

POLICY ANALYSIS ON LOCAL WISDOM TO STRENGTHEN NATIONAL IDENTITY THROUGH CITIZENSHIP COURSES IN HIGHER EDUCATION

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ABSTRACT

Local wisdom in each region is very important in strengthening national identity. This is especially when associated with the challenges and problems of the nation in the current global era. Higher education institutions with their resources play a strategic role in strengthening this national identity. Decree of the Director General of Higher Education Number 84/E/KPT/2020 and several other state and government regulations are public policies related to this. This study aims to analyze the profile, context, and substance of government policies regarding Citizenship courses in relation to the existence of local wisdom to strengthen national identity. This study uses normative juridical methods, and literature studies, by examining the substance of government regulations and analyzing various relevant documents. The results of the study show that there are government regulations which are public policies related to local wisdom which are very important for strengthening national identity. The integration of local wisdom themes into Citizenship courses is very strategic so that students avoid being uprooted from the roots of the nation's culture. Government officials at the Ministry of Education, Culture, Research and Technology (Kemendikbudristek), university leaders, lecturers in charge of Citizenship courses, cultural activists and local wisdom, and other education stakeholders are policy actors. The threat of the erosion of identity as a nation among students is a policy issue. Kemendikbudristek, universities and institutions outside the government that care about the issue of strengthening national identity are policy institutions. The public's hope that students as part of the young generation with a strong national identity is the policy environment. There are several policy substances in government regulations that need to be improved.

Keywords: Citizenship; Local Wisdom; Local Wisdom; Policy; Universities.

I. INTRODUCTION

The world today, including Indonesia, is facing serious problems in the form of decreasing love for socio-cultural values, the threat of environmental damage and national disintegration. It is no secret that there is currently concern, especially among the older generation, about the attitudes, behavior and lifestyles of some of the younger generation who no longer show their identity as Indonesians. The behavior of some Indonesians with various motives has damaged the natural environment, causing losses and misery to other humans, such as

flash floods, landslides and erosion. Not a few citizens of the nation in this digital era use social media to spread slander, hoaxes, hate speech and racist narratives, causing unrest, especially among other social media users.

In this regard, many people associate it with education as a process of enlightening the nation's life as mandated in the opening of the 1945 Constitution. Article 4 Paragraph (1) of Law Number 20 of 2003 concerning the National Education System, among other things, states that education is carried out by upholding religious values, cultural values, and national diversity. The reality in people's

lives is that there are very worrying things, because this is actually done by the younger generation. Widiatmaka's research shows that the challenges posed by the era of disruption to the existence of local wisdom are the fading attitudes or feelings of pride in local culture or local wisdom. Many attitudes and actions of young people abandon local wisdom because they are more interested in foreign cultures that are contrary to Pancasila ([Widiatmaka, 2022](#)). For example, Saepul and Salim Saputra describe that in this millennial century, Sundanese cultural traditions have begun to be forgotten and have declined due to the shift in culture that has become westernized ([Saepul and Salim Saputra, 2020](#)).

In this regard, awareness is needed about the importance of local wisdom that has been rooted in people's lives. This is in line with the consideration of letter b of Law Number 5 of 2017 concerning the Advancement of Culture, which emphasizes that regional cultural diversity is a national wealth and identity that is very much needed to advance Indonesian national culture amidst the dynamics of world developments. According to Kaelan, national identity is a characteristic possessed by a nation that philosophically distinguishes it from other nations, and this cannot be separated from the identity or personality of a nation ([Kaelan, 2010](#)). In this regard, the role of education is very important, including through the Citizenship course, one of the substances of which is about national identity. One of the actual and contextual themes that can be integrated into this course is about local wisdom. The government has issued several regulations which are basically public policies in the field of education, including the Decree of the Director General of Higher Education (Kepdirjen Dikti) Number 84/E/KPT/2020 concerning Guidelines for the Implementation of Compulsory Courses in the Higher Education Curriculum (MKWK).

Therefore, it is interesting to study various aspects related to government policies in dealing with indications of decreasing student

love for socio-cultural values, potential threats of environmental damage and fading national identity. This is related to the future of the younger generation, the future of the nation and the existence of citizenship courses in universities. This study aims to analyze the substance of government policies regarding this matter and the importance of the relationship between policy actors, policy institutions and the policy environment.

II. METHODS

This study uses normative legal methods and literature reviews. The focus of the normative legal method is on all state and government regulations related to the importance of local wisdom in relation to national identity and Citizenship courses as compulsory courses in higher education. The government regulation that is the focus of the researcher's study is the Kepdirjen Dikti Number 84/E/KPT/2020. In addition, there are several state and government regulations that are directly related to education and higher education, namely Law Number 20 of 2003 concerning the National Education System, Law Number 14 of 2005 concerning Teachers and Lecturers, Law Number 12 of 2012 concerning Higher Education, Law Number 5 of 2017 concerning Cultural Advancement, Government Regulation (PP) Number 4 of 2014 concerning the Implementation of Higher Education and Management of Higher Education Institutions, and Ministry of Education and Culture Regulation (Permendikbud) Number 3 of 2020 concerning National Standards for Higher Education. Literature review by collecting, identifying, classifying, and reviewing all documents in various forms, in the form of books, journals, reports, papers, website news and other sources of information that are relevant to the research objectives.

