# A Systematic Literature Review on Local Wisdom Actualization in Character Education to Face the Disruption Era

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**Abstract:** Previous studies reveal that Indonesia faces character problems of the young generation. These problems can be addressed by utilizing local wisdom. Nevertheless, comprehensive studies on optimizing local wisdom in character education are limited. Accordingly, this study is conducted to overcome this gap. Thus, the research objectives are to analyze the scope of using local wisdom in education and to investigate the form of local wisdom-based character education at schools. This study employed the PRISMA 2020 systematic literature review method, utilizing Scopus and Google Scholar as databases. A total of 88 articles were collected, but only 18 met the criteria for thematic-qualitative analysis. This study finds that the use of local wisdom in character education can be implemented not only within schools but also within families and communities. Meanwhile, its utilization can be done in the form of learning about local wisdom, learning with local wisdom, learning through local wisdom, and learning to be wise. In conclusion, this study's academic contribution enhances the contextual, diverse, and comprehensive nature of character education. It serves as a valuable reference for stakeholders in developing and implementing local wisdom-based character education, fostering an adaptable, wise, and responsible young generation in the face of the disruptive era.

**Keywords:** character education, disruption era, local wisdom, young generation

## INTRODUCTION

Disruption era is identical to the increasing use of the internet resulting in rapid and fundamental transformations in various aspects of life in the technological, economic, environmental, social, educational, and morality aspects (Grybauskas et al., 2022; Hecklau et al., 2016; Pabbajah et al., 2020; Sakarneh et al., 2022). It does not only have a positive impact by providing convenience for the community but also negative impacts such as moral/character degradation of the younger generation (Jamaluddin et al., 2022; Polizzi & Harrison, 2022; Prasetya & Hirashima, 2018). This reality becomes a reminder to all stakeholders that we should not only focus on equipping the younger generation with technological skills but also strengthen their character so that they can be adaptive and wise along with the times. This is in line with Hidayati et al. (2020) that good character will not only have a good impact on individual cognitive aspects but also on their socio-emotional aspects.

Indonesian still faces various problems related to the younger generation's character. According to research findings, 20.5% of adolescents in Indonesia between the ages of 13 and 17 have experienced bullying (Noboru et al., 2021). Indonesia is the country with the highest rate of school violence, namely 84% (Borualogo & Casas, 2021) and 97% of junior high school students have accessed pornography and even 5.6% of students in Indonesia have had premarital sex (Fibrilla et al., 2021). These problems need serious attention in which Dwiputra and Sundawa (2023) suggest that without control and check, character problems will have negative implications for the quality of human resources as the character is related to aspects of one's knowledge, feelings, and actions (Lickona, 2004). In other words, the quality of human capital in Indonesia will depend on the character of the people, especially the younger generation. Consequently, it is imperative to cultivate a character aligned with the core values of Indonesian society as a means of effectively navigating the era of disruption.

The best effort to respond to these problems is through character education. Character education makes noble values the main goal that needs to be achieved (Harun et al., 2020). A more comprehensive view reveals that the main focus of character education is to cultivate ethics and instill applicable values in the community so that an individual is not only a good individual, but also a good society (Lickona, 2004; Lickona et al., 2007; Pala, 2011). This illustrates the crucial of character education to be the focus of an educational process to deal with various changes in the disruption era. Besides, Berkowitz and Bier (2005) state that character education is not an option, but a priority in the educational process. This is relevant to the nature of education, which is not only the process of imparting knowledge but also the inheritance of values to the younger generation (Amri et al., 2020; Susilo et al., 2022). Therefore, it can be asserted that the primary emphasis of the character education process is to instill good values that apply in society.

In the context of a diverse Indonesian society, the values that are the focus of character education will differ from each other depending on the prevailing local wisdom. This diversity can become a potential for the process of character education in Indonesia. Halim and Wardana (2017) state that the culture of the local community which is good and consistently practiced can be used to develop morals and character when applied to learning. It is because local wisdom is a characteristic of a society that can be used to build a civilization as it contains ethics, norms, actions, and behavior that are used as guidelines for daily life (Naryatmojo, 2019; Suhartini et al., 2019). In other words, when local wisdom is used as part of character education, it will make the individual have a character that is following the local society. A more comprehensive view by Dwiputra and Sundawa (2023) reveals that integrating local wisdom with learning will not only strengthen the existence of this local wisdom but also have implications for internalizing the positive values contained. Therefore, to produce an adaptive and wise younger generation in responding to rapid changes in the disruption era, making local wisdom the basis for character education is crucial.

