

CHARACTER EDUCATION BASED ON LOCAL WISDOM IN PANCASILA PERSPECTIVE

Yuliatin, Mataram University
Lalu Husni, Mataram University
Hirsanuddin, Mataram University
Kaharudin, Mataram University

ABSTRACT

Pancasila is the base of the Unitary State of the Republic of Indonesia (NKRI), which means that Pancasila is the base for controlling the governance of the nation's life and state in Indonesia. In this case, all policies/programs, in whatever form, must be in accordance with Pancasila, including the Local Wisdom-Based Character Education (PKBKL) policy. Related to this, research has been conducted with the aim of analyzing PKBKL from the perspective of Pancasila. The type of research is normative legal research. The approach taken is a philosophical, conceptual, and legal approach. Analysis of legal material using normative, prescriptive analysis. The results of the study are: (1) the PKBKL is essentially a pattern/model of character education that focuses on the existence of local wisdom and also makes local wisdom a means to realize the goals and functions of character education; (2) the development of PKBKL is very relevant to the values of Pancasila. The values developed in PKBKL are even the translation of Pancasila values. PKBKL is an attempt to realize the character of Pancasila and cultivate the values of Pancasila

Keywords: Character Education, Local Wisdom, Pancasila.

INTRODUCTION

In the preamble of the 1945 Constitution of the Republic of Indonesia, the fourth paragraph emphasized that one of the state's goals is to educate the nation's life. It is hoped that an intelligent nation can be developed through education. The intelligence to be built through education is undoubtedly not just intellectual intelligence, but also spiritual intelligence, emotional intelligence, and social intelligence. Thus, education is oriented to building knowledge or intelligent humans and engraved to build good attitudes and behavior.

Education aims not only as a transfer of knowledge but also as a process of a value transfer. This means that education and the process of linking and transmission of knowledge are also concerned with developing and forming personality or character. For that, it can be done by integrating local wisdom.

Local wisdom is the wealth of the Indonesian nation, which is also a characteristic/identity of the various Indonesian people. Local wisdom contains character values. Therefore, the development of Local Wisdom Based Character Education (PKBKL) is critical to strengthening the nation's character while maintaining local wisdom as the diverse Indonesian nation's wealth and identity.

PKBKL development must be in line with Pancasila because Pancasila is the ideology of the Indonesian people and is also the basis of the Unitary Republic of Indonesia (NKRI). As an ideology, Pancasila is an idea that becomes the guidance as well as the aspirations or hopes of every Indonesian citizen in the life of the nation and state. As the basis of the state, Pancasila is the basis for regulating life governance in society, nation, and state. This means that there should not be a policy/program in any form that contradicts Pancasila, including PKBKL. Therefore, the study of PKBKL from Pancasila's perspective is very important in order to know how PKBKL is under Pancasila values so that it can be understood that PKBKL is a model that is relevant to Pancasila.

METHOD

This type of research is normative legal research. According to Marzuki (2005), normative legal research is a process to find the rule of law, legal principles, and legal doctrines to answer legal problems at hand. Based on this opinion, this research is a normative/doctrinal research because the research focuses on the norms of legislation, especially those related to character education based on local wisdom and the Pancasila perspective on character education based on local wisdom.

The approach used to answer legal issues in this study is a philosophical approach, a conceptual approach, and a statutory approach. According to Muhammad (2004), a philosophical approach in normative research is used to explore legal issues radically and deeply. A conceptual approach is an approach that refers to the principles of law expressed in the views of scholars or legal doctrines. A statutory approach is an approach that uses legislation and regulation.

Concerning the above opinion, in this study, a philosophical approach is used to explore the philosophy/nature of character education based on local wisdom and also the Pancasila perspective on the development of character education based on local wisdom, so that a philosophical foundation is found which becomes the basis for the development of character education based on local wisdom. The conceptual approach is used to understand character education concepts, as well as local wisdom. The statutory approach is used in order to find rules whose normalization is related to character education based on local wisdom.