III. DISCUSSION

Profile, Hierarchy and Policy Context

Academic discussions on policies regarding local wisdom, national identity and Citizenship courses as compulsory courses included in the higher education curriculum are integrated with state and government regulations. Politically and administratively, this is determined by public officials in accordance with their authority. In addition, this decision is also motivated by their response to public problems in the form of the fading knowledge of the younger generation regarding socio-cultural values, as well as in relation to higher education. Substantively, the choice of decisions and actions contains public interest content, so it is called public policy, whose substantive area is about education, so it can be called education policy. Gerston defines public policy as the combination of basic decisions, commitments, and actions made by those who hold or influence government positions of authority ([Gerston 2010](#)). Its form is all laws and regulations regarding or related to efforts to raise awareness of the importance of local wisdom and national identity for students and Citizenship courses.

Law Number 20 of 2003 was enacted on July 8, 2003, consisting of 77 articles and stating that two laws are no longer valid, namely Law Number 48/Prp/1960 concerning Supervision of Foreign Education and Teaching, and Law Number 2 of 1989 concerning the National Education System. Within the framework of educational policy regarding the importance of students' understanding of local wisdom and national identity, and by adopting Bromley's opinion (1989:32) regarding the policy hierarchy, Law Number 20 of 2003 is at the policy level, along with Law Number 12 of 2012 and several other related laws. At the organizational level, there is PP Number 4 of 2014, and Permendikbud Number 3 of 2020. Meanwhile, Kepdirjen Dikti Number 84/E/KPT/2020 is at the operational level, along with several circulars that are more technical operational in nature. The vertical arrangement of state and

government policies is in line with the level of government where the policy is determined by the policy actor according to its authority. The context and relevance of Law Number 20 of 2003 with the importance of local wisdom and national identity is that in Article

37 Paragraph (2) there is Civic Education which must be included in the higher education curriculum. In addition, among other things, it is stated in Article 4 Paragraph (1) that the principle of organizing education is organized by upholding cultural values and national diversity.

Law Number 12 of 2012, which was enacted on August 10, 2012, consists of 100 articles and is the first law to regulate higher education. The context and relevance of this law with the importance of insight and knowledge about local wisdom and national identity is that Article 35 states that there are four mandatory courses in the higher education curriculum, including the Citizenship course. National identity is one of the nine substances of the Citizenship discussion, and local wisdom is one of the actual and contextual themes that can be included in this course as mandated in Attachment Number II of the Kepdirjen Dikti Number 84/E/KPT/2020.

Law Number 14 of 2005 was enacted on December 30, 2005, consists of 84 articles and is a state regulation at the level of a law that first regulates teachers and lecturers. The context and relevance to education on the importance of local wisdom and national identity include the regulation on the position and main duties of lecturers as regulated in Article 1 number 2.

In addition, regarding competence, which according to Article 1 number 10 is a set of knowledge, skills, and behavior that must be possessed, internalized, and mastered by teachers or lecturers in carrying out professional duties. Lecturers as holders of academic functional positions in their roles as educators and scientists in carrying out their duties will certainly be based on the

competence they have. Thus, policies on local wisdom and national identity will involve their central role as policy actors.

Law Number 12 of 2012 which was stipulated on August 10, 2012, consists of 100 articles, and is a state regulation in the form of a law that for the first time regulates higher education. The context and relevance to the importance of education on local wisdom is related to the regulation in Article 35 Paragraph (3) regarding the existence of Citizenship courses as mandatory courses included in the higher education curriculum. In addition, regarding the regulation on learning in Article 1 Number 12, regarding academics in Article 1 Number 13, and regarding lecturers in Article 1 Number 14. As part of the academic community, lecturers can be important and determining learning agents for the effectiveness of policies on instilling socio-cultural values in the form of local wisdom to strengthen national identity.

Law Number 5 of 2017 consists of 61 articles stipulated on May 24, 2017, and is a state regulation in the form of a law that for the first time regulates culture. The context with education on local wisdom in the context of strengthening national identity is that the discussion of local wisdom is directly related to the object of cultural advancement as stated in Article 5 of Law Number 5 of 2017. These objects include oral traditions, manuscripts, customs, rites, traditional knowledge, traditional technology, art, language, folk games, and traditional sports.

PP Number 4 of 2014, which was stipulated on January 30, 2014, consists of 37 articles as an elaboration and mandate of several articles in Law Number 12 of 2012. This government regulation also states that PP Number 17 of 2010 concerning the Management and Implementation of Education is no longer valid. The context and relevance of this government regulation to education regarding local wisdom, among others, relates to the regulation of learning. In

accordance with the provisions of Article 1 Number 14, learning is a process of interaction between students and lecturers and learning resources in a learning environment. In this regard, lecturers through the learning process will become policy actors in instilling socio-cultural values and local wisdom which will also determine its success.

