

Civic Engagement at The Preserving Local Wisdom Values: Study at the Sekolah Adat Pesinauan Banyuwangi

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Abstract

This study aims to analyze the forms of civic engagement in the preservation of the Osing tribe's local wisdom values and to identify the factors that hinder such engagement at the Sekolah Adat Pesinauan. This study employs a qualitative approach, with data collected through in-depth interviews, observations, and a literature review. The data were then analyzed using Miles and Huberman's interactive model, which includes data reduction, presentation, and verification. The results indicate that civic engagement manifests through the synergy of civic awareness and civic participation. The community's collective awareness of the threat of cultural degradation spurred the establishment of the sekolah adat, which is then operated through the direct participation of community members, artists, and traditional leaders in curriculum development and the teaching of traditional values. The obstacles encountered include scheduling conflicts between teachers' volunteer activities and students' formal school obligations. Furthermore, the program's sustainability is hindered by its reliance on community self-reliance without financial support and strategic facilitation from the local government. The research confirms that civic engagement mechanisms successfully convert cultural awareness into structured preservation efforts, but require cross-sectoral support to ensure the program's sustainability.

Keywords: civic engagement; local wisdom; sekolah adat.

Introduction

One indication of the rapid pace of globalization is the boundless flow of information and the influx of foreign cultures into our surroundings. As explained by Giddens (1990), globalization is characterized by strong interdependence among people and nations through trade, travel, culture, and the flow of information that crosses national borders. This reality directly threatens the values of local wisdom that form the foundation of the nation's cultural identity. Indeed, many young people today tend to disregard their ancestral heritage in favor of adopting more individualistic and consumerist values. If not properly addressed, the weakening of this cultural foundation risks breaking the chain of intergenerational value transmission, causing cultural identity to lose

its relevance and making the character of citizenship vulnerable to moral disorientation.

Several studies in Indonesia indicate that, over the past five years, globalization has influenced the nation's cultural identity. Al'ulya (2024) argues that globalization has opened up significant opportunities for cross-national growth. However, globalization also presents the greatest challenge: cultural homogenization. In line with this view, Manalu et al. (2024) emphasize that, on the one hand, globalization provides opportunities for Indonesia to become more connected to the international community. On the other hand, however, globalization also has the potential to erode or even replace existing national identities. Furthermore, Febriana & Khasanah (2025) explain that globalization has positive impacts, such as easier access to information and technological advancements, but it also has negative aspects, including the erosion of

love for local culture and a weakening of national identity awareness. From these three research findings, it can be concluded that globalization no longer functions merely as an instrument of modernization but has also become a catalyst that gradually tests the resilience of Indonesia's cultural character and identity.

The Osing Indigenous Community faces similar challenges. According to local traditional leaders, the greatest challenge in preserving Osing's local wisdom lies in the younger generation's low interest and awareness regarding the study and internalization of ancestral values. This has led to challenges in cultural regeneration, which is now stunted (Observational Findings, 2026). This situation is reinforced by Ekayasa's (2024) findings, which indicate that the younger generation of the Osing people currently shows little interest in learning about local customs and culture. Consequently, they are more drawn to modern trends and are less attentive to the preservation and understanding of the cultural heritage found in their villages. Furthermore, Widyastiti et al. (2025) identified that the teaching methods used in cultural preservation are not yet fully aligned with the younger generation's learning styles, which now tend to be visual, interactive, and digital. Consequently, this factor has led the younger generation of the Osing people to be reluctant to study their own culture and to be more interested in other cultures.

In addressing these issues, the Osing Indigenous Community plays a strategic role in preserving the values of the Osing people's local wisdom. The Sekolah Adat Pesinauan is a tangible manifestation of community involvement, serving as a space for education rooted in local wisdom. This situation aligns with the fundamental purpose of Civic Education (PKn), which is not merely oriented toward the transfer of knowledge but toward the development of good and intelligent citizens through the mastery of *civic knowledge*, *civic skills*, and *civic disposition* (Branson, 1998). In this context, these three components of Civic Education are fostered through the mechanism of *civic engagement*, that is, citizens' active participation in preserving local wisdom values.