Furthermore, related to legal materials, Soekanto & Mamudi (1990) argue that the types of legal materials consist of primary legal materials, secondary legal materials, and tertiary legal materials. In this study, primary legal materials, namely legal materials sourced from the 1945 Constitution of the Republic of Indonesia, Law Number 20 of 2003 concerning the National Education System, Peraturan Pemerintah (PP) No. 32 of 2013 concerning Amendments to Government Regulation No. 19 of 2003 concerning National Standards, Presidential Regulation (Perpres) No. 87 of 2017 concerning Strengthening Character Education (PPK), Regulation of the Minister of Education and Culture No. 20 of 2018 concerning Strengthening Character Education in Formal Education Units. Secondary legal materials, namely legal materials used to explain primary legal materials, in the form of scholarly opinions or comments published in journals, literature books, and research reports. Tertiary legal materials, namely supporting legal materials that provide instructions and explanations for secondary legal materials, such as Indonesian dictionaries, legal dictionaries, magazines, or newspapers.

Analysis of legal materials is carried out by collecting all legal materials, then carrying out an inventory and classification, then analyzing the normative prescription, namely looking for arguments on the results of research in providing an assessment of what is right and wrong according to the law (Fajar, 2010). Meanwhile, the logic of thinking used is deductive.

LITERATURE

Concept of Character Education

According to Kasmawati & Zainudin (2014), character education is defined as value education, regulatory education, moral education, and disposition education to develop students' abilities to decide, care for, and make good. Meanwhile, according to Lickona (1991), character education is character education which involves three aspects, namely: knowledge, feelings, and actions. Without these three aspects, character education will not be effective, and its implementation must be systematic and sustainable.

Lickona (2012) defines character education as a conscious effort designed to improve students' character. In the Grand design of character education proclaimed by the Government of Indonesia, character education is defined as the process of cultivating and empowering noble values in the education unit (school), family environment, and community environment (Ministry of National Education, 2010).

Megawangi (2004) explains that character education is an effort to educate children to make wise decisions and practice them in everyday life to positively contribute to their environment.

According to Zubaedi (2011), there are three functions for holding character education, namely: (1) the function of forming and developing potential. In this case, character education functions to shape and develop students' potential to think well, have good hearts, and behave well under the Pancasila philosophy of life. Education must be able to provide flexibility to students to develop their potential and talents following existing norms, (2) the function of improvement and strengthening. In this case, character education functions to improve and strengthen the family, education unit, community, and government's role in developing the potential of citizens and nation-building towards an advanced, independent, and prosperous nation, (3) filtering function. In this case, character education functions to sort out the nation's culture itself and filter out the cultures of other nations that are not in accordance with the cultural values and character of a dignified nation.

Zubaidi further stated that these three functions could be carried out by affirming Pancasila as the state philosophy and ideology, strengthening the values and norms of the 1945 Constitution, strengthening the national commitment of the Unitary State of the Republic of Indonesia, increasing diversity values according to the concept of *Bhineka Tunggal Ika*, and increasing excellence and the nation's competitiveness for the sustainability of the life of the Indonesian society, nation and state in a global context.

According to Kesuma (2012), the objectives of character education, especially in school settings, include: (1) strengthening and developing important and necessary life values so that they become the unique personality or ownership of students in carrying out the values developed, (2)) correcting students' behavior that is not in accordance with the values developed by the school, (3) building a harmonious connection with family and society in playing the responsibility of character education in general.

Concept of Local Wisdom

Etymologically, local wisdom can be understood as local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. According to Saini (2005), local wisdom is the attitudes, views, and abilities of a community in managing its spiritual and physical environment, which gives the community resilience and strength to grow in the area where the community is located. In other words, local wisdom is a creative answer to geographic-geopolitical, historical, and situational situations that are local.

Meanwhile, according to Mattulada (Lubis, 2001), local wisdom means a comprehensive insight or perspective from life's traditions. Furthermore, Amirrachman (2007) emphasizes that local wisdom is related to indigenous knowledge, namely the treasury of local knowledge or a wealth of knowledge and culture in a particular society, which always develops from time to time and continues to experience developments and changes that are alive and well known in their surrounding.

Besides, Ridwan (2007) emphasizes that local wisdom often called local wisdom, can be understood as a human effort by using cognition to act and behave towards something, object, or event in a certain space. This understanding is structured etymologically, where wisdom is understood as a person's ability to use his or her mind to act or behave due to an assessment of something, object, or event that occurs.

