research can be classified into qualitative-naturalistic research. Creswell [6] defines qualitative research as follows. Qualitative research is an inquiry process of understanding based on a distinct methodological tradition of inquiry that explores a social or human problem. The researcher builds a complex, holistic picture, analysis words, reports detailed views on informants, and conducts tea studies in a natural setting. This opinion explains that qualitative research is based on research methodology traditions by investigating social or humanitarian problems. Researchers make complex, overall descriptions, analyze words, report detailed views of informants, and conduct research in natural situations.

## III. RESULTS AND DISCUSSION

Transformation is the movement or shift of a thing to another or a new direction without changing the structure contained therein, even though the new form has undergone

changes. The framework for cultural transformation is structure and culture. Meanwhile, according to Capra (Pujileksono [7]) transformation involves changes in social and ecological relations networks. If the structure of the nets is changed, there will be a transformation of social institutions, values and thoughts in it. Cultural transformation is related to the evolution of human culture. This transformation is typically preceded by various social indicators. This kind of cultural transformation is an essential step in the development of civilization. All civilizations go through similar cyclical processes of origin, growth, wholeness and integrity. According to Kayam (Pujileksono [7]) transformation presupposes a process of total transfer from a new form of figure that will become established. Transformation is assumed to be the final stage of a process of change. Transformation can be imagined as a long and gradual process, but it can also be imagined as a quick turning point or even a rapid change. Kayam describes the socio-cultural transformation in Indonesia as a formidable challenge. This transformation is to attract ethnic culture at the level of national culture and shift traditional agrarian culture to the level of industrial culture (Pujileksono [7]). Socio-cultural transformation in Indonesia continues to be more complicated and complex. Old traditions that have existed before are questioned, but new traditions may not necessarily be cultivated. Transformation into a society with a new culture with Indonesian characteristics, trying to maintain ethnic cultural traditions and values. Meanwhile, the concept of transforming local cultural values is used in this study because the transformation of local wisdom values is part of the consequences of modernization. It is undeniable that local wisdom is in transformation through modernization.

Local wisdom or "local genius" is a term introduced by Wales (Ayat Rohaedi [8]), namely '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'. In addition, local genius according to Wales is "the ability of local culture to deal with foreign cultural influences when the two cultures are related" (Rosidi [9]). Based on the opinion above, local wisdom is a culture that is owned by certain communities and in certain places that are considered capable of surviving in the face of globalization, because local wisdom contains values that can be used as a means of building national character. This is especially important in today's era, namely the era of information and communication openness which, if not addressed properly, will result in the loss of local wisdom as national identity and identity. The same thing was conveyed by Lubis [2] that national identity is a cultural character which functions as the development of national character (national and character building). According to Geertz [10] culture is "a pattern of notions or meanings that are thoroughly intertwined in historically transmitted symbols, a system of inherited conceptions in symbolic forms by means of which humans communicate, preserve and develop their knowledge and attitudes towards life". Geertz [10] emphasized that culture is the work of humans who can develop their attitude towards life and be passed on from one generation to the next through a process

of communication and learning so that the inherited generations have strong characters in carrying out life.

Kluchohn and Kelly (Niode [11]) argue that culture is 'a pattern for life created in history that is explicit, implicit, rational, irrational and non-rational which exists at all times as a potential guide for human behavior'. Referring to this opinion, all cultural activities intend to fulfill a number of community needs related to the necessities of life. In other words, culture cannot be separated from all patterns of community activity and culture also has a very vital role in the process of building national character. The above conception shows how important culture and values contained in culture are the foundation in building national character. That is, it is useless to talk about, promote and design the development of the nation's character without paying attention to cultural diversity and its values. This is because the nation's character is not built based on an instant formula and instant conditions, but is built based on the needs of the community by paying attention to community activities that have been nurtured from generation to generation. And that can be obtained if we pay attention to the cultural diversity and cultural values of this nation. In the theory of moral socialization or the theory of moral socialization from Hoffman (Hakam [12]) describes that moral development prioritizes the transfer (transmission) of norms and values from society to children so that these children will later become members of society who understand the values and norms that are exist in the culture of society. This theory emphasizes that the values and norms that were previously contained in the culture of society are transformed or conveyed to other communities so that society in general has and understands cultural values and can be used as a basis for the life of society, nation and state.