The factors above serve as a strategic starting point for this study. This is because

the community-based education model at the Sekolah Adat Pesinauan not only offers a concrete response to the identity crisis described above but also presents a dynamic collaboration between civic education content and traditional practices, a dynamic that has not yet been extensively mapped empirically in the literature. Consequently, the researcher is interested in examining this case to comprehensively analyze the forms of citizen engagement in preserving local wisdom values at the Sekolah Adat Pesinauan, as well as to identify the factors hindering such engagement. An in-depth exploration of these two dimensions is expected not only to fill a theoretical gap regarding citizenship education in non-formal settings but also to provide an empirical foundation for the development of learning models relevant to the challenges of cultural regeneration in the coming era.

Literature Review

Civic Engagement

According to Kaye (2010), civic engagement refers to a series of activities aimed at creating positive change for individuals and communities by integrating the dimensions of knowledge, attitudes, skills, values, and motivation. These efforts are fundamentally intended to improve the quality of life for communities, whether through political or nonpolitical mechanisms. In line with this view, Adler and Goggin (2005) emphasize that civic engagement is an expression of individual responsibility to participate voluntarily in order to strengthen social structures. Based on these two perspectives, civic engagement can be understood as active and voluntary citizen participation, grounded in a sense of collective responsibility, and synergizing knowledge, values, skills, and motivation into concrete action. The goal is to foster constructive social change and strengthen community cohesion, both through political channels and non-political daily practices.

According to Karliani & Gusmadi (2014), civic engagement is grounded in two factors: civic awareness and civic participation. More specifically, Ricuwpassa et al. (2019) argue that civic awareness is an individual's attitude of voluntarily adhering to all regulations,

accompanied by an awareness of one's duties and responsibilities. In this context, civic awareness is an individual's attitude of voluntarily upholding their rights and obligations as a citizen in a responsible manner. Meanwhile, civic participation encompasses all actions taken by citizens, whether individually or collectively to participate in government policymaking and various community activities (Setiyawan et al., 2023).

Thus, civic engagement can be understood as citizen involvement rooted in awareness, undertaken voluntarily and sincerely without coercion from others. Sihombing et al. (2023) emphasize that, in practice, civic engagement is a form of self-involvement driven by an individual's internal motivation to address problems within their community. Consequently, there are two key indicators of civic engagement: civic awareness and civic participation.

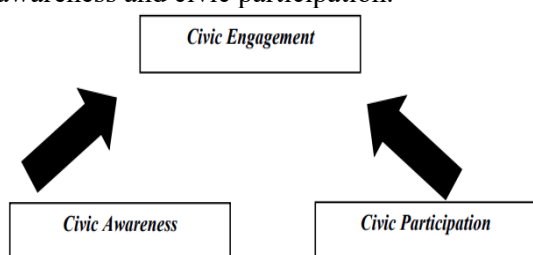


Figure 1. Component of Civic Engagement

Values of Local Wisdom

Local wisdom values consist of two variables: values and local wisdom. According to Gazalba, as cited by Thoha (1996), a value is something abstract and ideal, not a concrete object or a fact that can be empirically proven. Values do not merely concern matters of right and wrong but are more closely related to subjective experiences. On the other hand, Darajat (1992) defines values as a set of beliefs or feelings whose truth is affirmed by an individual or a group. These values function as an identity that characterizes the way a person thinks, feels, forms attachments, and determines their behavioral patterns in daily life. From these two perspectives, it can be concluded that values are abstract concepts that are ideal and subjective in nature, reflecting not only personal or collective preferences (liked or disliked) but also serving as the foundation of beliefs that shape the

identity, thought processes, emotions, and actions of an individual or a society.

According to Kerat (2002), local wisdom encompasses all forms of knowledge, beliefs, customs, and ethics that serve as guidelines for community behavior in maintaining harmony with their ecological environment. In line with this view, Suaib (2016) emphasizes that local wisdom is a cultural asset that reflects a community's worldview, internalizing wisdom rooted in local traditions. From this perspective, local wisdom is not merely limited to cultural norms or values but also encompasses conceptual dimensions and ideas that are alive in daily practices. Based on these two perspectives, local wisdom can be defined as a system of knowledge, values, beliefs, and ideas rooted in local traditions, which holistically guides communities' interactions with both the natural and sociocultural environments.