In another part, Keraf (2010) emphasizes that local wisdom is also called traditional wisdom, which is all forms of knowledge, belief, understanding, or insight and customs or ethics that guide human behavior in life in an ecological community. Thus, local wisdom is about the knowledge and understanding of indigenous peoples about humans and how good relations are among humans and about knowledge, understanding, and customs about humans, nature, and how relations between all ecological community inhabitants must be built.

Furthermore, Ardhana (Apriyanto, 2008) explains that according to a cultural perspective, local wisdom is a variety of values that are created, developed, and maintained by the community, which becomes their life guidelines. Including various mechanisms and ways to behave, behave, and act as outlined as a social order.

Local wisdom is a form of knowledge, belief, understanding, and habits as a product of the past culture that has local advantages so that it is traditionally institutionalized and becomes the life guide for the community (Gobyah, 2003). Local wisdom has meaning as ideas, values, attitudes, and views that are wise in nature, owned by the community, and internalized by each of its members.

Moendardjito in Hendar (2011) suggests local wisdom, namely local intelligence with the characteristics: being able to survive against outside cultures; has the ability to accommodate elements of outside culture; can integrate elements of external culture into the native culture; have the ability to control; and able to give direction to cultural development.

Local wisdom has universal values that are reflected in the personality and ability to think globally, act locally, and have a national commitment (commit nationally), thus forming a cultural identity (Sukadi, 2006; Ayatrohaedi, 1986).

Based on the above opinion, it can be seen that there are five cultural dimensions of local wisdom, namely:

- Local knowledge, namely information and data about the unique characteristics of the local community as well as knowledge and experience of the community to deal with problems and solutions. It is important to recognize local knowledge as a dimension of local wisdom so that it is known the degree of uniqueness of knowledge controlled by the local community to produce local initiations.
- Local culture, which is related to cultural elements that have been patterned as local traditions, includes value systems, language, traditions, and technology.
- Local skills, namely the local community's expertise and ability to apply and utilize their knowledge.
- Local sources, namely resources owned by the community to fulfill their basic needs and carry out their main functions.
- Local social processes relating to how a community carries out its functions, social action system, existing social relations, and social control.

According to Sirtha in <http://www.balipos.co.id>, the form of local wisdom in society can be in the form of values, norms, ethics, beliefs, customs, customary laws, and special rules. In another part, Teezzi et al. (Ridwan, 2007) said that the end of this sedimentation of local wisdom would be transformed into tradition or religion.

In Indonesian society, local wisdom can be found in chants, proverbs, sasanti, advice, slogans, and ancient books inherent in daily behavior. Local wisdom is usually reflected in the long-standing habits of community life. The sustainability of local wisdom will be reflected in the values prevailing in certain community groups. These values are held by certain groups of people who usually become an inseparable part of life and can be observed through their daily attitudes and behavior.

Local wisdom has various forms and lives in the various cultures of the community, so its functions are various, namely: conservation and preservation of natural resources, development of human resources, development of culture and science, advice, belief, literature, and taboo; social meaning, ethical and moral meaning, and political meaning (Hayati, 2011)

In another part, Amilia (2014) emphasizes that local wisdom has three functions, namely: a dialogical function, namely the function of opening oneself to get to know each other, an integrative function, namely the function of uniting diversity and strengthening solidarity cohesion, transformative function, namely the function of changing backwardness and conflict into progress, togetherness and peace.

John Haba (Abdullah et al., 2008) emphasized the five vital roles of local wisdom as a medium for the resolution of religious conflicts, namely:

- As a marker of the identity of a community. This identity shows that the community has a peace culture, which means it shows that the community is a civilized community. This is because conflict is a symbol of barbarian culture. Of course, by having local wisdom, the community wants to image itself as a peace-loving community.