Permendikbud Number 3 of 2020, which was stipulated on January 24, 2020, consists of 70 articles and states that Minister of Research, Technology and Higher Education Regulation Number 44 of 2014 is no longer valid. Several educational policies that underlie it include Law Number 12 of 2012 and Government Regulation Number 4 of 2014. The context and relevance to local wisdom education include the characteristics of the learning process as part of the learning process standards as regulated in Article 10. The characteristics of this learning process consist of interactive, holistic, integrative, scientific, contextual, thematic, effective, collaborative, and student-centered nature. Lecturers' ideas and creativity in packaging the learning process about the importance of appreciating and loving local wisdom will certainly be effective when, for example, involving students interactively.

Kepdirjen Dikti Number 84/E/KPT/2020, which was stipulated on October 19, 2020, consists of nine dictums of decisions, the legal references of which include Law Number 12 of 2012, Government Regulation Number 4 of 2014, and Minister of Education and Culture Regulation Number 3 of 2020. The context and relevance to the importance of education on local wisdom and national identity is that Citizenship is one of the four MKWK of higher education as stated in the dictum of the two decisions. In addition, the actual and contextual theme of local wisdom is one of the discussions that can be explored and inserted in order to develop the substance of the study, as stated in the Attachment to the Kepdirjen Dikti Number II.

The existence of clear legal references in every issuance of this state or government

regulation, in the perspective of public policy is related to its legality and legitimacy as a political and administrative product. In this context, Anderson stated that in its positive forms, public policy is based on law ([Anderson, 1978](#)). In line with that, Dye mentioned that one of the implications of the institutional approach or model in public policy studies is legitimacy ([Dye, 1987](#)). Policy without law has no power to implement. The legitimacy of law is critical in modern democracy. It is called public accountability, which means formal agreement written for the public shall be accounted to the public ([Nugroho, 2012](#)). Thus, the series of policies set by public officials at various levels of government have strong legal weight, especially when implemented operationally.

As a policy product that is a decision from administrative government officials, this Kepdirjen Dikti in its decision dictum does not mention its relationship with previous decisions/regulations on general courses that have been in effect. Whereas in the previous period, Kepdirjen Dikti Number 43/DIKTI/Kep/2006 concerning Guidelines for the Implementation of Personality Development Course Groups in Higher Education was in effect. Article 3 states that the Civic Education course is one of the courses included in the personality development course. Kepdirjen Dikti Number 84/E/KPT/2020 should provide clarity on the validity of the same regulation that was previously in effect. The importance of this clarity is related to its status as an operational policy product that is still in effect, or has been changed or even replaced.

Substance of Local Wisdom Education Policy

Kepdirjen Dikti Number 84/E/DIKTI/Kep/2020, which among other things states that there needs to be a discussion of actual and contextual themes, including local wisdom, is in line with the objectives of advancing culture as stated in Article 4 of Law Number 5 of 2017. These objectives include

developing the noble values of national culture, enriching cultural diversity, strengthening national identity, and preserving the nation's cultural heritage. Therefore, there is a strong relationship between the theme of local wisdom in the Citizenship course and public policy in the field of culture. Universities as institutions that organize higher education, especially MKWK, play an important role in internalizing the values of local wisdom for strengthening national identity. Widiatmaka said that local wisdom is basically related to national identity. Indonesia is a country that has a diversity of local wisdom so that it becomes a characteristic of the Indonesian nation that is different from other nations so that it is a national identity ([Widiatmaka, 2022](#)).

As an object of policy, in the campus environment there is an academic community, as stated in Article 1 Number 13 of Law Number 12 of 2012, namely lecturers and students, who can play an important role in continuously promoting the importance of understanding local wisdom and national identity. The learning process and formation of behavior carried out in universities, which are related to the importance of instilling socio-cultural values and local wisdom, must be an integral part of the policies of each university. According to Brata, this local wisdom is a human and community policy based on philosophy, values, ethics, methods, and behavior that are traditionally institutionalized in managing various resources for the sustainability of resources for their survival ([Brata, 2016](#)). In Indonesia, this local wisdom does not only apply locally to certain cultures or ethnicities, but can be said to be cross-cultural or cross-ethnic so as to form cultural values that are national in nature ([Suyatno, 2022](#)). In terms of curriculum, this is as regulated in the Kepdirjen Dikti Number 84/E/DIKTI/Kep/2020 that the theme of local wisdom can be inserted into certain courses, including Citizenship. This can be held in

diploma and undergraduate programs, in state and private universities, as part of the MKWK.

Another important thing in this Kepdirjen Dikti as stated in the third dictum is the affirmation that there are four compulsory courses in the higher education curriculum, one of which is the Citizenship course. Another aspect related to local wisdom education that needs to be continuously intensified is the affirmation stated in the third dictum that the function of MKWK is to shape the character and civilization of dignified students. This is very important and relevant, because Indonesian people who have character and civilization are certainly people who love various elements of their nation's culture and are proud of them. According to Iskandar, the process of weakening the nation's identity needs to be immediately addressed by the Indonesian nation itself. It is necessary to immediately awaken the national identity and arouse a sense of pride in the Indonesian nation ([Iskandar, 2016](#)). Students as elements of the nation will always think, act and behave in accordance with the socio-cultural values that live and develop in their society. They will always identify themselves with all the cultural treasures of their nation, including those that appear in the daily lives of the community. Therefore, the learning that takes place through this Citizenship course will actually be an effective strengthening factor in fostering a love for socio-cultural values and local wisdom.

