



Building National Character Through Literacy Learning Based on Local Wisdom from Every Region of the Indonesian Archipelago

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Abstract

Learning is a process of building self-character, self-knowledge, and self-thinking skills in order to have good culture and ethics that are in accordance with the context and are able to humanize other humans. One of the learning processes that humans need is learning literature. Learning literature means learning to be cultured, ethical, and national. Learning literature is closely related to local wisdom where the literature was formed. Learning literature based on local wisdom is one of the forums to develop and maintain a sense of love for the country or what is called nationalism. This study is a descriptive qualitative phenomenological study that aims to explain the method of learning literature based on local wisdom. This study found that learning literature based on local wisdom will enrich the knowledge of students and educators about the culture, values, and heritage of local ancestors. This study found that the right learning system will make learners develop rapidly and positively. In other words, there are no humans who are not cultured, it's just that the culture and local wisdom must be maintained, built, and developed so that they do not experience a shift in values and extinction.

1. Introduction

Nationalism is often interpreted as a set of ideas and sentiments that flexibly respond to situations and conditions, which are usually difficult, which allow people to find their identity (Minogue, 2001). There are also those who interpret nationalism as an understanding held by a group of people who have a common cultural identity. Cultural identity can be formed because of primordial ties (such as family, ethnicity, region, language, or customs), common religion, ideology, figures, and historical experiences. Nationalism is also considered as a force that can move people to achieve agreed goals. In the digital age, nationalism is starting to fade.

There are many cases that have surfaced in human life as one of the impacts of globalization. The fading of nationalism does not only attack adults. The fading of nationalism also attacks children, teenagers, and young men and women of the country. One of the real phenomena of fading nationalism is the displacement of local cultural values and being replaced by foreign cultural values, the position of local wisdom as a cultural asset is starting to be forgotten. Many people prefer to watch other things that have nothing to do with local culture or wisdom. The shows presented on various social platforms are more tempting to watch for a long time than watching or studying the existing local wisdom. as if local wisdom is just a name and routine actions that must be carried out.

This study focuses on the phenomenon that exists in Indonesia. According to data presented by Radio Republik Indonesia through its website <https://www.rri.co.id/ipitek/721570/ini-data-statistik-penggunaan-media-sosial-masyarakat-indonesia-tahun-2024>, social media has become an inseparable part of everyday life. The rapid development of the era is accompanied by the increasing number of new social media that have emerged. Dependence on social media can be said to have become a "disease" for Indonesian people in particular, much of their free time is spent just surfing social media. The following is data on social media usage in 2024 according to databoks.katadata.co.id :

Number of Users :

1. Total Users : 191 million users (73.7% of the population)
2. Active Users : 167 million users (64.3% of the population)

3. Internet Penetration : 242 million users (93.4% of the population)

Most Popular Social Media Platforms :

1. Youtube : 139 million users (53.8% of the population)
2. Instagram : 122 million users (47.3% of the population)
3. Facebook : 118 million users (45.9% of the population)
4. Whatsapp : 116 million users (45.2% of the population)
5. Tiktok : 89 million users (34.7% of the population)

Meanwhile, in terms of age, social media users are dominated by the age of 18-34 years (54.1%), with female gender (51.3%) while male (48.7%). The frequency of use of Indonesian people on average spends 3 hours 14 minutes per day and 81% access it every day. The activities that are often done are varied, ranging from sharing photos/videos (81%), communication (79%), news/information (73%), entertainment (68%), online shopping (61%).

Through these data, it can be concluded that Indonesia, with its society of active gadget users, should have broader knowledge and be sensitive to everything around it. Unfortunately, the opposite is true, the presence of technology in Indonesian civilization has brought Indonesian society down. No longer learning what should be learned but learning what should not be learned. One of them is that local wisdom-based literature learning is abandoned and shifted to other learning that can be said to be less useful. This study aims to revive one of Indonesia's national treasures, namely local wisdom, as a possible and attractive literary learning medium. Learners will be invited to fall in love with the existing cultural heritage together. Even an interesting learning mechanism or class setting will provide space for learners to explore all creative, unique, and original ideas, to create a work or project that can make our nation proud while maintaining the existence of literature and local wisdom itself.

