

## DEVELOPING PANCASILA AND CIVIC EDUCATION (PPKN) BASED ON LOCAL WISDOM

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### Abstract

**Purpose of the study:** This study will investigate how the implementation of the answer of three questions (1), the values of East Java local wisdom which suit to be integrated with material of Pancasila and Civic Education (PPKN) (2) how the teacher integrates East Java local wisdom in content of PPKN, (3) the citizenship attitude of the students which suit with material of PPKN based on the values of East Java local wisdom.

**Methodology:** This research study using a qualitative approach with descriptive method. Data collection techniques using a method of interview, observation and research documentation. The location of this research is at SMA Negeri 1 Jombang. Data analysis techniques used consist of three threads of activity: data reduction, data presentation, withdrawal of conclusions/verification.

**Main Findings:** The finding of results shows (1) there are so many values of East Java local wisdom which can be integrated into the material of PPKN, with the base of the philosophy concept is Character Education Strengthening (PPK). (2) there are no particular guidelines for teachers to integrate East Java local wisdom into the material of PPKN, neither in planning nor implementation. Teachers combine spontaneously, usually in apperception and reflection step. (3) The attitude of solidarity with the spirit of local wisdom must be emphasized.

**Applications of this study:** This study is useful in assessing the teacher competencies in developing material of Pancasila and Civic Education (PPKN) based on East Java local wisdom informing the citizenship attitude of the students.

**Novelty/Originality of this study:** Integrating the lesson based on local wisdom.

**Keywords:** *Material of PPKN, East Java Local Wisdom, Character Education Strengthening, Civic Education, Citizenship Attitude.*

### INTRODUCTION

Nowadays, the era of globalization and the free market have caused various problems in every context of life. This is seen at the level of life of the political elite and the lower society. The occurrence of corruption, human rights violations, morality, the brawl between students, and so forth become an indicator of the problems above. Not infrequently in many countries, the negative impacts can lead to a multidimensional crisis. Facing these challenges, the role of education is significant. Like a fisherman in a "loose ocean" that can be misleading if it does not have a "compass" as a guide to act and wade it (Mulyasa, 2013). Education as one effort to equip learners with life skills (life skills) in accordance with the environment of life and the needs of learners.

So further Mulyasa, (2013) said life skills could also be noted as a "compass" which guides in developing a better standard of living and quality of life. In accordance with the Laws of the Republic of Indonesia no. 20 of 2003 (Undang-Undang, 2008) in article 1 paragraph (1), explained that: "Education is a conscious and well-planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential in the spiritual power of religion, self- control, personality, intelligence, noble character, and skills needed of him, society, nation, and country." Thus, the purpose of education is very complex, in addition to the cognitive aspect, which is also a concern is the affective and psychomotor aspects.

The amendment of the education curriculum in Indonesia from the Curriculum Level of Education Unit (KTSP) Year 2006 to Curriculum Year 2013 suggests that curriculum changes meet the demands of the development of the times and needs of the community (Mulyasa, 2013; Mulyasa, 2014). Curriculum 2013 emphasizes based on competence and at the same time based on character (competency and character-based curriculum), which can equip learners with various attitudes of knowledge and skills. Further emphasis Curriculum 2013 prepares character education, especially at the primary level, which will be the foundation for the next level in every level of education. Mulyasa (2013) asserted that Through the development of the 2013 curriculum based on the character and competence of hope is, this nation becomes a nation of dignity, and its people have added value, and selling value that can be offered to other people and other nations in the world, so we can compete, hand in hand, even competing with other countries in the global arena. Keeping the existence of a Nation in the international field requires keen awareness and character that puts forward the fundamental values of the country as an ideology which is a source of value for the survival of its people and nation (McNeely, 1995). If we associate it with the current era of globalization that offers the Ideology of life including

liberalism and capitalism, the understanding of national and state life is needed as a bastion of self so that the direction and goal of the nation are clear and can be realized. Awareness and understanding of the life of the country and the state is one form of self- defense in facing various challenges, the threats caused by the effects of globalization that tends to lead to multidimensional crisis. If associated with international relationships, the concept of self- resiliency can accumulate to provide national resilience. In carrying out the mission, this is where the role of education is demanded, which necessary in real terms. Various countries have implemented and developed civic education that provides the values that underlie the attitudes and behavior of their citizens, including those in Indonesia who carry the ideology of Pancasila (Amir, 2013; Iskandar, 2016; Steenbrink, 1999; Weatherbee, 1985).