This theory explains that the values contained in culture are very diverse, and within these cultural values there are good values that need to be followed by the Indonesian people and can be used as controls, and guidelines for people's lives, and some that do not need to be followed. by society. If good cultural values are oriented towards cultural values in Indonesia which in reality are always oriented towards Pancasila values, because Pancasila as the crystallization of the noble values of Indonesian national culture is not just symbols, or slogans with a series of words. which is beautiful but has a direction in the form of values that become cultural orientations that are very high in value, each precept contains the five things or precepts that are of very high value. Each value contains the meaning of human life, social meaning, the meaning of human relations with one another, human relations with nature, human relations with time, human relations with the future or human ability to design the future, and the direction of activity that is always illuminated by The first precept, namely Belief in the One and Only God. The values contained in culture and which are the crystallization of Pancasila values are; togetherness, unity and oneness, tolerance, consensus deliberation, empathy, love for the motherland, and mutual cooperation. These are among the cultural values that are owned by the Indonesian people and have become the capital of the Indonesian people in carrying out their activities from ancient times to the present.

Related to the values that apply in society, all this local wisdom must be internalized, practiced, taught, and passed on from generation to generation, as well as being able to shape patterns of human behavior towards fellow humans, nature and the supernatural, Even in society it is considered as an entity that determines human dignity (Geertz [10]). This shows that in local wisdom there is knowledge and moral intelligence which is the basis for the development of a society's civilization. From this description it can be seen the magnitude of the function of local wisdom in society. The functions according to Haba, (in Abdullah [13]), namely: 1) a marker of the identity of a communication; 2) adhesive elements/cohesive aspects across citizens, across religions, and beliefs; 3) cultural elements that exist and live in society (bottom up); 4) the color of togetherness of individuals and groups by placing them on the common ground/culture they have; 6) encouraging the building of togetherness, appreciation as well as a joint mechanism to ward off various possibilities that reduce or even damage communal solidarity which is believed and realized to grow on the shared awareness of an integrated community.

Local wisdom exists in every activity carried out by the community, such as religious activities, customs and culture. Community ethics based on entrenched noble values can become a form of local wisdom. If it fulfills the following characteristics: (1) Has the ability to control. (2) Is a stronghold to survive the influence of outside culture. (3) Has the ability to accommodate outside cultures. (4) Having the ability to give direction to cultural development. (5) Having the ability to integrate or unify foreign cultures and indigenous cultures. (6) Local wisdom is dynamic, and can adapt to the times or changing times. In its development, local wisdom is used as a guide for life on an ongoing basis, so that it has the following functions; (1) Serves for the preservation of natural resources. (2) Serves to develop human resources, for example related to life cycle ceremonies. (3) Functioning for the development of culture and science, for example, at the saraswati ceremony, belief in and worship at the Panji temple. (4) Serves as advice, beliefs, literature and taboos. (5) Has a social meaning, for example a communal/relative integration ceremony. (6) It has a social meaning, for example in agricultural cycle ceremonies. (7) Ethical and moral meaning, which is manifested in the Ngaben ceremony and purification of ancestral spirits. (8) And there is a political meaning, for example the nodding for mourning ceremony and patron client power.

Local wisdom is the cultural identity or personality of a nation that causes that nation to be able to absorb, even cultivate culture that originates from outside or from other nations. This of course adjusts to the view of life of the surrounding community so that there is no shift in values. From local wisdom, it is one of the means to cultivate culture and defend the nation from foreign cultures that are not good. In the current era of globalization, all aspects of life are completely open without control and the lack of filterization and conditions of society that are not ready have resulted in Indonesian people being carried away by the flow. freedom that is more oriented towards individualism and materialism

and begins to forget the mutual cooperation activities that exist in the local culture. Therefore, it is necessary to transform local wisdom values for the development of national character so that the Indonesian people are able to maintain national culture, and are able to carry out deliberations for consensus, cooperation or mutual cooperation as an effort to maintain this cultural heritage.

National character development through local wisdom is needed. National character development can be pursued by transforming local wisdom values as a means to build national character. The importance of transforming local wisdom values as a means to build national character is as follows:

- 1) Philosophically, the development of national character is a basic need in the process of becoming a nation because only a nation that has strong character and identity will exist;
- 2) Ideologically, character building is an effort to embody Pancasila ideology in the life of the nation and state. Normatively, the development of national character is a concrete manifestation of the steps to achieve the goals of the state;
- 3) Historically, the development of national character is a core dynamic of the national process that has occurred continuously throughout history, both during the colonial era and during the independence era;
- 4) Socioculturally, the development of national character is a must for a multicultural nation (Master Design of National Character Development 2010-2025: 1).