Many studies focus on local wisdom-based character education, but they do not have a comprehensive, in-depth, and detailed analysis of the results. Such studies need to be carried out to provide information related to the forms of utilization of local wisdom that has been carried out or follow-up that needs to be carried out in implementing local wisdom-based character education. This research provides novelty into the extent and framework of integrating local wisdom into character education, serving as a valuable resource for stakeholders involved in designing and implementing high-quality character education initiatives. It is expected that such studies can provide scientific contributions that can not only improve the quality of education cognitively but also preserve local wisdom and strengthen the character of the Indonesian people in facing the times in the disruption era. Therefore, the primary objective of this current investigation is to address two research questions, namely: 1) what is the scope of using local wisdom in education?; 2) what is the form of local wisdom-based character education at schools?

## METHODS

This Systematic Literature Review aimed to identify, select, assess, and synthesize previous research that was relevant to a particular topic that was interesting to study (Calderón & Ruiz, 2015). As for the context of this study, the topics studied were related to local wisdom which was made part of the character education process. To ensure that this research was carried out systematically, this study referred to PRISMA 2020 guidelines (Page et al., 2021). The literature search process was carried out on February 20, 2023, using the Scopus and Google Scholar database sources, specifically for the Google Scholar database the search was carried out by utilizing Harzing's Publish or Perish application. Table 1 displays the search strings employed in the two databases.

**Table 1.** Search Strategy

| Scopus | Google Scholar |
|---|---|
| TITLE-ABS-KEY ("local culture" OR "local wisdom" AND "character Education") | TITLE ("local wisdom" and "character education") |

The search obtained 88 articles (Scopus = 43 and Google Scholar = 45 articles). Then, a selection and evaluation were carried out to obtain relevant articles. The assessment criteria can be seen in Table 2 below:

**Table 2.** Eligibility Criteria

| Inclusion Criteria | Exclusion Criteria |
|---|---|
| Published within the time frame of 2018 to 2022 | Article or proceedings not indexed by Scopus |
| The article is a peer review journal or proceedings | No empirical research on local wisdom in character education |
| The written content was either in Indonesian or English language. | Content unrelated to local wisdom and character education |

To make the selection and evaluation process more structured, the researchers used the EndNote application for the selection process and the Microsoft Excel application for the coding, sorting, and data analysis processes. After going through a selection process that refers to the criteria, 22 out of 88 articles met the criteria. The more detailed process of selecting articles can be seen in Figure 1 below.
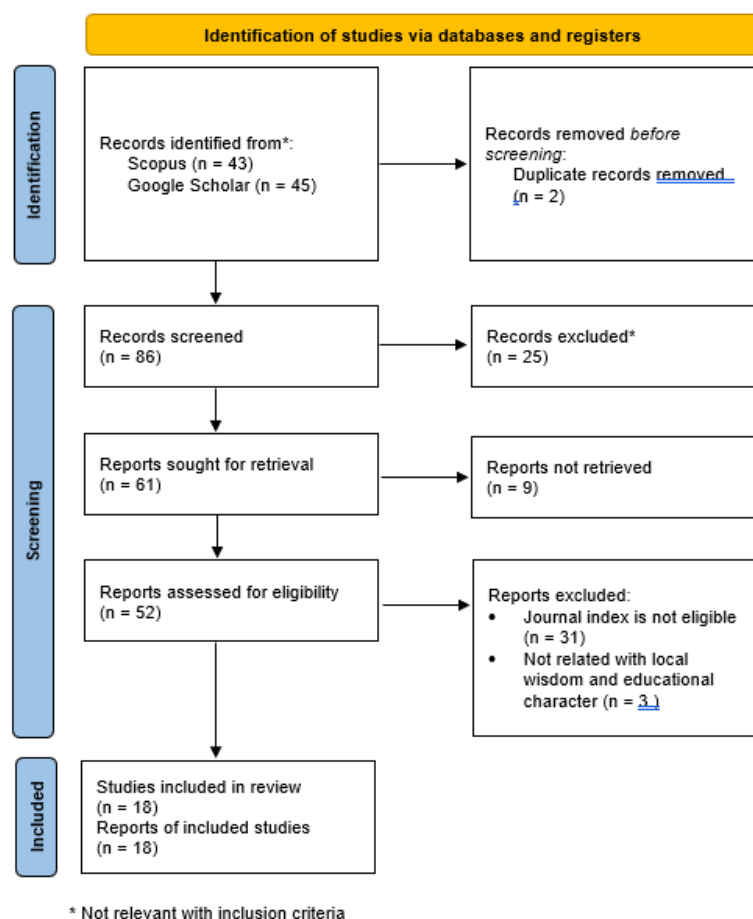
(Page et al., 2021)
**Figure 1.** Selection Process

