

## The Influence of Pancasila and Local Wisdom to the Indonesian Character Development

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### Abstract

*President Soekarno once said "never leave history behind" these words can be interpreted that history has various functions for life which means, "history gives wisdom". This is confirmed by John Gardner, "No nation can achieve greatness unless it believes in something and unless that something has moral dimensions to sustain a great civilization". Pancasila excavated from the cultural roots of Indonesian of the archipelago, is not just a "confirm and deepen" identity of the Indonesian, more than that, it is the identity of the nation (inner-self of nation) for all time. The component of human conduct integral to his contention of mind of social tradition and interactive made through natural and cultural environments. Thoughts on wisdom culture and education is the creation of a human society that serves the essential needs to emphasize the global challenge of character of human beings that faces us. In Spinoza's words "virtue that springs from force of character." The values in Pancasila are the wisdom culture and Indonesian character. As Pancasila's tenets and teachings, have a beautiful thoughts place. Often overlooked in the Pancasila's teachings and tenets, is the "feel of a place" a quality of vibration of harmonious with the activity to take place there, that "place" itself want to be developed to become a center of culture and wisdom in what the Javanese call "rasa" about equality of humanity: "wiwit cilik bocah wus diparingi pangreten menawi sedhoyo manungsa puniko sami, ingkang mekaten supadhos tansah asih tresno marang sesami" - from early age children have been taught with understanding that man are equal, therefore we should sharing love.*

**Keywords:** Pancasila, Local Wisdom, Character Development, the Indonesian

### INTRODUCTION

Local wisdom is not new concepts in the technologically advanced information age of today. Local wisdom is human attributes as an individual in his social behavioral societies. Local wisdom bears the connotations of "ancient" and seemingly transcends time, culture and knowledge. The common goal of understanding the nature of the world and to what all things could be reduced, the local wisdom did not refer to the precepts for living rather than to investigate into laws of the natural world with focus to the questions from what we need to know regarding the natural world to what we need to conduct a "good life" in influence on how people lived. From earliest childhood a person learns to conform to the thoughts, to the attitudes, ideals, habits, sympathies, and tradition of his group, and gradually, he learns to feel, to think, to judge as his neighbors do. His social instinct and experience coupled with his desire to express himself to satisfy his ego ever leads him to conform to the standards of those around him in order to win their approval and admiration. Here, family is the most important social group to which a person belongs. The social contacts provided all wield an influence and continuously developing character of their member.

In contemporary of 21<sup>st</sup> century, wisdom has come to be regarded as a trait that is ascribed to persons making wise decisions. Combine the behavioral and cognitive perspective into personality emphasize internal personal by interaction of thinking human to their social environment that provide

learning experiences. In this sense, cultural of local wisdom is very broad trait of highest level of mental functioning, like Aristotle said that, wisdom connoted the highest form of aptly applied knowledge. Concepts of human beings, since the form of life of human beings cannot be described in terms of a particular character. Human beings is differs not only in the possession of human, intelligence and purposive will, he appeared with his hereditary, physical, and psychic potentialities with material culture, habits, and techniques. Culture denotes the way of life of a people as their heritage.

John Dewey, psychologist (2018), mentions that "local wisdom is an endeavor of the nature of thought and its training". Interpersonally, internals are more resistant to social influence. According to Pasupathi and Richardson (2005), "wisdom related knowledge increases during adolescence as the result of normative developmental changes in cognitive abilities, self-identity development, and personality development". The use of term wisdom flash through mind's of knowledge and intelligence which much experience, seek information, and weigh alternatives outcomes of decision through complex dialectical reasoning to lead to wise decisions. Considering the successive phases in the growth and development of individual, it is essential to remember that "no two individual are exactly alike".

It is the most essential to understand how the body and the mind grow and develop and how the progresses socially, emotionally, and morally, in order to meet intelligently their problems to comprehend adequately the causes of behavior with his entirety with what he is, and what he may be. These consist in steady increase in the fullness, richness, and variety of mental activities, and the perfection of control, correlation and interpretation of mental content. The internal locus of control positively related to self-esteem and less maladjustment. Social relationship, learning experiences, and cognitive processes including culture and wisdom jointly contribute to behavior. Culture influences self-concept development, culture tend to describe themselves in terms of personal traits, and abilities more likely to describe in social identity terms.

