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The Consolidation of Local Wisdom Based on Acculturation in Building Transnational Civil Society

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Abstract: The era of globalization has created a new society pattern for the Indonesian. This is marked by changes in the values and culture of society that lead to the concept of modernization. If this is not supported by the right strategy then the local wisdom of the Indonesian nation will experience extinction that is replaced by social modernization. The strategy that can be done one of them through the consolidation of local wisdom based acculturation, meaning that this strategy is built by strengthening local wisdom that leads to global changes by not leaving the original properties. This change is done to build a transnational civil society that is a new way of understanding to the community about the relationship between cultures of a nation. The study of this article used qualitative descriptive approach with literature review method. The data were obtained from books, journals, and other scientific articles collected through documentation and discourse identification techniques. The technique of data analysis used the construct analysis (the content). The result of the discussion indicated that the consolidation of local wisdom based on acculturation becomes the concept of a new strategy in building transnational civil society. Thus this strategy as a recommendation revitalization of local wisdom in building an Indonesian society that is able to compete globally and competitively with other countries.

1 INTRODUCTION

Local wisdom is a view of the local community that has good value and followed by the community as a system of hereditary beliefs, explicitly local wisdom emerges through the process of revolution between the community and its natural environment naturally. Sedyawati (2006) defines local wisdom as a pattern of actions and material cultural results that are widely outlined in all cultural heritages, whether tangible or intangible. Based on this, Nasiwan (2012) defines local wisdom as the discretion or noble values contained in the local cultural treasures. Indonesia as a country that has a variety of ethnic, cultural, racial, linguistic, religious so as to create a multicultural and plural society. It will bring up different local wisdom in every region of Indonesia. This distinction is based on ethics, values, and norms that are united in people's lives. Based on the diversity of the local wisdom of the Indonesian will be the one of the potential of the nation to be developed.

Indonesia as a country with abundant natural potential with highly complex cultural diversity

should have been able to become a developed country and able to compete with other countries. But in fact it is not yet actualized towards developed countries dignified. In addition to human resources is still low one of the causes is globalization. The influence of globalization has an impact on the pattern of community life of the values of local wisdom to be eroded and over time will be lost so that the identity of the Indonesian nation will be replaced with the pattern of life of modern society. During the transition period of changing the pattern of people's lives in the global era there will be adjustments, developments, and changes to the development of the era. Singsomboon (2014) states that the local wisdom of a nation will also experience a new development or change, either through the process of assimilation or acculturation. If this change is based on the assimilation process, then the values that have been inherited from the ancestors as local wisdom inherent in the life of the community will be left by the society. However, if it is based on the acculturation process, then the altered changes retain the existing values.

As an effort to maintain and preserve local wisdom possessed by the Indonesian nation as a nation that has dignity dynamically the changes that occur based on the concept or process of acculturation. The acculturation is the process of entry of foreign culture that gave birth to a new culture without the original death. This acculturation process can be actualized in people's life, one of them is caused by globalization. The phenomenon of globalization in addition will give a positive impact also gives a negative impact. The positive impact of globalization on local wisdom is the birth of a new culture dynamically that can compete with other nations. The negative impact will threaten the existence of local wisdom as the identity of the nation.

Based on this phenomenon is needed a new strategy to maintain local wisdom in the global era. One of them is consolidation of local wisdom-based acculturation. This strategy becomes a step for the Indonesian nation to awaken to the community about the importance of local wisdom values that grow and develop in people's lives. This consolidation as a tool of strengthening to the people of Indonesia will be the values of local wisdom that must be upheld and maintained in various life communities. This can be done through rehumanize, namely the return of human dignity in the era of globalization through the ability to adapt to the environment to the global community that is able to compete with other nations adhering to the noble values of as the nation's identity. The expectation through this strategy will produce the competitive Indonesian society in the global or known as transnational civil society.

2 METHODS

The article used descriptive qualitative method with literature review study, that is the study of concepts based on the theoretical approaches from various reference books, journals, research results, and other scientific articles as a source of data in finding a concept study related to the consolidation of local knowledge based on acculturation building a transnational civil society (Sugiyono, 2012). The data collection used reference documentation and discourse identification. The technique of data analysis used the construct analysis (content) by organizing and categorizing data to find conclusions from the assessment results.