Thus, the value of local wisdom can be understood as an abstract and ideal construct rooted in local traditions. As a reflection of collective identity, this value embodies the cultural beliefs and preferences lived out by a community. Furthermore, they serve as normative and ethical guidelines that direct people's ways of thinking, attitudes, and actions to sustain harmony with the natural environment and the sociocultural order. Additionally, Saidah et al. (2020) identified four forms of local wisdom: local knowledge, value systems, distinctive community products, and traditional arts or rituals.

Method

This study was conducted at the Sekolah Adat Pesinauan, located in Dusun Joyosari, Desa Olehsari, Kecamatan Glagah, Kabupaten Banyuwangi. This study employed a qualitative approach with a single-case study design (Yin, 2018), a research procedure that generates descriptive data in the form of written or spoken words from individuals and behaviors that can be directly observed (Bogdan & Biklen, 2007). The case study approach was selected because it enables an in-depth exploration of a contemporary phenomenon, civic engagement in local wisdom preservation within its real-life context at Sekolah Adat Pesinauan.

Data collection techniques included interviews and observations, supplemented by a literature review to establish methodological triangulation. In this regard, the researcher conducted interviews with leaders of the Traditional School and teachers at the Traditional School, who are also residents of the local village. Through the application of this methodology, the study not only captures the phenomenon at a superficial level but also constructs a comprehensive and credible understanding of the forms of civic engagement in the preservation of local wisdom and community participation, as well as the factors that hinder them.

Furthermore, this study employs the Milles & Huberman data analysis model. This data analysis was conducted in three stages: data collection, data reduction, and data presentation (Milles & Huberman in Saat & Mania, 2020). In this study, the researcher collected data through interviews and observations, supplemented by a literature review. Data reduction involved condensing field notes and transcripts into focused themes. Methodological and source triangulation was subsequently applied to ensure data credibility.

Result and Discussion

Forms of Community Involvement in the Preservation of Local Wisdom

The low interest among the younger generation in preserving local wisdom has sparked concern among the Osing Indigenous Community. This was evident in 2025 when one of their forms of local wisdom, the Gandrung dance, was performed in a manner deviating from its traditional norms. According to the website dhutaekspresi.co.id/ (2025), a video of the Gandrung dance has circulated showing a woman wearing a Gandrung costume accompanied by music from a “*sound horeg*.” However, traditionally, the Gandrung dance is accompanied by Osing gamelan combined with Osing songs. According to local traditional leaders, this is a result of the younger generation’s declining knowledge of the Osing people’s local wisdom and cultural values.

This is supported by several research findings. A study conducted by Ekayasa (2025) identified that the problems faced by

the younger generation in Banyuwangi include a declining interest in learning about local customs and culture, as well as a lack of understanding of the philosophical principles embedded in these traditions. Furthermore, a study by Hanatika (2026) noted that within the Osing Indigenous Community, there is currently a decline in local wisdom, marked by a decrease in proficiency in the *Osing* language among young people and the erosion of artistic practices such as *gandrung* and *barong* due to the dominance of digital content. Furthermore, research by Widyastiti et al. (2025) identified that the teaching methods used in preservation efforts are not yet fully aligned with the learning styles of today’s youth, who tend to prefer visual, interactive, and digital approaches. Consequently, this factor has led the younger generation of the Osing people to be reluctant to study their own culture and instead become more interested in other cultures.

In response to these issues, the Osing Indigenous Community has recognized the importance of preserving local wisdom. This awareness is manifested in the establishment of the Sekolah Adat Pesinauan. According to a teacher at the Sekolah Adat Pesinauan, this institution is part of a collaboration between the Alliance of Indigenous Peoples of the Archipelago (AMAN) and the Osing Indigenous Community. The Pesinauan Indigenous School serves as an educational institution for local wisdom, established to address the challenges of preserving local wisdom faced by the Osing Indigenous Community. In this context, the community’s awareness of preservation is closely linked to civic awareness that is, citizens’ awareness of their rights and responsibilities (Ricuwpassa et al. 2019). This awareness is reflected in a community that not only recognizes the threats to its traditions but also takes responsibility for preventing them through education. Furthermore, this awareness encourages residents to move from a passive stance toward active participation, demonstrating that cultural preservation is part of citizens’ social responsibility.