### 1. The Concept of Local Wisdom

According to Plato in Kunzmann (2004) local wisdom is the centers on knowledge of The Good. Hence, it must be exhibited in knowing how to live, which includes good choices and also high-quality states of one's soul. Local Wisdom is beginning return to the place of reference, promise for helping, and lay people to understand the apex of human thought and behavior. The earliest local wisdom literature consist of philosophical reflections, such as, "He who possesses much silver maybe happy". In this context local wisdom referred to practical advice for daily activity. Universally, popular precepts for good behavior and wisdom such as 'be not puffed up with the knowledge, and be not proud because thou are wise (Rider Digest Association, 2009). According to Aristotle, 'wisdom belonged to philosophical knowledge especially to the brand of theology.' A paradox of wisdom is that someone who thinks he or she is wise is likely to be over positive, obstinate, and egoistic, and hence, is very unlikely to be wise. From a research Richardson & Pasupathi (2005) indicates that logical thinking and wisdom-related knowledge drastically increases during adolescence

Brugman (2006) wrote that wisdom culture is concern to proper behavior. For Plato, wisdom was the virtue of reason and not only contemplated the truth but also directed conduct. Here, wisdom was concerned with the ultimate meaning of life and the nature of both the physical universe and mankind. Wisdom was placed in the domain of philosophy and religion. Here James were focused in the emotional aspects of religious experience emotion also can have an important role in the development and use of wisdom. Birren and Fisher (1990) in their review, attempted to integrate the definition as: "Wisdom is the organismic integration of the affective, conative, and cognitive aspects of human abilities in response to life's tasks and problems. Wisdom is a balance between the opposing valences of intense emotion and detachment, action and inaction, and knowledge and doubts."

## 2. Local Wisdom Concept in Pancasila

Local Wisdom differs in all social groups. People have their own peculiar customs, habits, and reactions. In their local culture, all families and their social groups have their peculiar local culture too. The human race have the same basic heredity and human needs, but its human beings is subjected to the influences to the influence of the local culture around him from moment of his birth, and outward expressions of needs of others, habits develop differently with each social group. Local culture differs, but such a world; common sense concepts reflect the dominant meanings of a local culture (Stenberg, 1990). A law material local culture may accompany by high moral order, and high material local culture may decadent in moral worth. People differ in their local culture.

Wisdom generally meant an extensive knowledge base and a high level of cognitive skill to utilize knowledge base. For tradition, God is viewed as the ultimate judge who holds ultimate the absolute truth, that human is His creations who were follow His truth. Wisdom implied both the extent of one's relationship to God and various psyche skills. In addition to cultivating, one's cognitive ability through formal education and parental guidance, the Hebraic tradition also emphasized a strict adherence to religious faith as an ultimate path to wisdom (Assmann, 1994). The Book of Job, a story about a man's struggle to find meaning amid a series of misfortunes. In this story, wisdom entails one's recognition of his/her place in a Divine Order that is far beyond human cognitive capacity, and only the highest adherence to faith is believed to lead to this recognition (Goossens, L, 2006).

Interpretations of Indonesian tradition frequent leave the meaning of a concept to enhance the potential flexibility of interpretation. The interpretations of local wisdom often vague and tend to embrace a broader meaning to emphasize noncognitive domains of wisdom. The transformational feature of wisdom is equated with transcendental experiences that associated with the spiritual practices, concern to the movement of human mind toward higher levels of mind. The integrative of local wisdom emphasized in Indonesian interpretations refers to integration of various aspects of human consciousness that called cognition, affect, and intuition. The perspective of local wisdom is a kind of understanding that is not mediated through reasoning by representational cognitive structure but as more intuitive and personal experience. Indonesian local wisdom culture refers to a process of direct understanding without overt intellectualization, and with a great deal of emotional involvement. When a situation requires an intense, emotion, understanding, formal and cognitive oriented to imply more direct and get feeling understanding as well as emotional experience of mutual understanding.

Tenet of Pancasila's avoids articulating the parts but emphasizes the transformative and integrative process of the whole of local wisdom. It is viewed as pragmatic knowledge and progressively level of experiential realization to integrate various psychological domains that referred as transcendence or spiritual emancipation, and some early religious dogmas may have given rise to these connotations. Inclusive notion of Pancasila's teachings wisdom essentially implies a reflective understanding that emerges through experience and gives equal weight to cognitive, affective, intuitive, and interpersonal domains of consciousness.

