

INTERNALIZATION OF PANCASILA VALUES BASED ON LOCAL WISDOM "JARANAN TURANGGA YAKSA" IN ELEMENTARY SCHOOL

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Abstract: The purpose of this study was to determine the value of Pancasila contained in the local wisdom of Jaranan Turangga Yaksa and to describe the internalization of the values of Pancasila and the local wisdom of Jaranan Turangga Yaksa in elementary schools and to find out the obstacles and solutions to internalizing the values of Pancasila based on local wisdom of Jaranan Turangga Yaksa. The research was carried out at SD Negeri 3 Ngantru, Trenggalek District, Trenggalek Regency, East Java by using a form of qualitative research to describe the activities of implementing character values through local wisdom in these elementary schools and the method used in this research is descriptive research method. The results of the research that have been carried out are the values of Pancasila which are contained in the local wisdom of Jaranan Turangga Yaksa starting from the first precept, namely the almighty deity where the art of Jaranan Turangga aims to give alms from the community to God Almighty by giving crops to people in need. The second Pancasila value contained in the local wisdom of Jaranan Turangga Yaksa, namely the emergence of a sense of tolerance, friendship, social care, an attitude of love for peace among humans, and also the application of the fifth Pancasila precept, namely social justice for all Indonesian people.

Keywords: Internalization, Pancasila Values, Local Wisdom, Jaranan Turangga Yaksa

Abstrak: Tujuan penelitian ini adalah untuk mengetahui nilai Pancasila yang terkandung dalam kearifan lokal Jaranan Turangga Yaksa dan mendeskripsikan internalisasi nilai-nilai Pancasila dan kearifan lokal Jaranan Turangga Yaksa di sekolah dasar serta untuk mengetahui kendala dan solusi untuk menginternalisasi nilai-nilai Pancasila berdasarkan kearifan lokal Jaranan Turangga Yaksa. Penelitian ini dilaksanakan di SD Negeri 3 Ngantru, Kecamatan Trenggalek, Kabupaten Trenggalek Jawa Timur dengan menggunakan bentuk penelitian kualitatif dengan tujuan untuk mendeskripsikan kegiatan penerapan nilai-nilai karakter melalui kearifan lokal di SD tersebut dan metode yang digunakan dalam penelitian ini adalah metode penelitian deskriptif. Hasil penelitian yang telah dilakukan menunjukkan nilai-nilai Pancasila yang terkandung dalam kearifan lokal Jaranan Turangga Yaksa dimulai dari sila pertama yaitu Ketuhanan yang Maha Esa di mana kesenian Jaranan Turangga bertujuan untuk memberikan sedekah dari masyarakat kepada Tuhan Yang Maha Esa dengan memberikan hasil panen kepada orang yang membutuhkan. Nilai Pancasila kedua yang terkandung dalam kearifan lokal Jaranan Turangga Yaksa yaitu munculnya rasa toleransi, persahabatan, kepedulian sosial, sikap cinta damai antar sesama manusia dan juga penerapan sila kelima Pancasila yaitu keadilan sosial bagi seluruh rakyat Indonesia.

Kata Kunci: Internalisasi, Nilai-nilai Pancasila, Kearifan Lokal, Jaranan Turangga Yaksa

Sumber: *ICEHoS - International Conference on Education, Humanities, and Social*

Globalization has a considerable impact on life in Indonesia, including the political, economic, social, cultural and educational fields. The impact of globalization is positive and negative. The positive impact will bring the Indonesian nation towards the progress of a nation and vice versa the negative impact will bring bad influences, especially in the socio-cultural field. Some of the negative impacts of globalization in the socio-cultural field according to Nurhaidah (2015:9) namely (1) the easier western values enter Indonesia both through the internet, television media, and print media that are widely imitated by the public. (2) The waning appreciation of local cultural values that give birth to a lifestyle of individualism (putting self-interest first). So there needs to be action so that the cultural values do not fade.