3 DISCUSSION

3.1 The Principles of Local Wisdom and Transnational Civil Society

The result of the discussion of the concept of "the consolidation of local wisdom based on acculturation in building transnational civil society" is based on two studies, that is, local wisdom and transnational civil communities. First, local wisdom is concept at first introduced by Quaritch Wales in terms of local genius. And so, overall here, the anthropologists interpret this term as cultural identity. But along with the development, known by the term local wisdom, the culture of local communities that inherited from generation to generation. According to Berkes (1993) local wisdom is a collection of knowledge and beliefs that develop through the adaptive process of generations that relate to human relationships with the surrounding environment. The same thing was presented by Antariksa (2009) that local wisdom as a cultural tradition that developed based on knowledge and environment from generation to generation as the cultural heritage of society. This local wisdom emerges as a manifestation of the cultural values of society. Based on these two opinions, the local wisdom contains two elements, that is, human and the environment.

An environment is seen as something inseparable from human life, both of which are closely related and complementary in shaping the concept of local wisdom. As pointed Dahliani (2015) that the relationship between humans and the environment is mediated by culture, meaning through culture, people learn to adapt to the environmental conditions in order to survive. Rajab Kat provides a definition of local wisdom as a way of life of the community and life strategy in the form of activities undertaken by local communities in meeting all the needs of his life. This view is based on cultural values that are believed to be true as a guide in behaving in people's lives. Based on the opinion of some experts above can be concluded that local wisdom is a collection of knowledge and beliefs of society to the environment containing truth values as a reference in behaving in meeting the needs of life.

The second study is transnational civil society, the term transnational began to be known in the 20th Century as a result of the impact of globalization in providing a new understanding of intercultural relationships. This transnational concept became a social movement that grew up because of the

increasing interconnectivity between people across the surface of the earth and the waning of national boundaries. Friedman (2005) identifies that globalization which is the main driver of the transnational movement is a 21st Century world system that focuses on the integration of a world that knows no bulkhead at all. It will create a demand for every nation to establish relationships with other nations including Indonesia. Saxenian (1999) argues that indirectly the Indonesian people today have become part of the transnational civil society in the global era, it is no less important that should be developed in establishing and maintaining international relations (Coe and Bunnell, 2003). In this study is the transnational community is a group of community members who have been able to perform its role as a global community.

3.2 Values of Local Indonesian Wisdom

In Law No. 32 of 2009 on Environmental Protection and Management, states that local wisdom is the noble values that apply in the life of the community to protect and manage the environment in a sustainable way. Koentjaraningrat (1990) has described the form of local wisdom explicitly: (1) the notion, ideas, values, norms, and regulations; (2) behavior patterns, complex activities; (3) artifacts, cultures, materials, and cultural products. Those are excavated from values that rely on the beliefs of society to the truth which then manifested in the form of culture. The relationship between local wisdom and globalization is closely related, as noted Yunus (2014) local wisdom is a culture owned by certain communities and in certain places that are considered able to survive in the face of globalization, because local wisdom contains values that can be used as a means of building the character of the nation. In the era of globalization that increasingly open information and communication, if not addressed properly, it will produce in loss of identity and national identity. Indonesian identity is reflected from the culture of every region that united into one unity with one basic identity which is called Pancasila. The values of this local wisdom become the embodiment of the Indonesian national identity.

The values of local wisdom of the Indonesian nation vary greatly in the region, Fajarini (2014) identifies some local wisdom in Indonesia, among others: (1) Malay (Deli, West Kalimantan, Sibolga, West Sumatra), the value of local wisdom the other is the other part of the fish where the earth is trampled there; (2) Batak: *Hasangapon, bagabeon,*

bamoraon, sarimatua (authority, wealth, scattered descendants, perfection of life), *nilakka tu jolo sarihon tu pudi* (step forward consider to backward); (3) Bugis: *sipakatau* (remind each other), *sipakalebbi* (mutual respect), *mali siparappe, rebab sipatokkong* (remind, respect each other, promote each other); (4) Dayak Kanayatri: *adil ka'talimo, bacuramin ka'saruga, ba sengat ka'jubata* (fair fellow, mirrored heavenly, dependent on the one), *rumah betang* (together and mutually graceful), *handep babaring burung* (togetherness and cooperative), *rumah betang* (the spirit of the long house); (5) Dayak Bekati: *janji baba's ando* (promise must be kept), *janji pua' take japu* (don't promise only say the words); (6) Dayak Bahau: *murip ngenai* (prosperous prosperity), *te'ang lira* (superior among peers: healthy competition); (7) Sampang (Madura): *ombak asapo' angina* (cushioned ambal, covered with wind), *lakona-lakone, kennengga kennengge* (do well what is your job and place well also what has been established as your place), *todus* (embarrassment), *ango'an poteo tolong, e tebang potea mata* (better white bones than on white eyes).