The selected articles were then analyzed by following the steps proposed by Miles et al. (2014) namely (1) data sorting, conducted using Microsoft Excel software to facilitate the selection and focus on key points relevant to the research; (2) data display, in the form of tables, narratives, and diagrams illustrating the interrelationship between categories; and (3) drawing conclusions aimed at addressing the research questions formulated earlier. By implementing these procedures, it was anticipated that a comprehensive summary of the findings was obtained for thematic discussion, resulting in the desired contribution to the body of knowledge.

## RESULT AND DISCUSSION

Based on the results of an in-depth analysis of articles that meet the criteria, the application of local wisdom in character education is observed in diverse manifestations, as outlined in Table 3.
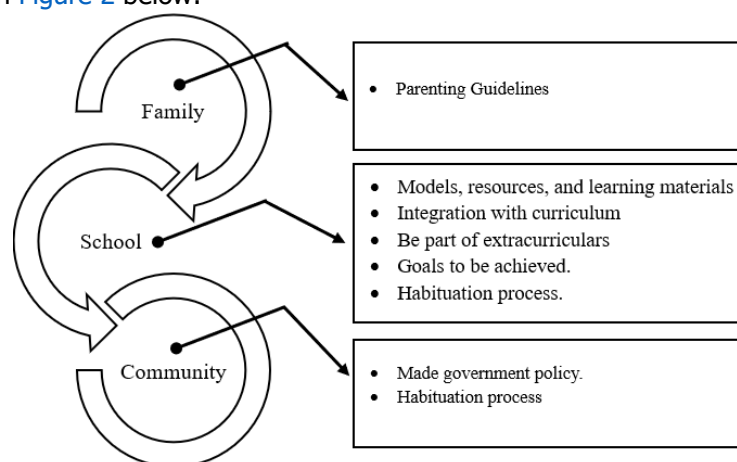
**Table 3.** Application of Local Wisdom in Character Education

| Author and Year | Result |
| --- | --- |
| Gularso et al. (2019) | *Kawruh pamomong* is used as a guide for parents in educating their children. |
| Hartini et al. (2018) | Tabalong's local wisdom in making brown sugar is used as a physics teaching material |
| Hidayati et al. (2020) | *Jamuskalimasada* is integrated with courses, academic organizations, and co-curricular activities |
| Pratiwi et al. (2022) | The moral values contained in *wayang punokawan* characters are used as material in making digital storybooks. |
| Suhartini et al. (2019) | The values contained in Sundanese culture are used as a government program with the name "*7 Special Atikan Poe*". |
| Muhammad et al. (2021) | Acehnese local wisdom is integrated into the Ranup Lam Puan dance extracurricular activities. |
| Hermino & Arifin (2020) | *Limabot Vaiviye* is used as part of contextual learning through a process of habituation in community activities. |
| Jamaluddin et al. (2022) | The utilization of *Siri' Bugis Makassar* is maximized through its integration into the school curriculum, learning materials, instructional strategies or models, educational |