2. Methods

In general, descriptive comes from the English word describe. Describe [verb] means to describe or depict. Descriptive is an adjective whose meaning is to describe or depict. According to the Merriam-webster dictionary at <https://www.merriam-webster.com/dictionary/descriptive>, the definition of descriptive is presenting observations about the characteristics of someone or something: serving to describe. Boyd, Westfall, and Stasch, in Mudrajat Kuncoro [2004:14] stated that descriptive studies attempt to obtain a complete and accurate description of a situation. In research, the term descriptive is used to indicate the type of data analysis technique. So, descriptive is one type of data analysis technique. Descriptive data analysis techniques are a way of discussing data that has been collected, processed, and presented by assessing the data. The assessment is accompanied by a deep, clear, and detailed analytical-argumentative description. The analytical-argumentative description is supported by [several] theories for verification and justification. It [analytic-argumentative description] ends with a conclusion on the matter discussed.

Apart from being qualitative descriptive, this research is also of the phenomenological type. Simply put, phenomenology can be said to be the science of phenomena or anything that appears. In this case, phenomenology is a philosophical approach that focuses on the analysis of symptoms that flood human consciousness. Phenomenology is a school of philosophy developed by a German philosopher, Edmund Husserl. The word phenomenology consists of two words, namely phenomenon and logos. The word phenomenon has almost the same meaning as fantasy, phantom, phosphorus, photo which means light or light. The root of the word if formed into a verb means: to appear, visible because of light, shining.

Phenomenon, thus, can be interpreted as something that appears, which is visible because it is shining. In Indonesian there is also a word used to mean phenomena, namely: symptoms. Phenomenology means a description or discussion of phenomena or something that is appearing, or something that is showing symptoms. Phenomenology essentially wants to achieve a true understanding, namely an understanding that captures reality as desired by reality itself.

According to phenomenology, reality can be captured by human understanding. Understanding is a place where humans meet and unite with reality. In that meeting reality appears, becomes symptomatic, but it also hides itself. Human understanding of something can increase, become more perfect. The increase and perfection of that understanding is because humans always investigate, ask, and continue to ask.

3. Result and Discussion

This study found that having a clear and interesting learning setting will attract learners to dig deeper into the knowledge of the subject being studied. This study will explain the system or mechanism of local wisdom-based literature learning.

3.1 Learning Steps

In learning literature based on local wisdom, there are several steps that must be considered by educators and students or learners. The stages of learning can be observed in figure 1.

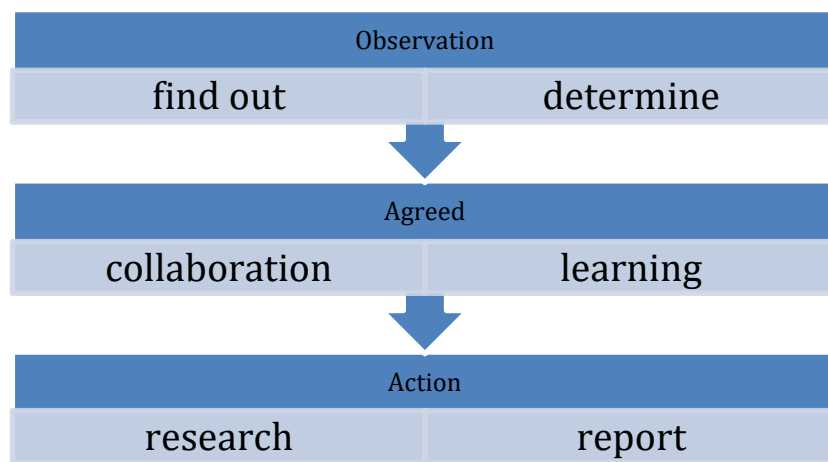


Figure 1. Stage of learning

3.1.1 Observation

In the observation stage, both parties, namely educators and students, conduct a deep observation process of the environment around them. Educators and students together find out what local wisdom is around them. After they find out, they will determine which local wisdom will be used as an object of learning for a certain period of time.