As stated in the Attachment to the Kepdirjen Dikti Number II Letter C, this Citizenship course is held in order to shape students into citizens who have a sense of nationality and love for their homeland. This is done by providing an understanding of Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia and Bhineka Tunggal Ika and their implementation. Of the nine substances of citizenship courses as listed in the Attachment to the Kepdirjen Dikti Number 84/E/KPT/2020 Number II letter c, there are at least four

substances related to the theme of local wisdom education. The four are national integration, obligations and rights of citizens, archipelago insight and national resilience.

The four main substances of discussion in this Citizenship course have relevance to local wisdom education and national identity. National integration that covers various aspects of national life, both physical and social, among others, will certainly be supported by the strength of socio-cultural elements that have grown and developed for hundreds of years. Through this Citizenship course, students' insight and understanding of various socio-cultural aspects of the nation, which are supported by cultural diversity in each region, will be maintained and continue to develop along with the times. Local wisdom in its various forms that have become an integral part of the daily life of society will become an integral part of the daily attitudes and behavior of students through learning interactions in higher education.

The obligations of students as part of Indonesian citizens will be seen, among others, when they participate in maintaining, preserving, respecting and implementing the values and norms contained in local wisdom in the community where they are active. In other words, as citizens who can fulfill their obligations, including obeying and submitting to all state laws and regulations, of course they will strive to maintain and develop local wisdom as part of national identity. In relation to the archipelago insight, one aspect of which is the Indonesian nation and state as a socio-cultural unity, then through learning local wisdom, students as future leaders of the nation must certainly be given a comprehensive understanding of the real threat when as a nation they are uprooted from their cultural roots. Indonesia's national resilience is clearly under threat when some of Indonesia's young generation are currently forgetting and abandoning their culture. On the other hand, with learning local wisdom, national resilience in the socio-cultural field

will be maintained, especially because students as future leaders of the nation have made regional and national culture an integral part of their lives.

As a concrete effort to face the threat and concern of the increasingly eroded love and pride of the young generation towards national culture, this must be done with full sincerity involving various components of the nation. Universities as institutions that maintain, defend and develop the values of truth as well as cultural diversity are required to continue to be proactive in dealing with problems for the sustainability of the nation in the future. The important role of higher education institutions is in accordance with the mandate of Article 3 of Law Number 12 of 2012, that higher education is based on scientific truth, honesty, virtue and responsibility. In this regard, education about local wisdom that strengthens national identity will find the right place to be realized, developed and maintained. The objectives of the Citizenship course which are closely related to the sense of nationality and love for the homeland are clearly very strongly correlated with the importance of maintaining local wisdom and national identity. The love and sense of belonging of students to the nation and homeland are things that are in line with human consistency in ethics and morality, which are widely contained in the local wisdom in each region. According to Setiarsih, Citizenship Education with a multicultural perspective and local wisdom is very important for teaching national insight that is extracted from regional cultural values and local wisdom ([Setiarsih, 2016](#)). This will guide humans in the form of moral and ethical values so that it is very necessary in social interactions, including to fortify humans from the possibility of violating social norms.

The onslaught of foreign cultural influences in the current global era is inevitable, which can potentially erode the dignity and identity of a nation. According to Widiyanto and Annisa Istiqomah, the current

social changes are the reason why it is necessary to continue to introduce cultural values to students, through strengthening local wisdom values in civic education, so that a national identity or personality is formed based on the noble values of the nation's culture ([Widiyanto and Annisa Istiqomah, 2023](#)). Therefore, this aspect of local wisdom education is something substantial and strategic that is attached to the Civics course. For the strength of culture and identity as a nation that does have a high history of civilization, there is no other choice to save this country from the threat of globalization and the development of information technology in its various forms today and for the future, except for the integration of local wisdom education in the Civics course.

Students through this course, with their reasoning skills, can certainly identify and sort out attitudes and actions that are categorized as supporting or marginalizing their own culture as a nation. In addition, they are challenged to be able to demonstrate behavior that is not only a supporter of national culture, but must be in the form of a progressive cultural agent in defending and promoting national culture. Students as an elite educated group, with the provision of this Citizenship course can increase their knowledge and understanding of the dangers when a nation has lost its trust and self-esteem as a nation. For example, in the form of preferring and being proud of other nations' cultural products in the form of clothing, food, music, while forgetting and not caring about the cultural products of their own nation. When this continues without any systematic efforts to deal with it, the nobility of the nation's culture that we have been proud of will only be a historical record. In this regard, he is expected to appear as part of the leading slagorde in social change that opens a new chapter for strengthening national identity.