The implementation of the 2013 curriculum mandates that character building should be integrated into every field of study that is integrated and inclusive, not only in learning as the main spearhead. The success of character building cannot be separated from how the role of teachers in the effort to develop learning materials based on the values of local wisdom to touch internalization, and real experience in everyday life.

Nationalization of education becomes a challenge for teachers in the task of forming a balanced character of citizens in instilling local values, national values and also the values of global life. So that ability to create citizens under the purpose of PPKn in Indonesia is to realize citizens who can think globally, act locally and commit nationality (Somantri, 2013; Winataputra et al., 2014; Wuryandani et al., 2014)". On the other hand, in the 2013 curriculum, the impact of ease for teachers, especially with the textbooks and learning devices that have been prepared from the center, impressing teachers to create an atmosphere that is less innovative especially in developing learning materials (Ahmad, 2014; Maryanto & Saputro, 2017; Wahyudin & Suwarta, 2017).

According to the findings of previous research (Agus Susanti, 2009; Ahadian Wisnu, 2007; Marzuki & Feriandi, 2016; Nurcahya, 2019; Pasuruan & East Java, 2015), the characteristics of PPKn in East Java, are still dominated by the ideological-empirical and materialistic capitalist market ideology which shows the occurrence of secularization phenomena separating religious affairs from the state or ethical issues with science so that an educational spirit based on Socio-cultural values (local genius) with spiritual values that are spiritual (religious) are drier in the world of education (Ahmad, 2014; Ibda, 2012; Nugroho, Suyahman, & Suswandari, 2019; Sukadiyanto, 2010).

Based on the above exposure is considered very important and urgent to do this research, in seeing how the role of the teacher as the spearhead of the curriculum to be able to actualize professionalism within its competence. Based on the above exposure is considered very important and urgent to do this research, in see how the role of teachers as spearhead curriculum to be able to actualize professionalism in their competence, especially implementation PPKN which is a form of local wisdom of Indonesia

## METHOD

This study applied a qualitative approach, using a descriptive study method. Because this research will reveal in detail and systematically about how the teacher's competence in developing materials based on the values of East Javanese cultural wisdom.

The research is located at SMA Negeri 1 in Jombang, East Java. The government has selected this school as a pilot project in implementing the 2013 curriculum in Jombang. Also, in terms of architecture and layout of buildings, this school has implemented the concept of PPKn, which is a reflection of local wisdom in the design of residence and holy places in East Java. SMA Negeri 1 Jombang is also one of the schools that run the Adiwiyata program or school based on the environment. It is therefore interesting to see how teachers develop learning that is based on the values of local wisdom of East Javanese culture.

The subjects in this study are (1) PPKn teachers, (2) grade XI students taught by the teacher, (3) principals or related teachers who can provide information about the focus of research to be in. (4) cultural expert (5) Academics. Collecting data using observation methods. Observation conducted on student learning activities interviews with the teachers and student and documentation studies about the Results of Rapport and year-end evaluation. That will be expected to get data following research objectives. Observations were also conducted to see how the student's citizenship attitude was viewed from the indicators of spiritual attitudes as well as the students' social attitudes. Guidelines for observation of spiritual attitudes and social attitudes based on observations sheet filled in the form of a checklist. A rating scale is arranged using a Likert scale with a range of 1 to 4. Calculation of final score using below formula:

$$x4 = \text{Final Score} \frac{\text{Score Obtained}}{\text{Score maximum}}$$

Source : (Hidayatullah, 2015)

As per Permendikbud No. 81, The Year 2013 students earned grades are:

Very Good : if it scores:  $3,33 < \text{score} \leq 4,00$

Good : if it scores:  $2,33 < \text{Score} \leq 3,33$

Fair : if it scores:  $1,33 < \text{Score} \leq 2,33$

Less: if it scores:  $\text{Score} \leq 1,33$

The data collection technique used is data retrieval with observation, interviews and field notes. Collected Data Analyzed in the qualitative descriptive form as developed by [Milles & Huberman \(1984\)](#) consists of 3 stages namely "(1) data reduction, (2) Presentation of data, and (3) withdrawal of conclusions".

## RESULT AND DISCUSSION

This research technique using three techniques of data collection such as interviews, observation, and documentation. The results of the research will be described respectively, following the data collection techniques to answer the research problems. The following are described each of the research findings.

This description will present the results of interviews from various sources of experts who successfully answer the researched problem.