In the effort to build the nation's character, if the cultural values of the Indonesian nation are not paid enough attention to, it will result in the uncertainty of national identity, according to the Master Design for National Character Development of the Government of the Republic of Indonesia for 2010-2025 (2010-2025: 2) will occur: (1) disorientation and have not yet internalized the values of Pancasila as the philosophy and ideology of the nation; (2) the limitations of integrated policy tools in realizing the essential values of Pancasila; (3) the shifting of ethical values in the life of the nation and state; (4) waning awareness of the cultural values of the nation and state, (5) the threat of national disintegration; and (6) the weakening of national independence. Based on the foregoing, the development of national character involves various parties, both the family, the school environment, and the wider community. National character development will not be successful as long as competent parties to support character development do not cooperate with each other. Therefore, the development of national character needs to be carried out outside of school or in society in general in accordance with the wisdom of each local culture. The same thing was conveyed by Eddy [14] that "preserving regional culture and developing national culture through education, both formal and non-formal education, by reactivating all educational platforms and activities". One of the means to build national character is by transforming local wisdom values.

Given the importance of the values contained in local culture and wisdom, in the current era of globalization it is important to be transformed into citizens as a means of

building national character so that citizens who have global insight are formed but do not forget local traditions as the main basis in carrying out national life. and statehood as revealed by Wahab [15] Citizens with a global perspective who must always foster Indonesian citizens who are loyal, dedicated and responsible in dealing with the problems of the nation and state so that citizens always think globally and act nationally. Based on the above opinion, in addressing the development of the times, citizens can position themselves as members of a world community or cosmopolitan society, meaning that citizens are aware that in carrying out life in the current era of modernization, what is needed is an attitude of tolerance, an inclusive atmosphere of viewing good differences between people of the same nation. and the state and people who have different national and state backgrounds but what is really emphasized is not to get trapped in an individualist and materialist life. According to Judistira [16] local wisdom is "part of a scheme of cultural levels (hierarchical not based on good and bad)." In addition, Judistira [16] emphasizes that local culture is a complement to regional culture, and regional culture is an essential part of the formation of national culture. In a broad sense Judistira [16] says that: Regional culture is not only revealed in forms and expressions of a sense of beauty through mere art; but includes all forms and ways of behaving, acting, and patterns of thought that are far behind what appears to be.

In relation to the development of national character, local wisdom is one of the foundations for forming national character. National character is the attitude and behavior of citizens in accordance with the rules that apply in society. These rules are a unit that exists in people's lives which have their own strengths in supporting the success of the development of national character. The character of the nation also gives way to the success of a nation. National character is a reflection of one's behavior in society. The same opinion was conveyed by Sapriya [17] according to him, the national character is identical to the "national character" which is closely related to personality problems in social psychology. De Vos (Budimansyah and Suryadi, [18]) explains that national character, namely 'the term 'national character' is used to describe the enduring personality characteristics and unique life style found among the populations particular nations state' in other words that national character used to describe the fixed personality traits and distinctive lifestyles found in residents of a particular nation-state. Because it is related to personality issues which are part of the psychological aspect, De Vos acknowledged that in the context of behavior, national character is considered as an abstract term that is bound by cultural aspects and is included in the psychological mechanisms that are characteristic of certain societies.

Meanwhile, according to the National Character Development Master Design [19] national character is: The quality of national collective behavior that is unique is reflected in the awareness, understanding, sense, intention, and behavior of the nation and state from the results of thought, heart, taste and intention, as well as the sport of a person or a group of people. Kosasih (Budimansyah [20]) describes that

the transformation of local wisdom values should be carried out professionally by taking into account the following matters: (1) the transformation of local wisdom must be a transformation of culture in general, because local wisdom is part of the national culture; (2) the transformation of local wisdom must involve various elements, such as government, society, mass media, and so on; (4) dissemination of local wisdom in the form of creating the vision and mission of an institution, both educational institutions and other institutions, must be continuously encouraged. Therefore, it is necessary to develop national character, so that the development of national character can touch all levels of society, the most important thing is to pay attention to the local wisdom possessed by the community.

#### IV. CONCLUSION

Based on the explanation above, it can be concluded that value transformation is an effort made to reduce or transfer the values contained in culture to society so that people have good character in accordance with the needs of society, nation and state. Religion teaches the custom of wearing, tolerance for one another, carrying the same weight lightly as carrying one another, maintaining family relationships, living in the customs, dying in the land, when disaster is expected to be good, the old is respected, the young are loved, those of the same age are accompanied, and are unanimous. The process of transforming local wisdom values is an effort carried out by the government, educational institutions, the community, religious leaders, humanists, and not only at the level of transferring local wisdom values to the community but more than that is realized through concrete activities. in society according to current conditions without ignoring culture. In the development of national character, the role of government has a very strategic place. Therefore, the government is required to understand all regional potentials that can support the development of national character.

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