3.1.2 Agreed

At this stage, educators and students hold a joint discussion and find out the advantages of each local wisdom that has been found. Educators and students together determine which local wisdom will be used as the object of learning. Not only local wisdom that both parties determine together, but the duration of the learning process also needs to be determined. What fields of study can collaborate are also determined in the discussion process. The existence of agreed steps involving both parties makes students feel that they are needed and their existence is appreciated.

3.1.3 Action

In the action step, there are two things that must be done together by both parties: educators and students. First, educators and students together conduct research on the local wisdom that has been determined. Research can be done from various perspectives. The findings of students will be directed by educators to reach a point where their information and findings are deep and specific. The findings will be reported through a presentation event, or a certain publication that has been determined and agreed upon together. So in other words, in every step of learning, deliberation to reach consensus continues until the learning is complete.

3.2 Class Setting

Class setting is needed in the learning process so that the class is not monotonous and varied. Class setting also provides space for learners or students to bond with their peers. The recommended class setting in local wisdom-based literature learning can be observed in figure 1,2,3.



Figure 2. Class setting 1



Figure 2. Class setting 2



Figure 2. Class setting 3

(Resources : Demco, Inc)

3.3 Brain Storming Questions

In addition to class settings, this study also formulated several questions that can be developed so that learners or students think critically about local wisdom-based literature learning. Some of these questions can be observed as follows.

- 1) What do you know about local wisdom?
- 2) Is it okay to forget local wisdom? Why? Explain!
- 3) Is local wisdom something important or unimportant? Why? Explain!
- 4) How do you view local wisdom in human life?
- 5) Which is more important, watching local wisdom or watching other content that does not contain local wisdom?
- 6) Do you agree if local wisdom is extinct or eliminated from community life? Why?

3.4 Learning Agenda

In local wisdom-based literature learning, learning must be scheduled according to the situation and conditions of each educational institution where students study. In general, the learning agenda in the local wisdom-based literature learning process can be made as follows.

Week 1-2 Observation

Students and educators together conduct a search for information related to local wisdom. As much information as possible is collected to determine certain choices.

Week 3-4 Agreed

Students and educators determine which fields of study can collaborate in learning and adjust the learning mechanisms that will be implemented.

Week 5-7 Visit and Action

Students and educators visit places that are able to display the agreed local wisdom.

3.5 What To do VS What Not To Do

Table 1. 3.5 What To do VS What Not To Do

What To Do	What Not To Do
invite learners to think about the importance of learning literature based on local wisdom so that they learn of their own accord	don't force learners to learn
Blend in	Don't Form Gangs
Discussion	Debate

4. Conclusion

The study concluded several things in growing, maintaining, and developing nationalist character in learners when they are doing the process of learning literature based on local wisdom, namely:

Nationalist character cannot be built solely in a day or two, the character must be done repeatedly, nurtured repeatedly, so that finally the character has become a character that is ingrained in the learner without him realizing it.

Learning literature based on local wisdom is the right step to foster and preserve cultural heritage, namely local wisdom in the learner. So that at least, learners know the local wisdom of the place where they carry out the learning process. Learning literature based on local wisdom can be realized in every field of study with adapted methods and methods.

Interesting and information-rich learning will make learners fall in love to continue their learning process until a certain point where learners will pass on and share the knowledge and information they have with others. Not only information and knowledge, but changes in attitudes, characters, and positive perspectives can be transmitted to other parties around them.

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