Culture can be preserved through Culture experience is a cultural preservation done by direct plunge. For example, people are encouraged to learn regional dance well, so that every year this dance can be displayed and introduced to the audience thus in addition to preserving we also introduce our culture to the crowd. (2) Culture

knowledge is the preservation of culture by creating a cultural information center. Culture knowledge makes it easier for people to find out about culture, can be a means of education for students and can also be a means of tourism for tourists who want to know and want to visit and get information from the cultural information center. Cultural preservation efforts are expected to revive people's knowledge about the culture in Indonesia so as not to be eroded by outside cultures. Therefore, to make cultural values do not fade one of the ways that can be done through education.

Character education is a way to strengthen the values of Pancasila as a guideline in living daily life. Character education must be given as early as possible so that the young generation of Indonesia has good character and these problems can be solved. The character education as early as possible it can be done based on local culture.

In this study, researchers will raise one of the local wisdom in Indonesia, namely "Jaranan Turangga Yaksa". This art comes from Dongko Subdistrict, one of the subdistricts in Trenggalek. Trenggalek is a district in

East Java Province, Indonesia. From this art it can be known that the educational values and character of "Jaranan Turangga Yaksa" are highly recommended to be taught to the school. The difference and advantage of this research with other research is its application in elementary school because character education should be introduced and habituated early. Moreover, Some studies only reveal the values contained in local wisdom but in this study it reveals values and also relates to the good values contained in Pancasila. This aims to find out if there is a relationship of values contained in the Dance "Jaranan Turangga Yaksa" with the values of pancasila-based character.

After making observations, researchers found several problems that occurred, namely 1) Students only know the dance "JarananTuranggaYaksa" as entertainment alone without understanding the value of character education that makes students do not appreciate the values of character to the culture in their society. 2) Nowadays many children are more focused on technology such as smartphones so that there is less interest of the younger generation with local wisdom in their

area. 3) There is reduction of manners and respect for parents and teachers.

Based on the problems that have been expressed above, of course the current educational results are not in accordance with Law Number 20 of 2003. Associated with the problem of learners found that learners are lacking in character values due to the current modern currents that occur today. Globalization, technology and cultural learning in schools that earn a small portion can erode local culture and forget good values.

This research hopes that local wisdom education can be a socialization to the younger generation to foster the ability to appreciate art and culture so that it is expected that local culture does not simply disappear in the development of the current era and students can also improve the character of meeka that has gradually begun to fade due to the changing times. With this research, students can also be helped by their physical and psychic development in a balanced manner.

LITERATURE REVIEW

The Values of Pancasila

The values contained in Pancasila are a set of values aimed at shaping positive behavior in Indonesian society in

carrying out daily life and believed to be true because it is able to maintain the sustainability of the nation and state.

The Center for Curriculum and Learning of the Research and Development Agency of the Ministry of Cultural Education (7:2019) said Pancasila as a unit of values contains the basic values of The One True God, a just and civilized Humanity, the Unity of Indonesia, Populism led by wisdom in deliberation / representation and Social Justice for all Indonesians.

The basic values as contained in the principles of Pancasila are then operationalized into instrumental values so that they can be implemented as practical values. The following are the values contained in the five principles of Pancasila according to Asmaroini (58:2017):

1. The One True God (*Ketuhanan Yang Maha Esa*)

The values contained in this first precept are where we as created human beings are obliged to live God's commandments and stay away from His prohibitions. Indonesian people have the right to embrace their own religion and beliefs and must carry out what is ordered in their

respective religions and stay away from what is forbidden.

2. A Just and Civilized Humanity (*Kemanusiaan Yang Adil dan Beradab*)

This second precept explains that we fellow human beings have the same degree before the law.

3. Indonesian Unity (*Persatuan Indonesia*)

The meaning of unity is essentially one, which means round is not divided.

4. Crust led by wisdom wisdom in Consultative/Representative (*Kerakyaktan yang Dipimpin oleh Hikmat kebijaksanaan dalam Permusyawaratan/ Perwakilan*)

In this precept explains about democracy, the existence of togetherness in making decisions and handling, and honesty together.