- Providing a cohesive aspect in the form of an adhesive element between religions, across citizens, and across faiths. In this context, local wisdom can be interpreted as a dialogical space or arena to dissolve all kinds of exclusivity of identity politics inherent among various groups. The existence of efforts to bridge the various cross-interests is an effort to build inclusiveness in reducing the potential for even greater conflicts.
- As part of alternative conflict resolution which is not coercive, but rather encourages all parties to negotiate by taking advantage of emotional and cultural closeness. At the same time, this is differentiating the application of positive law as a medium for conflict resolution, which law enforcers have practiced so far with a "coercive" impression. This makes conflict resolution with positive law precisely artificial and temporary in nature even though it has permanent legal force. Many of the religious anarchism cases that were resolved through a positive legal approach, such as the three ministerial decree, were violated.
- Provide a color of togetherness for a community and can function to encourage the building of togetherness, appreciation, as well as a joint mechanism to ward off various possibilities that can reduce, even destroy communal solidarity, which is believed to originate and grow on shared awareness, from an integrated community.
- Change the mindset and reciprocity of individuals and groups, by placing it on their culture. In this case, it can be said that local wisdom is a form of synthesis of socio-cultural and socio-religious elements whose purpose is to reattach the relationship between communities, which reduces the struggle for political and economic interests.

Local wisdom in different regions or ethnicities in Indonesia has virtually the same function, namely solving various everyday problems. In relation to this, Lubis (2001) argues that each community group has its own wisdom to maintain unity or integrity and the group's identity or clan. It is possible that the Sundanese have different wisdom from the Javanese, but they have the same vision, namely solving or addressing various problems. Likewise, with other tribes. Thus, Indonesia is very rich in various local wisdom. Until now, local wisdom is still relevant for solving various problems.

Character Education Based on Local Wisdom

The essence of character education based on local wisdom

Character education based on local wisdom, especially in the formal education path, is a model/pattern that integrates local wisdom in the character education process. This has two meanings, namely:

- a. Character education is directed to maintain the existence of local wisdom. This is very important because:

Local wisdom is a multicultural identity of the Indonesian nation, as well as a wealth of the Indonesian nation. Therefore, it must be maintained through educational institutions not to lose their identity and be forgotten by the younger generation as their heirs. This is very important because currently, many young people do not know local wisdom in their region, they prefer to learn about foreign cultures and imitate them compared to their local cultures. The local wisdom of the Indonesian people has been studied and imitated by other nations.

Impact of globalization and tourism development. In this case, globalization allows the entry of foreign cultural influences and shifts local wisdom. On the other hand, local wisdom is a potential that has a very high selling value as a tourist attraction. Therefore, local wisdom must be preserved as the Indonesian national identity amid the influence of foreign cultures. This, of course, can be realized by integrating local wisdom in character education

- b. Local wisdom becomes a means to realize the goals and functions of character education. This is possible because local wisdom values are in line with the values of character that are developed, and local wisdom becomes part of the source of character education.

The basis for the development of character education based on local wisdom

Philosophical Basis

The philosophical foundations that become the basis for the development of character education based on local wisdom are:

- 1) Education is rooted in the nation's culture to build citizens with character.
This view directs education towards building national character by paying attention to the Indonesian people's diverse cultures. Thus, education is oriented to build knowledge and build attitudes and behavior that are a good character. This means that through education, the essence of human creation as God's creation, which is the most perfect compared to other creatures, will be awakened. Humans' advantages are in their minds, which can distinguish good and evil, which then leads to good attitudes and behavior. Therefore, it can be done by integrating various local wisdom in accordance with the character to be built.
- 2) Students are the heirs of the nation's culture.
In this case, local wisdom is the nation's cultural wealth that must be maintained as a rule because it contains the values of wisdom/character values that can guide the life of the nation's future generations. Therefore, local wisdom is a must to be integrated into education in order to strengthen the character of the nation and also at the same time to maintain the existence of local wisdom so that it is not eliminated from the heir society.

Juridical Basis

There are various provisions in the laws and regulations in Indonesia that can become the legal basis for the development of character education based on local wisdom, namely:

- 1) The 1945 Constitution of the Republic of Indonesia Article 32 paragraph (1)
"The state advances Indonesia's national culture in the midst of world civilization by guaranteeing the freedom of society in maintaining and developing its cultural values".
This provision can become a constitutional basis for the development of character education based on local wisdom because the culture is part of local wisdom, which is guaranteed to be maintained and developed as the identity of the nation and state amid rapid global change and can threaten the identity of the Indonesian nation and state. Through local-based character education, it is hoped that it can maintain existing cultures in various regions of Indonesia as national cultural wealth.
- 2) Law No. 20 of 2003 on the National Education System, Article 36 paragraph (2)
"Curricula at all levels and types of education are developed with the principle of diversification according to the educational unit, regional potential, and students".
In this explanation, it is emphasized that developing a diversified curriculum is intended to allow the adjustment of educational programs in academic units with the conditions and specific potentials that exist in the region. Thus, these provisions provide an opportunity to expand/add content to the curriculum by integrating local wisdom.
- 3) Government Regulation (PP) No. 32 of 2013 concerning Amendments to Government Regulation No. 19 of 2003 concerning National Education Standards, Article 77B
In Article 77 B paragraph (7), it is emphasized that the curriculum structure for secondary education units, among others, consists of general content. Regarding general content, it is further emphasized in Article 77 B paragraph (9) that general content consists of national content and local content for academic units in accordance with local potential and uniqueness. This provision also provides an opportunity to integrate local wisdom as part of the curriculum content for secondary education units. This is because local wisdom is part of local potential and uniqueness.
- 4) Presidential Regulation (Perpres) No. 87 of 2017 concerning Strengthening Character Education (PPK), Article 8 paragraph (4)
"In terms of preserving and developing an identity and distinctive regional characteristics as well as local wisdom, the Education Unit and/or Local Government can determine certain activities to be compulsory co-curricular or extracurricular activities that are followed by every student".
These provisions can become the juridical basis for developing character education based on local wisdom because these provisions provide opportunities to preserve and develop local wisdom through co-curricular and extracurricular activities in formal education units.
- 5) Regulation of the Minister of Education and Culture No. 20 of 2018 concerning Strengthening Character Education in Formal Education Units, Article 6 paragraph (1) to paragraph (4) as follows:
 - (1) The implementation of PPK, which optimizes the trip-center education partnership function as referred to in Article 5 shall be implemented with an approach based on:
 - a. class;
 - b. school culture; and
 - c. Public.
 - (2) Class-based approach as referred to in paragraph (1) letter a is carried out by:
 - d. develop a local content curriculum in accordance with the needs and characteristics of the region, education unit, and students.

- (3) The school culture-based approach as referred to in paragraph (1) letter b is carried out by:
- e. developing uniqueness, excellence, and competitiveness of schools as characteristics of schools;
- (4) The community-based approach as referred to in paragraph (1) letter c is carried out by:
- b. involve and empower the potential of the environment as a source of learning such as the existence and support of arts and cultural activists, community leaders, alumni, the business world, and the industrial world;

The provisions above emphasize that the implementation of character education in schools can be carried out using a class-based approach that develops a local content curriculum according to regional characteristics. Also, it also uses a community-based approach, among others, by empowering the potential of the environment as a learning resource. In this way, these provisions provide opportunities for the development of character education based on local wisdom.

Sociological Basis

Sociologically, the development of character education based on local wisdom is critical because of a social condition that shows an identity crisis. Students' condition indicates this as part of the nation's next-generation who are more interested in studying other countries' culture and tend to be prouder of foreign cultures than the culture of their own country. In relation to this, the results of Liviyani's (2019) study found that in Indonesia, foreign cultures such as Korean Pop (K-Pop), namely Pop music originating from South Korea, are sticking out and mingling in society, which has now billed the Korean fever in Indonesia. Many young Indonesians are now imitating them, starting from style, language, food, and even manners.

The love of Indonesia's young generation for foreign cultures, including K Pop, has eroded their love for local wisdom and made them lose their identity. Sexy K Pop styles, dances, and songs that are erotic and invite lust are certainly not in accordance with the Indonesian people's character values who uphold the values of faith and piety, and noble morals. Therefore, the Indonesian nation should strengthen the nation's children's character by preserving and building a love for local wisdom that reflects the values of faith and piety and noble morals as the identity and excellence of the local community. Therefore, a character education policy based on local wisdom is needed that is in accordance with Pancasila values.

Values Developed in Character Education Based on Local Wisdom

The values developed in character education based on local wisdom are values developed in character education as contained in Balitbang Puskur (2010: 9-10) which states that 18 values come from religion, Pancasila, culture, and national education goals identified in the following table.