3.3 Local Wisdom as Global Competitiveness Capital

Local wisdom formed by customs and traditions of society is a cultural product. The values that serve as the guidance of local wisdom in society have long evolved in society and the environment and have undergone several changes from generation to generation (Hasbullah, 2012). This cultural product becomes an asset of the nation that must be developed by following the existing developments but retaining the original. In order to compete in the global market must not abandon local wisdom as identity-formers, instead it should instead be able to develop local advantages as capital to compete with other nations.

The President of Republic Indonesia in the opening ceremony of IDBYTE 2017 held on September 28, 2017 argued that countries capable of generating innovations by utilizing local wisdom will have high competitiveness, so that local business players must be able to develop superior products derived from the characteristics typical local. The cultural diversity, language, and art can serve as a basic value to global community competition. The local wisdom will demand a sustainable and forward-looking work ethic and support social and natural balance. The values of local wisdom passed down from generation to

generation such as cooperation, mutual cooperation, mutual respect, respect, and courtesy should be used as a basis to move forward so that the existence of the nation is maintained. With the development of technology, people must have a local genius attitude and be able to filter foreign culture that goes to Indonesia. It is done naturally as a strategy in the face of a new culture that leads to cultural acculturation.

3.4 Local Wisdom as a Potential for Building Transnational Communities

Cultural diversity and local values are the wealth of the Indonesian nation that must be developed and conserved, given the values contained in it is part of the social potential in shaping the characteristics of society based on the image of regional culture that leads to the formation of national identity. As Geertz (1992) argues that local wisdom is an entity in determining human dignity in the community, indirectly this local wisdom becomes the competitiveness of a nation, it is based on the statement that the potential regional cultural element leads to the formation of *local genius* because has tested its ability to survive to date (Ayatrohaedi, 1986).

Local diversity is extracted from the intellectual property and culture of society which must be upgraded in accordance with dynamism towards modern life to the life of the global community. With the development of a very strong and rapid globalization will affect the decline of national identity. Thus the strengthening of local values as the formation of the cultural character of society needs to be transformed in all aspects of life in order to be able to compete in the international sphere that leads to transnational society.

In line with explained above that transnational societies are indispensable in this era of globalization, Mubah (2011) describes several strategies for dealing with globalization as an effort to shape transnational civil societies, among others (1) the development of national identity, through the establishment of values local wisdom to the younger generation by providing an understanding that these values can be synergized with universal and modern values, not just abandoned; (2) understanding of cultural philosophy; (3) publish of regional regulation; (4) utilization of information technology. These four strategies are accomplished in an integrated manner in the family, school, and community.

In essence the Indonesian has had various potentials of local wisdom that serve as competitiveness with other nations. To achieve balance, this is not only local potential but human resources have also led to a society that is capable of competitiveness. Based on the results of research conducted by Suwardani (2015) on the Balinese society shows that the local cultural system that has been a reference in the formation of the character of the Balinese society slowly experienced a shift in modernization, so the process of formation of these new values began to emerge, but in fact this change has no major effect on the long-established cultural origin. This phenomenon is called by the process of acculturation.

Bagus (1995) asserted that although the Balinese have experienced a shift in value, but not so meaningful, this is because the people of Bali are still collective figured, communal, and ritualistic. The distinctiveness of this local culture, that is, becomes the attraction of other nations coming to Indonesia. So that makes Indonesia as a country and a nation of interest to the world community, both as a place to invest and as a tourist destination. Thus the people of Indonesia are considered capable of competing to become an independent country.

4 CONCLUSIONS

The consolidation of local wisdom is an effort to strengthen the values of local wisdom to the community that leads to the acculturation of culture, that is, the merger of two cultures into a new culture but still preserve original. The strengthening strategy is perceived to be able to maintain the existence of local wisdom as a global competitiveness. The developed cultural product leads to the formation of transnational civil societies, a society that has the ability to portray itself as a global society.

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