As Pancasila's tenets and teachings, have a beautiful thoughts place. Often overlooked in the Pancasila's teachings and tenets, is the "feel of a place" a quality of vibration of harmonious with the activity to take place there. Lindsey, her comments on the area of Loch Tay convey a strong feeling of an enchanted "place". She wrote "extraordinary things keep happening all the time most synchronistic." Strong feeling that "place" itself want to be developed to become a center of culture and wisdom. The Javanese have a long recognized this concepts as "rasa" (for both good and bad), a vibration or quality which may emanate from diverse sources and imbue the "place" with a potential for good or ill. Here the following example of what the Javanese call "rasa": a) about equality of humanity: "wiwit cilik bocah wus diparingi pangreten menawi sedhoyo manungsa puniko sami, ingkang mekaten supadhos tansah asih tresno marang sesami" - from early age children have been

taught with understanding that man are equal, therefore we should sharing love; b) about living in truth: “linambaran pengati-ati anggenipun bebrayan nindakaken dharmaning gesang, tinuntun lampahing dhumateng margi ingkang leres lan bhecik, leres ateges mboten klentu, dene bhecik ateges pantes dados tepo tuladha – by carefulness (awareness), we live among others for the essence of life, our steps are guided within the passage of truth (not being wrong), and goodness.

### 3. The Indonesian Character Development

What kind of world should we build for our children to inherit? Beyond the hearth, child rearing has always ambiguities and the issues for today's parents are how to raise decent kids in a complex and morally ambiguous world where school and neighborhood are badly frayed. “Education” is in no way limited to classrooms but is a mission that must be undertaken and realized by human society as a whole. We must now go back to the original purpose of education-children's lifelong happiness and reflect upon the state of our respective societies and our ways of living. At the threshold of a new century, we have a great opportunity to seriously face these issues, and it is an opportunity we must seize. Instead of the powerless deriving from despair, helplessness, defeatism, self-doubt, pessimism, indifference, cynicism, and apathy, we need to engage in vital, volitional, proactive, and energetic efforts. In Spinoza's words “virtue that springs from force of character”. Education is conscious and systematic effort to develop the potential of learners also the responsibility of community and the nation for preparing the young generation for the continuation of the life of the nation. Character, as a moral "character excellent" built on various virtues which have meaning when it is based on cultural values of the nation. Therefore, cultural education geared to developing cultural values which reflected in the underlying of “Pancasila” so that it becomes the identity and personality of youngling and citizens. In the essence of character, education "Pancasila" require different treatment in the educational process is quite long and mutually "strengthening" between learning in school and curricular activities outside of school.

President Soekarno once said "never leave history behind" these words it can be interpreted that history has various functions for life. As revealed by a Greek philosopher named Cicero "Historia Vitae Magistra", which means, "history gives wisdom" a more general sense is "history is the teacher of the life". According to Soekarno, history clearly shows that all nations need a conception. The importance of the ideal conception aspired as the basis of morality for the greatness of the nation. This is confirmed by John Gardner, an American scholar and politician, "No nation can achieve greatness unless it believes in something and unless that something has moral dimensions to sustain a great civilization". Pancasila excavated from the cultural roots of Indonesian of the archipelago, is not just a “confirm and deepen” identity of the Indonesian, more than that, it is the identity of the nation (inner-self of nation) for all time, the values in Pancasila are the wisdom culture and Indonesian character.

## **METHODS**

The study applied the research method of a descriptive-comparative analysis. Comparative research studies two or more groups, individuals, countries, similar events or conditions by comparing them with respect to certain characteristics. Through these comparisons, comparative research offers a mechanism for understanding and evaluating the factors that shape and change the world. It can provide insight into world events, a greater understanding of existing governments and systems around the world, a means to learn from past mistakes, and a greater understanding of other cultures. Descriptive method can systematically describe facts and characteristics objects and subjects studied appropriately. In addition, it is a research method that emphasizes efforts to obtain information about the status or symptoms at the time of the study, provide an overview of phenomena, as well as further explain the relationship, and draw the meaning of a desired problem by a doing a comparative of several prior studies.

## RESULTS AND DISCUSSION

John Dewey (2018) was one of American pragmatism’s early founders arguably “cultural naturalism,” Dewey focused metaphysics and epistemology (mind/body, nature/culture, self/society, and reason/emotion) and then reconstructed their elements as parts of larger continuities, minds, then, are not passively observing the world; rather, they are actively adapting, experimenting, and innovating. According to Dewey, the component of human conduct (instincts, perceptions, habits, acts, emotions, and conscious thought) integral to his contention of mind of social tradition and interactive made through natural and cultural environments. Thoughts on wisdom culture and education is the creation of a human society that serves the essential needs to emphasize the global challenge of character of human beings that faces us.