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| | |
|---|---|
| | resources, and its implementation both within and beyond the classroom setting. |
| Ibnu & Tahar (2021) | Traditional games are used as learning media. |
| Tohri et al. (2022) | Sasak culture is integrated into the curriculum, be it co-curricular, intra-curricular, or extra-curricular. |
| Adiputra et al. (2021) | The local wisdom of Lebak Regency is used as content in Civics learning videos. |
| Djibat et al. (2019) | *Makayaklo* Maluku is used as a habit in society and becomes the main reference for education by including it in the local content curriculum. |
| Effendi et al. (2020) | The values contained in *lonto leok's* are used as part of the school curriculum. |
| Effendi et al. (2020) | *Lonto leok's* is used as a standard value in the process of character education in schools. |
| Hadi et al. (2020) | Biology learning materials are integrated with local wisdom and taught using a problem-based learning model. |
| Irwansyah et al. (2020) | Local wisdom is integrated into part of character education-based biology learning media. |
| Pujaningsih et al. (2021) | Jambi traditional house is used as a source of learning Physics. |

**Scope of Utilization of Local Wisdom in Character Education**

The incorporation of local wisdom into character education is an integral aspect of the culture-based learning concept. This learning emphasizes the utilization of the elements of local wisdom, especially those in the environment around individuals in designing and implementing their learning (Amir & Hasan, 2022; Armadi & Astuti, 2018; Firdaus & Badriyah, 2018). Referring to Table 3, the scope of the use of local wisdom that can be identified is presented in Figure 2 below:



**Figure 2.** Scope of Utilization of Local Wisdom

Based on Figure 2, the use of local wisdom for character education purposes is not only applicable within the scope of the school environment (formal), but also within the scope of the family (informal), and the community (non-formal). This scope is following the concept of the *Tri Pusat Pendidikan* initiated by Ki Hajar Dewantara that education is not only in schools but also in the family and community. These three scopes cannot be separated from each other, as Ki Hajar Dewantara argues that the three aspects can be distinguished, but cannot be separated or run separately as education is an integrated and comprehensive activity (Hariawan et al., 2019). In the industrial revolution 4.0 era, the concept of the *Tri Pusat Pendidikan* is needed in the character-strengthening process (Marzuki & Samsuri, 2022). This is inseparable from the reality that the involvement of these three aspects is a positive thing because it can encourage changes in students' understanding, attitudes, and behavior so that they comply more with norms, anticipate misbehavior, and care for one another (Aw et al., 2020). Therefore, the use of local wisdom that can be carried out in the scope of schools, families, or communities has the potential to optimize the character education process.

The characters instilled are following local wisdom in the surrounding environment. Making local wisdom an integrated part of character education cannot be put aside. According to Effendi et al. (2020) in the absence of the integration of character education with local wisdom, individuals may face a disconnection from their surroundings and undergo a crisis of identity. It is because local wisdom is a characteristic of a society that contains ethics, norms, actions, and behaviors that are used as guidelines for daily life so that they can be used to build a civilization (Naryatmojo, 2019; Suhartini et al., 2019). Local wisdom plays a pivotal role in upholding the integrity and legitimacy of a society or nation when confronted with a multitude of global challenges, thus

serving as an essential component of national identity (Kasiyan & Sulistyo, 2020; Zhuojun & Hualing, 2014). In other words, integrating local wisdom into the character education process is crucial to produce individuals who are ready to face global challenges including the disruption era.

Therefore, it can be inferred that the utilization of local wisdom strengthens character depends on the local wisdom around the individual so that the way it is used will not necessarily have the same thing forever. This becomes a potential because it is more flexible and contextual for individuals, both for use in a school context or outside of school. Through this broad scope, there are at least two advantages of using local wisdom in character education, namely (1) the value instilled is following the characteristics of the individual's environment as it refers to the prevailing local wisdom; and (2) the process of character education becomes more optimal as local wisdom can be integrated not only in the school environment. In other words, the use of local wisdom in the character education process tends to be flexible according to the needs and potential of local wisdom so that it can contribute to producing a young generation who have noble characters as the foundation for responding to the challenges of global change.

**Forms of Local Wisdom-based Character Education at Schools**

Without putting family and society aside, schools are a strategic place to shape individual character as character education within the scope of schools can be well programmed through curricular or extracurricular programs (Fransyaigu et al., 2021). The explicit inclusion of local wisdom for character education within the national curriculum is not clearly articulated in the context of the school environment. However, this does not mean that local wisdom cannot be applied. Based on Table 3, local wisdom can be applied in various forms for the character education process, especially in the school environment. The Ministry of Education and Culture highlights the importance of integrating local wisdom or regional attributes into the independent curriculum, which can be accomplished through (1) establishing it as a distinct subject, (2) integrating it into the existing subjects' learning process, and (3) utilizing projects to reinforce the profile of Pancasila students. (Kemdikbud, 2022). However, whichever alternative the teacher will use as a learning creator, the main principle lies in integrating the learning process with local culture or noble values that are close to students' lives (Amir & Hasan, 2022; Armadi & Astuti, 2018; Aswat et al., 2021; Firdaus & Badriyah, 2018; Harahap & Eliza, 2022).