Based on the results of interviews from various sources above have been clarified that the local wisdom is conceptual in the community. For example, the concept of democracy mentioned by *Ajining Dhiri Ana Lathi*, *Ajining Raga Ana Busana*, which means Javanese people strongly emphasize the importance of ethics or manners in the association. Both behavioral appearance in the form of words or sayings (*lathi*), and physical presence in the way of clothes he wears (costumes). The point is self-esteem lies in the speech and price of the body on his clothes. Further, there is an *Ajiningdhirianalathi* means Javanese have teachings when saying something should be based on a secure and accurate reason or basis. The concept of *ajining raga anabusana* has the meaning that the millennial generation is recommended to live "*samadya*" (mediocre, naturally) not excessive. Must be in accordance with the position and condition, in short, you must know the "empan board" (situation and place). And not just from dressing or "*waton Bisatuku*" (as long as you can afford). The value of Ana Catur Mungkuras The straight forward meaning is "there is talk back to". Metaphorically the expression is intended so that someone avoids talking about the badness or weakness of the other party. "*Catur*", which means "the pursuit of the other angels" (talking about the ugliness of others) to overthrow or insult the person. *Adigang*, *Adigung*, *Adiguna*, This expression contains advice so that someone is not arrogant or arrogant in character like the animal implied in this expression. "*Adigang*" is a picture of a deer character boasting about its speed. "*Adigung*" is the character of the pride of an elephant animal because its body always feels victorious compared to other animals. And, "*Adiguna*" as an illustration of the serpent's character which boasted of having a ferocious and deadly poison. As well as help learners to more easily understand the material that is taught in addition to aspects of the formation of the desired character.

Observation is done to observe the learning process conducted by teachers and learners during the learning activities take place. Observation is intended to understand how the process or practices of integrating the values of local wisdom of East Javanese culture in the development of Basic Competence as well as the whole learning process. As well as the learner's attitude during the learning process. Observations were conducted by researchers in 3 classes held by different PPKn teachers. Among them are class XI MIA / IPA 8 (acceleration class), class XI MIA 6 and class XI MIA 3.

First, the learning done by the LW teacher in the XI MIA / IPA 8 class (acceleration class), is generally very good at managing the class. The material presented is analyzing the strategies that have been implemented by the state in overcoming the threat to build national integration within the framework of the Bhinekatunggallka. The learning activities are opened by saying greetings following the local wisdom of East Java. Furthermore, learners are accustomed to conducting all activities based on the concept namely (1) the relationship between humans and God, (2) the relationship between social and human (3) the relationship between humans and the environment. To apply the first concept, all students, before starting a lesson, lead the teacher to perform a joint prayer. For the second concept, teachers do attendance to learners; it aims to get to know more and the character of each learner. While the idea of the three teachers check the cleanliness of the class and have students clean up the table. Students are enthusiastic about following the lesson given by LW. He successfully identified the class character to be able to apply learning strategies so that conducive learning can take place. LW is smart enough to joke a joke in learning so that always awaited in providing knowledge. When explaining the teacher's learning materials is good enough to develop materials with the values of local wisdom, East Javanese Culture. However, the record is just some of the importance of local wisdom described by the teacher.

Based on the observation of learning activities, with proper classroom management of teachers, the achievement of 5 M in learning goes very well. First observed, this is apparently when the teacher explains with the media and also video like previous exposure, learners are very enthusiastic about finding. Then during the presentation of the results of the discussion, it is also quite visible. Collecting and processing this information is seen when students, especially those who do not present the results of their reviews, seek information and seek to respond or question as a form of communicating the material being discussed.

Similar to the lessons learned by LW, civic attitude practices in accordance with local wisdom values of East Javanese culture is quite apparent. Learning is based on the spirit of bellows (hard work) the indicator is that all students actively participate in the process of discussion and enthusiastic about asking questions, providing a response. The result of the

students' spiritual attitude in class XI MIA / IPA 6 shows the overall religious view of the students is 3.33 with the outstanding category. While social views of students are on score 3.14, which is in proper category.

In accordance with the results of learning observations conducted by the COP teacher class XI MIA 3, can be quite good at managing the class. The material presented is analyzing the various political cultures in Indonesia. Learning activities are conducted by lecture and question and answer methods. Teachers only focus on the delivery of learning materials; the development of materials with the values of local wisdom of East Java as in previous observations is done only occasionally.