5. Social Justice for All Indonesians (*Keadilan Sosial Bagi Seluruh Rakyat Indonesia*)

The meaning in this precept is that there is even prosperity for all people, all wealth and so on is used for mutual happiness, and protecting the weak. Based on the above, it is concluded that the basic values of Pancasila are the One True God, a just and civilized Humanity, the Unity of

Indonesia, populism led by wisdom in deliberation/ representation and Social Justice for all Indonesians. Furthermore, these values are operationalized into instrumental values so that they can be implemented as practical values.

Local Wisdom

According to Wibowo, et al (2015:17) local wisdom is the identity or cultural personality of a nation that causes the nation to absorb, even cultivate cultures that come from outside or other nations into their own character and abilities. Identity and personality must certainly be adjusted to the view of life of the surrounding community and so as not to deviate from the values embraced. Local wisdom is one of the means to maintain the culture of the country and not be eroded by foreign cultures or other countries. Alfian(2013:428) states that local wisdom is a view of life and knowledge and as a strategy of life that materializes the activities carried out by local communities in meeting their needs. Based on Alfian's opinion, it can be interpreted that local wisdom is a view of life that contains various strategies in the form of activities carried out by local people through generations in certain

areas.

Haryanto (2014:212) stated that the forms of local wisdom are diverse harmony in the form of social practices based on a wisdom of culture. Forms of local wisdom in society can be cultural (values, norms, ethics, beliefs, customs, customary laws, and special rules). Noble values related to local wisdom include love for God, nature and its content, responsibility, discipline, and independence, honesty, respect and courtesy, compassion and care, confidence, creative, hard work, and unyielding, justice and leadership, kind and humble, tolerance, peace-loving, and unity.

In line with the opinion of Wahyudi (2014: 13) local wisdom is an unwritten rule that becomes a reference of society that covers all aspects of life, in the form of rules that concern relationships between human beings, for example in social interactions between individuals and groups, relating to hierarchies in governance and customs, rules of inter-clan marriage, karmic systems in daily life, and others.

Local wisdom takes the form of values and cultures that apply in certain community groups. In addition to the

value and culture of local karifan can also take the form of objects such as "Wayang" from Java, "Joglo" (traditional Javanese house), dance, and others.

Jaranan Turangga Yaksa

Jaran performances that grow and develop in East Java consist of several types such as "jaranan bring", "jaranan pegon", "jaranan jawa", "jaranan senterewe", "jaranan Turangga Yakso", "jaranan bodhang" and "jaranan campur sari". "Jaranan Turangga Yaksa" is located in Trenggalek, East Java. According to Widyanto (2019:33) The art of "Jaranan Turangga Yaksa" is one of the local wisdom of Indonesia that has the content of values and norms so as to form a character for the People of Indonesia. Such as teaching norms, characters and values that can and should not be done in public life. Wagiran's opinion (2012) says that local wisdom related to art contains important values in order to evoke a sense of togetherness, conscientiousness, and respect. The art of "Jaranan Turangga Yaksa" is one of the cultural heritages. In Law No. 11 of 2010 on Cultural Heritage, it is interpreted that cultural heritage is a cultural treasure of the nation as a form of thought and behavior of human life

that is important for the understanding and development of history, science, and culture in the life of society, nation, and state so that it needs to be preserved and managed appropriately through efforts to protect, develop, and utilization in order to advance national culture for the greatest prosperity of the people. One of the uses of cultural heritage is for educational purposes. Cultural heritage needs to be taught and understood to the younger generation through education and "Jaranan Turangga Yaksa".