The available space for local wisdom in the independent curriculum is a potential that can be explored by teachers to optimize character education. Utilization of local wisdom makes character education more contextual. This educational approach centers around endeavors to inspire students to establish meaningful connections between academic content and real-life experiences, enabling them to autonomously construct novel knowledge (Hudson & Whisler, 2007; Johnson, 2002; Sears, 2003). Things that are close to the reality of students' lives, whether within the scope of the family, school, or community, are intended so that students can understand the meaning of what they learn for their lives (Komalasari, 2017). When the character education process is close to the students' environment, it has the potential to stimulate students to accept, understand, and find the meaning of the character education process for their lives more easily. The implementation of local wisdom-based character education can be carried out in four forms as presented in Figure 3 below:
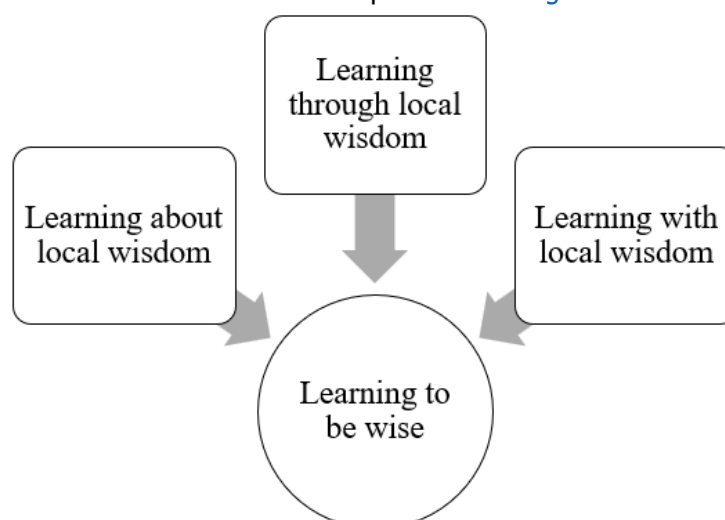


**Figure 3.** Forms of Local Wisdom-based Character Education

Goldberg (1997) states that the three main forms of culture-based learning are learning about culture, learning through culture, and learning with culture. In the context of this study, the three forms were developed to produce to the classification as presented in Figure 3 that local wisdom-based character education can be realized through four forms, namely (1) learning about local wisdom means that local wisdom is used as materials

or resources in the process of character education (Jamaluddin et al., 2022; Pujaningsih et al., 2021); 2) learning with local wisdom means that local wisdom is used as learning media for implementing character education (Ibnu & Tahar, 2021; Pratiwi et al., 2022); 3) learning through local wisdom means that local wisdom is the way character education is carried out which is reflected in the form of guidelines, curriculum, or curricular activities (Muhammad et al., 2021; Tohri et al., 2022); and 4) learning to be wise means that local wisdom is used as the ultimate goal of the learning process which is manifested in the form of activities or habits that are in accordance with the values of local wisdom (Djibat et al., 2019; Hermino & Arifin, 2020). Therefore, it can be concluded that local wisdom-based forms of character education emphasize learning activities that integrate local wisdom around the student's environment into the learning process, whether used as learning resources/materials, learning media, methods, or learning output.

## CONCLUSION

Local wisdom-based character education teaches values originating from local cultural characteristics that are close to individuals. This will not only increase the potential for successful character education but also contribute to preserving local wisdom and even internalizing the positive values in the Indonesian young generation. Local wisdom makes character education more contextual because it is close to individual life, more varied as it can be carried out through various forms of application, and more comprehensive as it can not only be done within the scope of the school. Therefore, local wisdom-based character education will equip Indonesia's young generation with the cultural values applied in their environment. This will shape the younger generation who are not only adaptive but also able to remain wise and responsible for responding to the disruption era.

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