In the leadership of universities, including private universities, there must be a strong understanding that education on local wisdom

and national identity, which is included in the Citizenship course, is the right solution, as a form of its contribution to the dignity and future of the nation and state. The benefits obtained from local wisdom-based citizenship education according to Sulianti et al. among others, fostering a sense of nationalism and love for the homeland, molding better student characters, building insight and awareness of the nation and understanding the culture and conditions of a particular natural environment ([Sulianti et al., 2019](#)). The condition of the nation today requires universities to pay more attention to national problems that can threaten national integration and national solidarity. Ethical and moral messages can be conveyed in this course, through learning techniques that attract students' interest, which will contribute greatly to the future of Indonesia which excels in its culture and civilization. What is fought for by various components of the nation, including campus circles and the younger generation in general, in providing solutions to various national problems must always be passionate in every movement as an academic person. Based on the complexity of the impact felt by society today, the urgent educational need today is education on the importance of local wisdom which is integrated into the Citizenship course.

Discussion of socio-cultural values will also not be separated from human respect as supporters of culture towards prevailing social norms. In various regions, there is a lot of local wisdom that suggests the need for environmental sustainability, such as in the Sundanese community in West Java, there is something called *leuweung larangan*. The weak enforcement of law or social norms in general is still a national problem today that must be a serious concern, including from university leaders. On the other hand, there are many local wisdom contents in each region that uphold social norms. Thus, through the theme of local wisdom inserted into this Citizenship course, it will strengthen the social character of the Indonesian nation which is

obedient and consistent with all social norms, including regulations set by the government. In this regard, an important aspect in building a modern constitutional state is consistency in law enforcement, which among other things requires the involvement of various components of the nation, including universities. Sociologically referring to Talcott Parsons' opinion, this law enforcement function is a manifestation of the integration function ([Narwoko and Suyanto, 2004](#)). This function, like other functions, is related to a special institutional sector of society, namely that implemented by the legal subsystem by maintaining procedures and integration between components that have different opinions, views and moral frameworks for the formation of social solidarity ([Keller, 1995](#)). Government policies that emphasize the importance of local wisdom can be packaged by lecturers through interactive and dialogical learning, which is a preventive effort to face the threat of national disintegration and the decline of national culture.

Regarding the potential threat of damage to the physical and social environment, efforts are needed to foster moral literacy, including through education on the importance of local wisdom and national identity which is inserted into the Citizenship course. Students as learners with various physical and psychological advantages will have the opportunity to provide their devotion to the nation and state. With an integral and comprehensive approach, students will be able to map the problems of identity and dignity as a nation so that they can contribute more concretely to the struggle to continue to awaken love, pride and a sense of belonging to all elements of this national culture. Students as a strategic element of the young generation are citizens who are chosen, both intellectually, socially, and economically to participate in thinking and doing the best for the nation and state. According to Atmaja, learning local wisdom can strengthen identity as responsible citizens, as well as strengthening character and

cultural values such as mutual cooperation which gives rise to pride as a nation ([Atmaja, 2024](#)). In this regard, Article 5 of Law Number 40 of 2009 concerning Youth, states that youth have several characteristics, namely the spirit of struggle, volunteerism, responsibility, and chivalry, as well as having critical, idealistic, innovative, progressive, dynamic, reformist, and futuristic traits.

In a sociological context, the existence and important role of education regarding local wisdom, socio-cultural values and the dignity of this nation can be placed within the framework of the function of the social system as stated by Talcott Parsons as the latent pattern maintenance function, as a function to maintain and/or uphold the pattern and structure of society ([Narwoko and Suyanto, 2004](#)). According to him, as quoted by ([Keller, 1995](#)), this function is related to the special institutional sector in society, including the cultural subsystem. This is related to the maintenance of cultural values and norms that apply in society for the purpose of preserving the structure of society, so that they can participate in social life, for example the role of educational institutions. In fact, in society in each region, there are many socio-cultural values that must be maintained as local wisdom because they are very useful as concrete solutions to national problems. For example, in West Java, the expressions *silih asih*, *silih asuh*, *silih asah*, *silih wawangi* have long been known, which are very necessary in today's complex, pluralistic and global society. In the context of environmental preservation efforts, the Sundanese people in West Java have long known what is called *leuweung larangan*. Through higher education, the national character that has been instilled since elementary education must continue and be maintained. As a social institution, education according to Harris Jr., represents a behavioral pattern through which knowledge, skills, and concepts are transmitted to individuals through teaching mechanisms (human or otherwise). As a social institution, education

aids in systematically transmitting a cultural heritage from one generation to another and imparting social and moral values ([Harris Jr., 1976](#)).

The role of higher education institutions in helping to preserve local wisdom is relevant to one of the objectives of cultural advancement as stated in Article 4 of Law Number 5 of 2017, namely, among others, developing the noble values of national culture, enriching cultural diversity, strengthening national identity, improving the image of the nation, and preserving the nation's cultural heritage. From a public policy perspective, the mention of the objectives of the issuance of this law, which is substantively basically a public policy, clearly indicates the existence of a policy objective. In this regard, Anderson stated that public policy is a goal-oriented government action ([Anderson, 1978](#)). The objectives of this policy are very important to be stated explicitly, because they will be a guide for all policy stakeholders involved in enhancing national identity.