"Jaranan Turangga Yaksa" is the original art of Trenggalek which has meaning as a form of gratitude to God Almighty for the avoidance of reinforcements and disasters in the area and the success of farmers in harvesting their crops. "Jaranan Turangga Yaksa" has a meaning about good values that are worth instilling in the younger generation so that it can form a character for the People of Indonesia. These good values are mutual value, humble, sincere, wise shown in the movement of crow lincak where wise man takes good nature and discards bad nature. Furthermore, religious values can be seen from how farmers ask for salvation and give thanks to God Almighty, the value of willingly

sacrificing against or fighting evil, etc.

This dance "Jaranan Turangga Yaksa" is different from the art of "Jaranan" outside Trenggalek Regency. The difference lies in the horses ridden by the dancers. If in the art of "Jaranan", the horse ridden by the dancer depicts a horse that is really in the shape of a horse. While in "Turonggo Yakso" Dance, the horse used to perform is a giant-headed horse. This is in accordance with Gussantoko's statement (2018:749) that "Turangga Yaksa" uses braid horses made of cow or buffalo skin and a giant thick-haired head. "Turonggo Yakso" has the meaning as the art of "Lumping Horse" but the head and body of Giant (Buto), because the word "Turangga" means horse, and "Yaksa" means Giant. The art of "Jaranan Turangga Yaksa" has the meaning as a form of gratitude to God Almighty for the avoidance of reinforcements and disasters in the area and the success of farmers in harvesting their crops. Because the art of dance "Turangga Yaksa" has cultural values that must be maintained and preserved.

Extracurricular Activities

Extracurricular activities can provide benefits to students. Wafroturrohman and Eny Sulistiyawati

(2018:151) found that extracurricular activities can foster confidence, discipline, and courage in public speaking. Through this extracurricular activity, students will also gain friends, organizational experience, independence, and maturity in thinking when facing problems in their lives. Extracurricular activities do not impede the academic activities of learners. Precisely with extracurricular activities, students can discuss and learn together to solve the academic problems they face.

In addition, extracurricular activities have a positive effect on students' lives by improving behavior, school achievement, school completion, positive aspects to make them successful in their future, and social aspects (Singh Annu, Mishra Sunita, 2014). The conclusion of some of the above opinions is the function of extracurricular activities to foster confidence, discipline, independence and maturity in dealing with problems. Because extracurricular activities can foster self-reliance and maturity that can change the way of thinking, and develop the talents and potentials of learners.

According to the Regulation of the Minister of Education and Culture of

the Republic of Indonesia Number 62 of 2014 Pasa 1 paragraph 1 that extracurricular activities are curricular activities conducted by students outside of the learning hours of intracurricular activities and co-curricular activities, under the guidance and supervision of educational units. Extracurricular activities are a form of student self-development efforts outside of the learning program. According to Mukhlisin and Cecep (2018:65) extracurricular activities are held as a forum for students tailored to the interests, talents and needs of students. Meanwhile, according to Cahyandaru (2013: 2) extracurricular activities are complementary to the curriculum, in which each student is given free to choose activities according to his interests and talents. Dalyono, et al (2017) suggested that one of the models in applying character education is through extracurricular activities.

METHODOLOGY

Research Strategy

The method performed in this study is descriptive research method. According to Sugiyono (2016:53) the definition of descriptive research is research conducted to know the

existence of variable values independently, either one or more variables (independent) without making comparisons or connecting with other variables. In accordance with the explanation above, researchers try to describe the problem of this study, namely the relationship of local wisdom with character values to strengthen the character. This research uses qualitative research form with the intention of describing the implementation of character values through local wisdom in the elementary school.

Measurement

Data measurement or data validation is a technique performed in research to check the validity of data. The validity of the data in this study was conducted using triangulasi technique. Source triangulation is used to check data about its validity, compare interview results with the contents of a document by utilizing various sources of information data as a consideration. The data triangulation technique used in this study is researcher triangulation only in this study. In this case the researchers compared the observation data with the interview results data, and also

compared the interview results with other interviews.

Research Object

The object of this study was the students at SD Negeri (State Elementary School) 3 Ngantru, Trenggalek Subdistrict, Trenggalek Regency, East Java.