Cultural battles rarely reflect the complexity of human behavior, and proper moral child rearing. Moral education involves explicit instruction, exhortation, and training. Moral education must provide training in good habits,” with such preoccupation drill “human potential” construct a habit, moral and empathy (Bernett, 2003). Psychology of learning found the relevance for understanding personality. Many behavior ascribed to personality are acquired through classical conditioning, operant conditioning, and model conditioning. The learner is not simply a passive reactor to environmental forces, the cognitive perspective says that the human is a perceiver, a thinker, and a planner, who mentally interprets events, thinks about the past and anticipates the future, and decide how to behave (Bassett, C. L, 2006).

Environmental effects are filtered through these cognitive processes and are influenced. A key factor in how people regulate their lives is their sense of self-efficacy, their beliefs concerning their ability to perform and their desired outcomes. Personality is a product of interacting biological and environmental influences. Environment exists at many different levels in which we develop. Among the important, unappreciated, environmental influences is the culture in which we develop. Culture encompasses unstated assumptions such norms, values, and habitual ways of behaving that shared by members of social group. It influences what we perceive, how we perceive, how we relate to ourselves and others, and how we behave. Cultures differ along a number of dimensions that can affect personality development Triandis & Suh (2002), a) is complexity, how much more complex or potential (information or gather) culture for diversity and conflict of values and behavioral norms exists; b) culture’s tightness there are many rules about behavior, and those who deviate from the cultural norms, even in minor ways. For example, in Singapore, adolescents are expected to adhere strictly to social norms that forbid experimenting with alcohol and tobacco.

Important personality differences have found between people in collectivistic who see the environment as fixed (having rigid roles and expectations), and in contrast individualistic cultures are more likely to see themselves and their personalities as relatively stable and the environment as malleable, so that if they don’t like their situation, they can leave it or change it (Hong, 2001). Some of Western wisdom studies have utilized explicit theories constructed by expert theorists and researchers which emphasize the cognitive dimension of wisdom (Good, M., & Adams, G. R., 2008). The cognitive mechanics refer to the neurophysiologic architecture of the brain as it has evolved during biological evolution. The cognitive pragmatic are thought to show stability indicated by culturally transmitted bodies of knowledge.

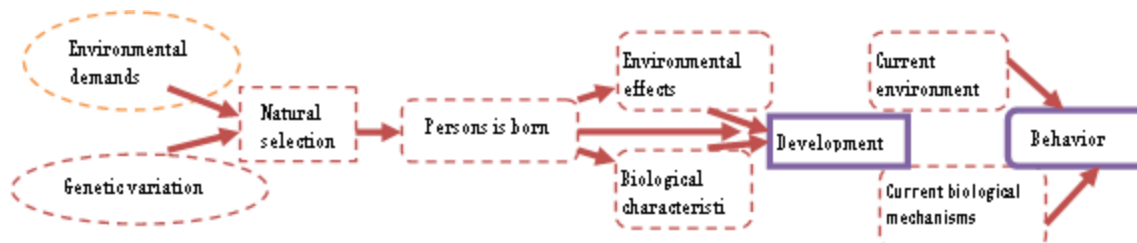
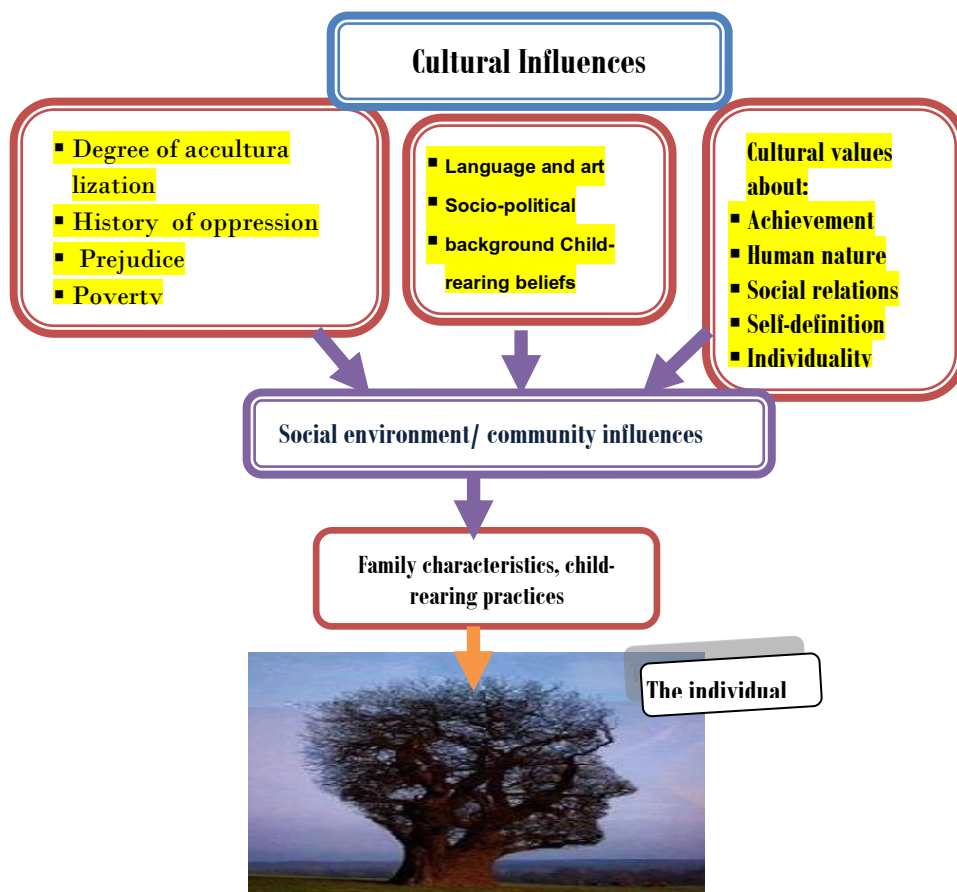