In its implementation, the Sekolah Adat Pesinauan has developed learning materials rooted in the local wisdom of the Osing people. These include “ ” (traditional storytelling) sessions, *ketupat*-making and

weaving workshops, Gandrung dance practice, reading sessions for the Lontar Yusup manuscript, and various activities or events held every few months (Observation Findings, 2026). The process of formulating this curriculum involves the participation of local artists, traditional leaders, and directly engages local residents as teachers or trainers. This cross-sectoral participation aligns with studies on civic participation, which define it as any action taken by citizens, whether individually or collectively to participate in the formulation of government policies and various activities within the community. At the Sekolah Adat Pesinauan, residents are directly involved in designing the curriculum, providing resources, and teaching traditional values to the younger generation. This collaborative structure directly embodies the dimension of civic participation, which defines citizen engagement as concrete individual or collective action in independently managing community activities (Setiawan et al., 2023).

Overall, the dynamics at the Sekolah Adat Pesinauan demonstrate that the preservation of local wisdom cannot be separated from a framework of civic engagement that unites awareness and concrete action. Citizen involvement in this traditional education ecosystem reflects how the community's internal drive is transformed into a collective movement to address cultural challenges (Sihombing et al., 2023). When civic awareness sparks the initiative to establish the school and civic participation drives the implementation of a community-based curriculum, a constructive cycle of engagement is formed. This model demonstrates that voluntary and responsible civic engagement can integrate traditional knowledge, values, and skills into daily practices. Consequently, this engagement not only strengthens cultural identity but also improves the quality of life for the community through sustainable, non-political mechanisms.

Barriers to Community Engagement in the Preservation of Local Wisdom

In practice, community involvement in preserving the local wisdom of the Osing tribe faces two structural barriers. According to local traditional leaders, one of the main barriers is a conflict in scheduling and time

management between traditional educators, who are local residents and students who are bound by the obligations of formal schooling. Based on the observations conducted, all instructors at the Sekolah Adat Pesinauan perform their roles on a voluntary basis in between their economic activities or primary jobs. As a result, the time available to design and implement the learning process is severely limited. On the other hand, students must coordinate their attendance with their formal schooling. This scheduling conflict not only reduces the frequency of sessions but also leads to participant burnout, which gradually erodes the program's consistency. From a civic engagement perspective, these time constraints reflect a classic challenge in community-based initiatives that rely on voluntary social capital without adequate structural support to compensate for the time burden on educational actors.

Furthermore, financial resource constraints resulting from a funding model that relies entirely on community self-reliance also pose a distinct obstacle. The Sekolah Adat Pesinauan operates on voluntary contributions from residents, limited donations, and independent management of local resources. These conditions limit the school's capacity to develop learning infrastructure, provide adequate teaching materials, or offer proportional compensation to traditional educators. This situation is exacerbated by the lack of support from local governments and relevant agencies. These policymakers tend to grant only operational permits without providing budgetary support, capacity-building training, or integration into local cultural preservation programs. This gap in institutional support underscores that grassroots civic engagement initiatives are vulnerable to threats to their sustainability if not accompanied by a supportive policy framework.

Conclusion

This study shows that community involvement in the preservation of the Osing people's local wisdom is built through the integration of the dimensions of civic awareness and civic participation. Civic awareness is realized when the community voluntarily recognizes the threat of cultural

degradation and takes responsibility for addressing it through the establishment of the Sekolah Adat Pesinauan. This dimension is then operationalized through civic participation, in which community members, artists, and traditional leaders are directly involved in collectively designing the curriculum, providing resources, and serving as cultural instructors. The synergy between moral awareness and concrete action forms a constructive cycle of civic engagement. This engagement demonstrates that the community's internal drive can be channeled into a movement to address cultural challenges, one that integrates traditional values into daily practices while strengthening cultural identity and the community's quality of life through non-political mechanisms.

On the other hand, the sustainability of citizen engagement faces two major structural obstacles. First, scheduling conflicts between the volunteer activities of traditional teachers and students' formal school obligations limit the intensity of learning and lead to participant burnout. Second, reliance on community self-reliance without financial support and strategic facilitation from local governments limits infrastructure development and recognition for teachers. This gap in institutional support indicates that community-based initiatives remain vulnerable to resource instability if not balanced by supportive public policies. The novelty of this research lies in mapping the mechanisms of civic engagement as an operational bridge that converts cultural awareness into structured participation within traditional school settings, while also revealing the dynamics of sustainability that have thus far been under-explored in studies of civic education based on local wisdom.

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