Table 1	
VALUES DEVELOPED IN CHARACTER EDUCATION	
Value	Description
Religious	Attitudes and behaviors that are obedient in carrying out the teachings of their religion are tolerant of the implementation of other religions' worship and live in harmony with followers of other religions.
Honest	Behavior which based on efforts to make himself a person who can always be trusted in words, actions, and work.
Tolerance	Attitudes and actions respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from themselves.
Discipline	Actions that show orderly behavior and comply with various rules and regulations.
Work Hard	Behavior that shows a genuine effort to overcome various obstacles to learning and assignments and complete tasks as well as possible.
Creative	Thinking and doing something to produce a new way or result from something that is already owned.
Independence	Attitudes and behaviors that are not easily dependent on others to complete tasks.

Democratic	A way of thinking, behaving and acting that values the rights and obligations of oneself and others.
Curiosity	Attitudes and actions that always seek to know more deeply and broadly from something they have learned, seen, and heard.
National Spirit	A way of thinking, acting, and having an insight that places the nation's interests and the state above the interests of themselves and their groups.
Nationalism	A way of thinking, behaving, and acting that shows loyalty, concern, and high respect for the nation's language, physical, social, cultural, economic, and political environment.
Appreciate achievements	Attitudes and actions that encourage him to produce something useful for society and recognize and respect others' success.
Friendly / communicative	Actions that show enjoyment of talking, associating, and cooperating with others.
Love peace	Attitudes, words, and actions that cause other people to feel happy and secure in their presence.
Like to read	The habit of taking time to read various readings that are good for him.
Environmental care	Attitudes and actions always seek to prevent damage to the surrounding natural environment and develop efforts to repair natural damage.
Social care	Attitudes and actions that always want to assist others and society in need.
Responsible	Attitudes and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country, and God Almighty

As in the table above, the values developed in character education based on local character show no particular values outside the developed values of character education. This is because character education and local expertise are two things that strengthen each other.

Local Wisdom Based Character Education Development Strategy

To realize the nature of character education based on local wisdom, especially in the formal education pathway, the following strategies can be done:

a. Integrating local wisdom in intracurricular activities to strengthen character

Intracurricular is a learning activity to fulfill the learning load in the curriculum in accordance with the provisions of laws and regulations (Presidential Regulation of the Republic of Indonesia No. 87 of 2017, Article 1 point 7).

Character education and local wisdom, especially in the formal education pathway, are not separate subjects, so that there is no specific learning about character education based on local wisdom. In this case, what can be done is to integrate local character-based character education in various existing subjects. For that, it can be done by reconstructing the existing subject curriculum and habituation.

The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for implementing learning activities to achieve specific educational goals. (Law No. 20 of 2003 Article 1 number 19)

Curriculum reconstruction was carried out to see opportunities to integrate local wisdom into various curriculum components (objectives, content, learning materials, and strategies) to strengthen character. In this case, character education based on local wisdom can be translated into part of the objectives, content, materials, and learning strategies of various existing subjects.

b. Integrating local wisdom in co-curricular activities to strengthen character

Kokurikuler is an activity carried out to strengthen, deepen, and/or enrich intracurricular activities (Presidential Regulation of the Republic of Indonesia No. 87 of 2017, Article 1 point 8). In this case, each academic unit can program a particular activity, for example conducting a study tour to a traditional village. This is very important to do, in addition to strengthening intracurricular activities and the context of bringing students closer to local wisdom as part of local wealth and identity so that a sense of love and pride will grow to be the Indonesian nation.

c. Integrating local wisdom in extracurricular activities

Extra-curricular is a character development activity in the context of optimally expanding the potential, talents, interests, abilities, personality, cooperation and independence of students (Presidential Regulation No. 87 of 2017, Paal 1 point 9). In this case, the Government and/or Regional Governments can determine certain local wisdom as part of school's extracurricular activities, both compulsory and optional.

Character Education Based on Local Wisdom in the Perspective of Pancasila

As previously explained, in the life of society, nation, and state, Pancasila has a position and function as the nation's ideology and the Republic of Indonesia's foundation. Thus, there should not be any policies/programs that conflict with Pancasila, including PKBKL. Therefore, the study of PKBKL in the perspective of Pancasila is critical. To understand PKBKL in the perspective of Pancasila, it can be observed from the essence and orientation of the values contained in each Pancasila principle and its relation to PKBKL as follows:

1. **The first principle "Belief in the one and only God", contains the value of divinity.**

This precept contains the meaning of the Indonesian people's recognition and belief in God's existence as the creator of the universe and showing the Indonesian nation as a religious nation. Divinity also means recognizing the freedom to embrace religion, respect for religious freedom, no coercion, and non-discrimination between religious communities. Based on this first principle's meaning, PKBKL in Pancasila's perspective, especially the first principle, must be able to encourage increased faith and devotion to God Almighty and tolerant of religious diversity. Of course, this is in line with the character values developed in PKBKL, namely religious and tolerant.