The commitment to include discussion on local wisdom education in this Citizenship course must certainly be supported by real steps by lecturers as policy actors. The patterns and methods used by lecturers in the learning process should no longer be conventional, just to fulfill formal requirements. Lecturers who teach this course are challenged to think and act out of the box in preparing learning materials that are always up to date on local wisdom and national identity.

As learning humans, lecturers must always be aware that they are facing students who have very high technological literacy, as well as are very critical and rational. According to Tilaar, the identity of the Indonesian nation is not something that is "given", but something that "becomes" or that must be developed through the appreciation and practice of Pancasila values. These values are not only guidelines, but must be realized if they want to have an identity as a nation, including in the current and future global era

([Tilaar,1997](#)). In this regard, lecturers are required to show their best innovation and creativity to support the successful implementation of this policy. Lecturers as policy actors are required to always appear as humans who are always responsive to environmental developments by presenting learning methods and approaches that are compatible with the characteristics of students as the current millennial generation.

Actors, Institutions and Policy Environment

The discussion on the importance of local wisdom in strengthening national identity cannot be separated from the position and important role of higher education and universities in the national education system. On the other hand, because the problem of fading national identity is an inseparable part of the nation's problems or public interests. Thus, education on the importance of local wisdom is basically a real manifestation of public policy whose substantive area is education. The urgency of education on local wisdom as an integral part of national educational interests with its various problems is factually felt by its citizens as a problem that they cannot solve themselves. In this regard, Parsons said that this education is one of the key areas of public policy ([Parsons, 1997](#)). Another public policy expert, Dunn, stated that this education is one of the issue areas of public policy ([Dunn, 1981](#)).

In the interests of achieving these educational goals, universities as stated in Article 1 number 6 of Law Number 12 of 2012 are educational units that organize higher education, playing an important role. Because education about the importance of local wisdom as part of the noble socio-cultural values of this nation is actually a public interest.

This is relevant to one of the functions of higher education as stated in Article 4 letter a, namely to develop the ability and shape the character and civilization of a dignified nation in order to educate the life of the nation. In the

perspective of public policy, this university can be called a policy institution, because it refers to Howlett and M. Ramesh, that institutions as the structures and organization of the state, society, and the international system ([Howlett and M. Ramesh,1995](#)).

The younger generation, including students whose attitudes and behavior reflect Indonesian cultured people, will automatically help strengthen national identity. This is an example of a person with noble morals, because it reflects a human figure who cares and is proud of the nation's cultural wealth. According to Nurdin, this national identity is essentially a manifestation of cultural values that grow and develop in aspects of a nation's life ([Nurdin, 2023](#)). Therefore, the content of Citizenship education regarding local wisdom and national identity has strong relevance to one of the objectives of education, as stated in Article 5 letter a of Law Number 12 of 2012, namely to develop the potential of students to become human beings who believe in and fear God Almighty and have noble morals, are healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation.

In addition, as the main position of higher education which must not stop talking about truth, ethics and morality, then education regarding local wisdom clearly has a strong connection with the function and role of higher education as stated in Article 58 Paragraph (1) letter d, namely as a center for the study of virtue and moral strength to seek and find the truth. It is in this place that various kinds of debates of ideas and arguments from lecturers and students find their place to find the best way to strengthen the nation's culture. The aspects of national life that must be fought for by students and lecturers must not only focus on issues of political power, but also on socio-cultural issues. The best thinking and concrete steps must be shown because they face the social reality of the fading love for national culture as a national problem.

This student-centered learning by paying attention to the environment in a harmonious and balanced manner is one of the principles of organizing higher education, as regulated in Article 6 letter f of Law Number 12 of 2012. Students will feel involved and involved when they actively, dialogically and interactively with the guidance of lecturers discuss efforts to develop local culture and national culture as a solution to the problem of national identity. Thus, there will be a sense of ownership towards the future of national culture as well as a sense of responsibility and participation towards every government effort in strengthening this national identity. As a form of support for every effort to advance culture, then in a more macro framework, it is time for there to be a statement that is echoed nationally about the love for national culture. This can be initiated by campus circles simultaneously as a moral movement so that it resonates throughout the country.

On the other hand, there is a demand that lecturers who teach this course are always dynamic and adapt to students' hopes and aspirations. The impact of global culture that is not always in line with the values of Pancasila as the soul and personality of the nation is basically a massive and systematic attack on national culture. The values absorbed into Pancasila according to Bolo et al. consist of the traditional life practices of Indonesian society that have developed in a cultural order for centuries, which can be found in almost all ethnic groups ([Bolo, 2012](#)). This must be faced with the innovation and creativity of lecturers in presenting a learning process about the importance of local wisdom for students. This is important because national identity is supported by local wisdom in various regions, as Nurdin argues that national identity is something that is open to being given new meaning, is continuously reconstructed and deconstructed to remain actual and relevant ([Duderstadt, 2023](#)). In student-centered learning, there are various learning techniques that can be packaged by

lecturers so that they are interesting and contextual. Lecturers must immediately adapt to the paradigm of higher education transformation which is a demand of the times. Duderstadt said that some of these significant transformations are from teaching to learning organizations, from passive students to active learners, and from solitary learning to interactive, collaborative learning ([Nurdin, 2003](#)).