The practice of establishing citizenship attitudes whose indicators are spiritual and social attitudes are quite apparent in the learning process. First, the religious attitude begins to appear with the sign is to say greetings when the teacher enters the class, in the concept of local wisdom. Before the lesson starts, the teacher appoints one of the students to lead the prayer. All students pray according to their religion and belief. Documentation Results on the lesson implementation plan shows that only a small part of the East Javanese culture's wisdom values are integrated implicitly in the development of material. The Indicators of the Material analyze the strategies that have been applied by the state in overcoming the threat to build national integration within the framework of a *Bhinekatunggallka*, one of which is addressing the socio-cultural risks that come from outside due to the current globalization by using a strategy of maintaining balance and harmony Fundamental. One example of learning media. Learning media can present local wisdom practices that can be used as a strategy to overcome threats to build national integration within the framework of a *Bhinekatunggallka*. Although implicitly not in the values of local cultural wisdom of East Java explicitly there are some learning practices can be integrated with the benefits of local wisdom of East Javanese culture, and should be emphasized by teachers in learning plan.

This inline with previous research ([Agus Susanti, 2009](#); [Ahadian Wisnu, 2007](#); [Marzuki & Feriandi, 2016](#); [Nurcahya, 2019](#); [Pasuruan & East Java, 2015](#)), the characteristics of PPKn in East Java, are still dominated by the ideological-empirical and materialistic capitalist market ideology which shows the occurrence of secularization phenomena separating religious affairs from the state or ethical issues with science so that an educational spirit based on Socio-cultural values (local genius) with spiritual values that are spiritual (religious) are drier in the world of education ([Ahmad, 2014](#); [Ibda, 2012](#); [Nugroho, Suyahman, & Suswandari, 2019](#); [Sukadiyanto, 2010](#)).

## CONCLUSION

Based on several research findings that have been described in general it can be concluded that many of the values of the wisdom of local wisdom of East Javanese culture can be integrated into the content of PPKn material. These values must always be instilled and internalized to strengthen the character and national identity in accordance with the spirit of Bhineka Tunggal Ika and Pancasila. Specifically, it can be summarized as follows: (1) The results of this study indicate that many of the values of the local wisdom of East Javanese cultural wisdom can be integrated into the content of PPKn materials. It just takes the creativity and professionalism of teachers in analyzing and developing learning materials. (2). The development of PPKn materials based on local wisdom values is done spontaneously. This means that the implementation plan of learning is still general. Actualization when learning process started and also if the values remembered by teachers can enter in education. (3) The attitude of student citizenship, whose indicator is the attitude of the spiritual and social attitude of students unconsciously students already reflect the implementation of the values of local wisdom of East Javanese culture. It's just that less emphasis from teachers and also the use of learning models based on local wisdom in PPKn, causing students to do not thoroughly understand these values. In the educational environment in the school already reflects how the philosophy of Tri Hita Karana in firm grasps by all the citizens of the school.

Based on several research findings that have been described in general, it can be concluded that there are several values of East Javanese Wisdom that can be integrated into the content of PPKn. These values must always be instilled and internalized to strengthen the character and national identity in accordance with the spirit of Bhineka Tunggal Ika and Pancasila. Specifically, it can be summarized as follows: (1) The results of this study indicate that there are several values of East Javanese Wisdom that can be integrated into the content of PPKn. It requires the teacher's creativity and professionalism in analyzing and developing learning materials. (2). The development of PPKn materials based on local wisdom values is done spontaneously. This means that the implementation plan of learning is still general. (3) The attitude of student citizenship, whose indicator is the attitude of spiritual and social attitude which has already reflected during the learning process. It's just that less emphasis from teachers and also the use of learning models based on local wisdom in PPKn, causing students to do not well understand these values.

## SUGGESTION

It requires the teacher's creativity and professionalism in analyzing and developing learning materials.

## LIMITATION AND STUDY FORWARD

This article based on SMA Negeri 1 Jombang. The results of this study indicate that there are several values of East Javanese Wisdom that can be integrated into the content of PPKn. It requires a teacher's creativity and professionalism in



analyzing and developing learning materials. The development of PPKn materials based on local wisdom values is done spontaneously. This means that the implementation plan of learning is still general. The attitude of student citizenship whose indicator is the attitude of spiritual and social attitude which has already reflected during the learning process. It's just that less emphasis from teachers and also the use of learning models based on local wisdom in PPKn, causing these values are not well understood by students.

## IMPLICATION

This research will contribute to the knowledge of the concept of developing Pancasila and civic education (ppkn) based on local wisdom.

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