2. **The second principle, "Just and civilized humanity", contains human values**

The second precept is an embodiment of the first precept, which aims to make the human person with noble character and character based on humanism. PKBKL is also very relevant to the second principle of Pancasila because PKBKL is an effort designed to improve students' character, function to shape and develop students' potential so that they think well, have good hearts, and behave well in accordance with the Pancasila philosophy of life. PKBKL also functions as a filter for other nations' culture that are inconsistent with the dignified Indonesian nation's cultural values and character. PKBKL also develops social care character values which are a reflection of human values.

3. **The third principle of "Unity of Indonesia" contains the value of unity**

The third precept is a "container" for plurality in Indonesia, according to the nation's motto, Indonesia, namely "Bhinneka Tunggal Ika" (although it varies but has one goal). Based on the meaning of these principles, Pancasila, especially the third principle, requires that local wisdom as part of the Indonesian nation's pluralistic identity is maintained. In this case, PKBKL is relevant to the third principle because it is a character education model oriented to maintain the existence of local wisdom as the wealth and identity of the Indonesian nation and a means of strengthening the character of the pluralistic and multicultural Indonesian nation. Through PKBKL, various character values are developed, reflecting the value of unity, namely the spirit of nationality, the homeland's ideals, friendly/comic, and love of peace.

4. **The fourth principle "Democracy, led by the wisdom of the representatives of the people", It contains a populist value**

The fourth precept is a way of life in diversity, namely by democracy. PKBKL is also relevant to this principle because it develops the same character values, namely democratic characters

5. **The fifth principle "Social justice for all Indonesian people", Social justice for all Indonesian people**

The fifth precept is the goal of the first to the fourth precept, namely social justice for all Indonesian people. In this case, PKBKL can be developed in all regions of Indonesia. This means that each region can develop PKBKL following its potential and uniqueness as long as it does not conflict with Pancasila values.

Based on the explanation above, it can be understood that the values developed in PKBKL are related to Pancasila's values. This linkage can be seen in the following table.

No	Value of Pancasila	Value of PKBKL
1	Deity	Religious
		Tolerance
2	Humanity	Social care
3	Unity	National Spirit
		Love the Motherland

		Friendly / communicative
		Love peace
4	Populist	Democratic
5	Justice	Responsible

The table above shows that each Pancasila value which includes: (1) divine values, (2) human values, (3) unity values, (4) societal values, and (5) justice values, is reflected in various values developed in PKBKL. For example, religious values are reflected in the values of religious character and tolerance. This means that the values developed in PKBKL cannot be separated from Pancasila's values, even the translation of the values of Pancasila.

CONCLUSION

1. Character education is a consciously designed effort to improve the character of students. Functioning to form and develop students' potential so that they think well, have good hearts, and behave well in accordance with the Pancasila philosophy of life filtering function. In this case, character education functions to sort out the nation's culture itself and filter out the cultures of other nations that are not in accordance with the cultural values and character of a dignified nation.
2. Local wisdom includes (1) local knowledge, (2) local culture, (3) local representation, (4) local sources, (5) local social processes. Serves as a marker of a community's identity, provides a cohesive aspect in the form of inter-religious, cross-citizen, and cross-faith adhesive elements, Provides a color of togetherness for a community.
3. Character education based on local wisdom is essentially a pattern/model of character education oriented to maintain the existence of local wisdom and makes local wisdom a means to realize the goals and functions of character education.
4. The Development of Character Education Based on Local Wisdom (PKBKL) is very relevant to Pancasila's values. The values developed in PKBKL are even the translation of Pancasila values. PKBKL is an effort to embody Pancasila's character and an effort to bring Pancasila's values closer together.