Efforts to foster love, a sense of belonging and pride in all elements of national culture supported by local wisdom require sincerity and consistency. Such insights, attitudes and behaviors are not formed suddenly, but through a long process that requires support from all groups, especially university leaders as the authority holders. The hope to strengthen this national identity will basically start from the very high public anxiety about the social and cultural impacts of globalization on the younger generation which must be addressed immediately. Citizens have high hopes for the government to be serious and consistent in dealing with this problem. The public will be disappointed with the behavior of public officials, who are in all state and government institutions, at the center and in the regions, who are not serious about dealing with this problem. Universities can appear at the forefront by promoting and strengthening national identity through learning Citizenship courses. Latif said that education must provide a means for students to recognize and develop culture as a system of values, a system of knowledge, and a system of shared behavior, through thought, feeling, will, and sport ([Latif, 2018](#)).

This is what in the perspective of public policy can be called the policy environment. Dunn, a public policy expert defines this policy environment as the specific context in which events surrounding a policy issue occur, influences and is in turn influenced by policy stakeholders and public policies ([Dunn, 1981](#)). Another expert, Anderson, said that demands for policy actions are generated in the

environment and transmitted to the political system, at the same time, the environment places limits and constraints upon what can be done by policy makers ([Anderson, 1978](#)). From this policy environment that continuously voices public expectations, intellectual citizens on campus, especially lecturers as scientists must feel called to stand at the forefront in the struggle to strengthen national identity and national dignity, through internalization of local wisdom values. Understanding policy actors, especially university leaders and lecturers, is very important about the policy environment in the form of a very anxious public response to the attitudes and behavior of the younger generation who are uprooted from the roots of the nation's culture.

Lecturers, according to Article 1 number 2 of Law Number 14 of 2005, are professional educators and scientists with the main task of transforming, developing, and disseminating science, technology, and art through education, research, and community service. Likewise, the same thing is stated in Article 1 number 14 of Law Number 12 of 2012. On campus as a scientific community and in universities as scientific institutions, lecturers together with students are academicians. According to the provisions of Article 1 number 13, this academic community is an academic community consisting of lecturers and students. In accordance with their respective expertise, a multidisciplinary approach is very much needed as a form of lecturer contribution in supporting the policy of strengthening this national identity.

In the context of educational policies that seek to elevate the dignity of the nation through strengthening national identity, lecturers are one of the policy actors and also policy implementers. According to Gerston, these policy actors are who present, interpret, and respond to those issues ([Gerston, 2010](#)). Issues and discourses about the fading love of the younger generation for the nation's culture will be the initial embryo for the emergence of public problems and if these problems receive

adequate attention, they will enter the policy agenda. According to Winarno, an issue will not automatically enter the policy agenda, because policy problems cover broad dimensions ([Winarno, 2012](#)). Howlett and M. Ramesh state that policies are made by policy subsystems consisting of actors dealing with a public problem. The term "actor" includes both state and societal actors, some of whom are intimately involved in the policy process, while others are only marginally so ([Howlett and M. Ramesh, 1995](#)).

Together with other parties, in and outside of higher education, he is part of what Dunn calls policy stakeholders. In addition to lecturers, policy stakeholders include students, university leaders, lecturers, education personnel, education observers, arts and culture activists, environmental activists, officials of the Ministry of Education and Culture, members of the DPR, the President, and other parties interested in local wisdom education and national identity. From the perspective of public policy studies, all state and government regulations on local wisdom education and national identity which are public policies in the field of education, together with policy stakeholders and policy environment are three elements that are a unity and are reciprocally related, which Dunn calls The Policy System. This public policy expert defines the policy system as the overall institutional pattern within which policies are made, involving interrelationship among three elements: public policies, policy stakeholders, and policy environments ([Dunn, 1981](#)).

This reciprocal relationship can be seen from the fact that all state and government regulations on local wisdom education and identity are the product of political and administrative decisions by public officials who are part of the policy stakeholders. In other words, all education policies regarding local wisdom education and national identity are issued because of the political will and administrative authority of these public officials, in the context of the political system

being in the political superstructure. Likewise, there are roles and interests of other policy actors and institutions that are also part of policy stakeholders, which in the context of the political system are in the political infrastructure. They include education activists, art and culture activists, education observers, environmental activists, and activists from non-governmental organizations concerned with cultural heritage.