Data Collection

According to Arikunto (2002:134), understanding data collection techniques, are ways that can be used by researchers to collect data, in which it shows an abstract, can not be realized in a visible object, but can be shown its use.

To obtain valid data, the researcher plunges directly into the field by using the following methods:

1. Observation Method

According to Supardi (2006:88), observation method is a method of data collection conducted by observing and systematically recording the symptoms investigated. Researchers will observe how the internalization of character values based on local wisdom Jaranan Turangga Yaksa through extracurricular activities.

2. Interview Method

According to Sugiono (2009:317) the interview is a meeting of two people to exchange information and ideas through

Q&A so that it can be constructed meaning in a particular topic and with interviews, researchers will know more in-depth things about participants in interpreting situations and phenomena that occur that are impossible to find through observation. The interview technique chosen for this research is an in-depth interview technique. According to Guba and Lincoln as quoted by Rulam (2016:119) states that this technique is indeed a typical data collection technique for qualitative research.

In-depth interviews are conducted with teachers or coaches who guide the extracurricular "Jaranan Turangga Yaksa" and class teachers. An in-depth interview to the teacher or coach who guides the extracurricular "Jaranan Turangga Yaksa" is to find out the ins and outs of how to internalize the values of character based on local wisdom "Jaranan Turangga Yaksa" through extracurricular activities. The in-depth interview with the class teacher is to obtain information about the development or character change of the students after following the extracurricular "Jaranan Turangga Yaksa".

Research Instrument

The instruments created are adapted to the data needed for the

retrieval of research data. Instruments made must also be adapted to the study of existing theories, or commonly referred to as conceptual definitions and operational definitions. The instruments used in this study are observation sheets, interview guidelines, and interview sheets.

Data Analysis

The data analysis used is a descriptive method of analysis. As revealed Sugiono (2009: 29) descriptive method of analysis is a method that serves to describe or describe the object studied through data or samples that have been collected as it is without conducting analysis and making conclusions that apply to the public. Data derived from scripts, interviews, field records, documents, and so on, then described so as to provide clarity on reality or reality.

The researcher uses descriptive methods of analysis because it is considered suitable to know the internalization of Pancasila values based on local wisdom "Jaranan Turangga Yaksa" through extracurricular activities that are taking place in the field.

DISCUSSION

The development of "Jaranan Turangga Yaksa" dance can until now be

said to be still advanced. According to the results of an interview with Kurnia Septa Erwida, an art activist and also a cultural arts teacher at SD Negeri (state elementary school) 3 Ngantru, Trenggalek, East Java stated that "Turangga Yaksa" was early to appear around 1979. There was a character named "Mbah Puguh", a native of Dongko area. Later, he had a desire to have his own lessons with his creations assisted by the natives of Dongko. Because at that time, the developing *jaranan* was "Jaranan Sinderewe" from Tulungagung. "Mbah Puguh" wanted his own lessons from his village. Finally he asked his friend who was named "Mbah Pamrih" to create a new form of *jaranan*. "Mbah Pamrih" was from Tulungagung. In fact, there has been a *jaranan* in Dongko area since the time before, but the head was not a giant head. Construction head *jaranan* first before the existence of "Jaranan Yaksa" was named Maheso Suro. Its head was in the shape of a bull's head and a buffalo's head. Then finally there was a problem, finally "Mbah Pamrih" asked for guidance with the Almighty. Finally, a *jaranan* was born with a giant head that became "Turangga Yaksa". In its development, "Mbah Pamrih" did not make "Turangga Yaksa" alone. He was

accompanied by his older brother named "Mbah Muan". "Mbah Muan" specialized in gamelan accompaniment. So, "Mbah Pamrih" was part of the movement of his dance and "Mbah Muan" was as his accompaniment.