REFERENCES

- Amirrachman, A. (2007). *Revitalizing local wisdom: conflict resolution studies in West Kalimantan, Maluku and Poso*. Jakarta: International Center for Islam and Pluralism ICIP.
- Apriyanto, Y. (2008). *Local wisdom in realizing sustainable water resource management*. Bogor: PKM IPB.
- Ayatrohaedi, (1986). *Kepribadian budaya bangsa, (Local Genius)*. Jakarta: Pustaka Pelajar.
- Balitbang, P. (2010). *Development of cultural education and national character of school guidelines*. Jakarta. Kemendiknas Balitbang Puskur.
- Hayati, S. (2011). *The model of planting local wisdom values in the Sundanese community in shaping responsible environmental behavior. Research report*. Bandung: UPI Bandung.
- Hendar, J.H. (2011). *Transformation of local wisdom values in Sundanese leadership*. Prosiding Konvensi Nasional Pendidikan IPS (Konaspipi) ke 1. Bandung: FPIPS-UPI
- Muhammad, A.K. (2004). *Law and legal research*. Bandung: Citra Aditya Bakti.
- Kemendikbud. (2016). *Studies and guidelines for strengthening character education*. Jakarta: Kementerian Pendidikan dan Kebudayaan Republik Indonesia.
- Kasmawati., & Zainudin. (2014). Integrated learning model cultural-art and chracter education. *Internasional Journal for Innovation Education and Research*, 2(8).
- Kemendiknas. (2010). *Development of cultural education and national character*. Jakarta: Kementerian Pendidikan Nasional.
- Kesuma, D. (2012). *Character education of theoretical and practical studies in schools*. Bandung: PT Remaja Rosdakarya.
- Keraf, A.S. (2010). *Environmental ethics*. Jakarta: Penerbit Buku Kompas.
- Lubis, H.N. (2001). *The traditional wisdom of Sundanese historical heritage*. Makalah pada Konferensi Internasional Budaya Sunda. Bandung.
- Lickona Thomas. (1991). *Educating for character: Haw our school can teach respect and responsibility*. New York: Bantam Books.
- Mukti, F. (2010). *The dualism of normative and empirical legal research*. Yogyakarta: Pustaka Pelajar.
- Megawani, R.(2014). *Character education is the right solution to build a nation*. Jakarta: IHF (Indonesia Heritaga Foundation)
- Ridwan, N.A. (2007). The foundation of local knowledge. *Ibda's Journal. Jurnal Studi Islam dan Budaya*, 5 (1) 27-38.

- Sukadi.(2006). Social studies education as a reconstruction of cultural experiences based on the tri hita karana ideology: An ethnographic study of the influence of society on the implementation of the social studies education program at SMA Negeri 1 Ubud). *Disertasi*. Bandung, UPI Bandung.
- Sirtha, N. (2012). Explore local wisdom for ajeg Bali.
- Saini, K.M. (2005). *Local wisdom in global flows*. Pikiran Rakyat, halaman 8-12.
- Soekanto, S., & Mamudi, S. (1985). *Normative legal research a brief overview*. Jakarta: Rajawali Press.
- Likona, T. (2012) *How schools can provide education for respect and responsibility*. Penerjemah, Juma Abdu Wamaungo. *Educate To Form Character*, Jakarta: Bumi Aksara.
- Liviyani, F.F. (2019). *K-pop culture fariza is rampant among Indonesian teenagers*.
- Kasmawati. & Zainudin. (2014). Integrated learning model cultural-art and character education. *International Journal of Innovation Education and Research*. 2(8)
- Republic of Indonesia. Law on the national education system. UU Nomor 20 Tahun 2003. Lembaran Negara Republik Indonesia Tahun 2003 Nomor 78. Tambahan Lembaran Negara Republik Indonesia Nomor 4301.
- Republic of Indonesia. Law Number 12 of 2011 concerning the Establishment of Legislative Regulations (State Gazette of the Republic of Indonesia of 2011 Number 82, Supplement to the State Gazette of the Republic of Indonesia Number 5234). Republic of Indonesia. Presidential Regulation on Strengthening Character Education (PPK). Presidential Decree Number 87 of 2017.
- Government Regulation (PP) No. 32 of 2013 concerning Amendments to Government Regulation No. 19 of 2003 concerning National Education Standards,
- Regulation of the Minister of Education and Culture No. 20 of 2018 concerning Strengthening Character Education in Formal Education Units.
- Zubaedi. (2011). *Character Education Design*. Jakarta: Prenada Media group.