Based on this, there could be efforts to improve various regulations on education, both in terms of formalism and substance. This mainly comes from policy actors in society, because they are the ones who understand the most about society's concerns about socio-cultural phenomena in this global era. This is in line with Suyatno's opinion that there is no guarantee that this local wisdom will survive the impact of globalization which is marked by an increasingly pragmatic and consumerist life ([Suyatno, 2022](#)). For this reason, the sensitivity of education policy actors within the state and government structures is needed to carefully articulate the aspirations that are developing in society. It is in this phase that policy stakeholders who are in the political superstructure order exercise their authority so that there is a determination of new policies regarding local wisdom education and national identity. All of these are examples of the fact that there is a reciprocal relationship between policy stakeholders and public policy.

The success of local wisdom education and national identity will depend on various factors, including university leaders. Their concern, sincerity and commitment to the substance of the Kepdirjen Dikti Number 84/E/KPT/2020 will greatly determine the effectiveness of the implementation of policies that will determine the future of this nation. For example, the commitment of university leaders to the provisions of Number IV letter a of the Attachment to the Kepdirjen Dikti that lecturers of citizenship courses must receive

special provision of Citizenship education, in addition to having the lowest academic qualifications in the fields of Pancasila and citizenship education, national resilience, social sciences, cultural sciences, philosophy and law. One of the things that is questioned to university leaders is regarding their seriousness in preparing financial support to improve the competence of Citizenship lecturers so that they can participate in the special provision.

Therefore, it is very clear that the seriousness of university leaders, especially private universities, in organizing Citizenship courses is very important. Based on data so far which, among others, were revealed in several MKWK lecturer meetings, there are still structural obstacles to developing MKWK as a course related to attitudes, behavior, identity, personality and national dignity. As an integral part of the national education system, there should be no discriminatory treatment, looking down on and considering MKWK as a secondary and complementary course. The commitment of university leaders in treating MKWK will greatly determine the success of local wisdom education, socio-cultural values and national identity. The thoughts, attitudes and behaviors that have existed in some university leaders that the existence of MKWK is only a complementary and secondary course, must be immediately discarded. This is because, this Citizenship course, in addition to the other three courses, is a state trust for universities, both state and private, to ensure that the interests of the state are maintained above personal, group or group interests.

The sincerity, concern and commitment shown by university leaders will make universities a crucible that forges the young generation to become citizens of the nation who not only know the socio-cultural values in the form of local wisdom, but also have the most advanced attitudes and behaviors with a sense of belonging, pride and respect for their own national culture. The involvement of academics from various universities in

Indonesia, both state and private, who are members of various associations, associations, communities, and organizations that care about the preservation of cultural values and heritage must continue to be encouraged and supported by university leaders. With the presence of globalization, according to Alifian, new problems have emerged, local wisdom has been eroded by western culture that suddenly entered. In fact, local wisdom that is full of virtue and philosophy of life is almost unable to be implemented in an increasingly pragmatic life ([Alifian, 2021](#)). This is because it is a real manifestation of their concern as a solution to this very serious national problem. The network of cooperation between various cultural elements in society must continue to be intensified with other elements in society and the government, to make national culture the master in its own country.

In other words, the dynamics of the activities of all academicians from a university will be a miniature of the future face of Indonesia as a country that is proud of its culture. The creativity of lecturers in packaging Civics education materials is a demand as well as an opportunity to collaborate with several government agencies, including the Department of Culture, Language Development Center, Regional Museum, Cultural Heritage Manager. This is in line with the provisions of Article 5 of Law Number 12 of 2012 which emphasizes the importance of the objectives of higher education in relation to cultured students, the application of humanities values and the advancement of civilization. Various variations of activities can be carried out by lecturers and students on campus and outside campus by fostering synergistic relationships with various other components of the nation, so that the presence of universities can be directly felt by the community. Local wisdom that is manifested in the nation's identity according to Alifian is important to continue to be strengthened and practiced. Moreover, facing the challenges of globalization, so that

later it will become a filtration of foreign cultures that enter and disrupt Indonesian culture ([Alifian, 2021](#))

The hopes of many citizens to make national culture the master in their own country are not impossible to achieve, and by continuing to encourage other citizens to jointly have a sense of pride in the nation's culture. In this regard, the history of the nation's civilization will record major changes that are and will occur in this country. This change is when lecturers and students as policy actors contribute greatly to strengthening national identity through the theme of local wisdom in learning Citizenship courses.

IV. CONCLUSION

Concerns about the fading love of the younger generation, including students for socio-cultural values and local wisdom, are not without reason. The massive use of information technology is something that also strengthens this concern. Education about the importance of local wisdom that has flourished in society for hundreds of years through Citizenship courses is one of the strategic efforts to strengthen national identity. As an integral part of national life, this local wisdom is an extraordinary treasure and socio-cultural wealth of the nation. State and government policies regarding the importance of local wisdom inserted into Citizenship courses as part of MKWK must be supported by all groups, especially university leaders. There are several problematic policy substances in the Kepdirjen Dikti Number 84/E/KPT/2020, so they need to be refined. Integrating the theme of local wisdom into this course requires lecturers to be creative and demonstrate maximum performance in order to effectively implement the objectives of education policy. Cooperation between universities and other institutions that care about the sustainability of national identity which is supported by local wisdom needs to

be continuously maintained and developed.

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