The value of Pancasila contained in the local wisdom "JarananTurangga Yaksa" starts from the first precept of the One True God (*Ketuhanan Yang Maha Esa*) where the art of "Jaranan Turangga" has the aim to spread charity to the earth from the community to God almighty by giving crops to people in need. The second Pancasila value contained in the local wisdom "JarananTurangga Yaksa" is the emergence of tolerance, friendship, social care, peace-loving attitudes among human beings. This is also the application of pancasila sila fifth namely social ignorance for all Indonesians.

In the local wisdom "Jaranan Turangga Yaksa", the community conducts helping each other and helped in a series of ceremonial activities in the Arts "Jaranan Turangga Yaksa".

Internalization of pancasila values based on local wisdom "Jaranan Turangga Yaksa" in elementary school SD Negeri 3 Ngantru, Trenggalek Subdistrict, Trenggalek Regency, East Java has been

applied well, as the results of interviews conducted by the researcher to Kurnia Septa Erwida (2021) as art activists and teachers of cultural arts at the school, he stated that the value contained there is a value rilegius of the movement *ukel sembah*. The meaning of this movement is to pray to God when going to do activities. Second, the value of the work ethic of the movement must be serious in dancing it signifies the community in farming it must be earnest, its work ethic must be high, stated from the interview "*Lek males-malesan yo ra dang rampung*" translated "*If someone is just lazing around, then all the work will not be done quickly.*". Then, social value of *ukel perang-perangan*, is an interaction that the person if the wars are not real wars but *gegojekkan* (acting). Finally there's social interaction there. Moreover, *ukel perang-perangan* means a knight who manages to fight the bad nature of Yaksa. The value of compactness occurs when "Turangga Yaksa" will drive out the enemy stated from the interview "*Neng kono kan musuhe enek celeng karo barongan*" translated "*There are enemies, wild pigs and giant ghosts that are large and black.*". Well it can't be alone, if on their own they're going to lose. Finally, they did it by jointly expelling these two

enemies. "Turangga Yaksa also contains good adab, as it was willing to work and pray has something to do with adab". Oh... there is also such a gender equality." Neng kono ra enek yakso lanang opo wedok. Kabeh jenenge kstaria, jadi kamu mau cewek kamu mau cowok menari" translated "There is no male yaksa or female yaksa. All are knights. So if the dancers are male or female, they have to dance together." The dance "Jaranan Turangga Yaksa" will be given the same portion. There is also the disciplinary value of the technicality of his dancing. Otherwise the discipline will fall apart because of the movement together. Yaksa is symbolically angry. So a knight riding a yaksa means a knight who has managed to defeat his passions. The image of a knight has managed to master his lust to create a good eternal life. In addition, Turangga Yaksa was born from agrarian art, the art of farming Dongko people. So there are movements in it like *lawung*, *sabetan*, *sembahan*, *perang-perangan*. Those are actually an agricultural activity. How a farming activity is packed into a dance. For example, a *gendangan lawung* it is a symbol when people leave for the rice fields. Then, "*kembang*" or flower is a

mine of people will work always ask for blessings or ask permission to God Almighty to be given smoothness to the whole work. The movement of "*perang-perangan*" or acting war means when the farmers have finished farming finally rest and continue *gojekan*. The dance and movement of "Jaranan Turangga Yaksa" is different from others. The timing and rules of movement of "Jaranan Turangga Yaksa" are really tight and there is no slow movement. The motion is assertive from other *jaranan*. In addition, from *mendak* or horses usually wear bottom *mendak*. Snoring almost elbows. The term of *mendak* from "Jaranan Turangga Yaksa" is more difficult.

CONCLUSION

"Jaranan Turangga Yaksa" has applied the values of Pancasila from the first syllabus to the fifth syllabus. In addition to the development and play "Jaranan Turangga Yaksa", the community also helped each other in a series of ceremonial activities in the Arts "Jaranan Turangga Yaksa". Internalization of Pancasila values

based on local wisdom "Jaranan Turangga Yaksa" has been applied well in SD Negeri (public elementary school) 3 Ngantru, Trenggalek Subdistrict, Trenggalek Regency, East Java.

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