Figure 1 Biological and environmental factors interact and influence one another

Typical of local wisdom are the bodies of knowledge, however go beyond those subsumed under other more limited forms of pragmatics intelligence and represents prototypical of the cognitive pragmatics. In fact, local wisdom as expert knowledge about fundamental life problems is meant to expand the traditional that close to intellectual functioning, because component of cognitive pragmatics requires a return to the original conception of intelligence as general adaptation to the changing biological and environmental conditions inevitably taking place throughout the lifespan. High value and outstanding expertise that dealing with fundamental, that is existential, problems related to the meaning and conduct of life (Baltes and Smith, 1990).

Expert knowledge about meaning and conduct of life is nurturing and thought to approach local wisdom to meet all five criteria labeled, these are: *a)* rich factual knowledge about human nature and the life course; *b)* rich procedural knowledge about ways of dealing with life problems; *c)* lifespan an awareness and understanding of many contexts of life (how they relate each other and change over the lifespan; *d)* value and tolerance, that is, an acknowledgment of individual, social, and cultural differences in values and life priorities; *e)* knowledge about handling uncertainty, including limits of one’s own knowledge (Baltes & Staudinger, 2000). In Sternberg (1998) approach wisdom is related both practical and academic intelligence.



*Figure 2 A model showing how cultural elements are transmitted to the individual through the medium of social environment and family influences (Source: Psychology, The Science of Mind and Behavioral, Michael WP and Ronald ES, Second Edition)*

Wisdom also involves the application of tacit knowledge Polanyi (1976) which is the key aspect of practical intelligence. Tacit knowledge is action-oriented (procedural) knowledge that is usually acquired without direct help from others and that allows individuals to achieve goals that they personally value. Commonly mentioned, cultural wisdom related to character that similar to the recognition of uncertainty, involves the recognition that different point of view, such as considerations of values and contextual of lifespan, or otherwise integrate awareness. Persons first recognize a diversity of viewpoints in searching for solution and then develop a holistic self which symbolizes wholeness and completion or systemic and awareness, these occurs within numerous cultures and religions. This component reflected a balance among intrapersonal, interpersonal, and extra personal interests.

## **CONCLUSION**

"History gives wisdom". Cultural wisdom is related to performance of individuals. A local wisdom will endured values, beliefs, behavior, and traditions that are shared by large group of people and passed from generation to the next, that will their cultural groups and develop their own social norms. The socio-cultural perspective examines how the social environment and cultural learning influence the behavior, thoughts, and feelings. His abilities to deal with uncertainty, inconsistency, imperfection, compromise to grow his personality. Knowledge, in a program could potentially increase his advantageous to both physical and emotional of well-being. The responsibility of families, school environment, and social environment has important social implications, regarding the expected by a set of values that link family members together psychologically making the family, school, and social environment to be primary center of their emotional attachment and social commitment of moral responsibility into their community life to realize their behavior as a character that includes manner of thinking, manner of heart (psyche), manner of conduct, manner of sapor (*rasa*) in link with the human soul such teachings of Ki Hajar Dewantara for "**Budi Pekerti**".

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