

Analyzing the Needs and Validity of a Local Wisdom-Based Civic Education Model for Strengthening Students' Nationalism Character

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Abstract

This study aims to analyze the level of need and validity of a local wisdom-based Civics learning model in strengthening students' nationalistic character. This type of research is a development research with the ADDIE model. The development stages are carried out by analyzing needs, designing, validating, implementing and evaluating the implementation. Data collection techniques are carried out through observation, interviews, and questionnaires. The interview instrument is used to gather information related to the problems faced, including analysis of student characteristics, curriculum and analysis of model needs. The results of a study conducted on 30 students and 6 lecturers in the Civics (PKn) course at the Faculty of Science and the Faculty of Language, Social and Sports Education show that the need for developing a local wisdom-based PKn, the questionnaire is used to assess the feasibility of the product. Based on the analysis of the need for the development of a local wisdom-based Civics learning model in strengthening students' nationalistic character, namely 81% or very high. Three aspects of the need for learning models fall into the very high and high categories, including the need for local wisdom-based learning at 77%, the application of PKn learning at 76%, and the strengthening of national character at 90%. The need for a local wisdom-based Civics learning model in strengthening nationalistic character is significant to develop because it is part of the learning process of Civics courses that prioritize aspects of understanding and character of love for the homeland. The local wisdom-based Civics learning model can facilitate students to have an understanding and a sense of love and preserve local wisdom in Papua, strengthen the character of Indonesian nationalism in Papua and add references to learning models in Civics Education in higher education. The validation results for this model obtained a score of 4.2, categorized as valid. The 4 highest model assessment elements are Learning objectives average 4,5, Learning Activities average 4,5, Integration of local wisdom average 4,5 dan Student involvement average 4,5. Therefore, it can be concluded that the need for a local wisdom-based Civics learning model is crucial for development, as it forms part of the Civics course learning process. This model was declared valid with a good rating.

Keywords: Need; Validity; Local Wisdom-Based Civics Model; Student Nationalism Character

INTRODUCTION

The ease of mobility of world citizens results in the rapid entry of foreign cultural influences, which results in culture shock, where society is unable to withstand various foreign cultural influences. Hence, an imbalance occurs in the life of the society (Donny Ermawan T., M.D.S. 2017). Factors that threaten the preservation of national character due to the entry of foreign cultures include: (a) Lack of public awareness in preserving local culture. People tend to choose foreign cultures that are considered more practical and in accordance with current developments; (b) Limited cultural communication. The ability to communicate is essential to avoid misunderstandings about the culture adopted. This lack of communication often gives rise to disputes between ethnic groups, which has an impact on weakening the resilience of the nation's culture; (c) Lack of cultural education. Education about culture should be taught from an early age. However, many people no longer consider it important to study regional culture. In fact, by studying culture, we can understand the importance of regional culture in building a national culture and how to adapt local culture amidst the changing times.

Southwest Papua Province boasts numerous world-class tourist destinations, attracting numerous tourists and foreign nationals. The number of international tourists visiting Raja Ampat

continues to increase annually. Data from 2022 shows that foreign and domestic tourist arrivals in Raja Ampat Regency reached 5,725 (Raja Ampat, 2022). Civics education plays a crucial role in strengthening Indonesia's national identity as part of the international community within a globalized civilization.

In addition to the inability to filter the impact of the ease of global mobility, nationalism in Southwest Papua is being tested by various conflicts waged by the Armed Forces (KKB), the Free Papua Movement (OPM), and the West Papua National Liberation Front (TPNPB). These groups and organizations are rebelling against the government and threatening Indonesian sovereignty (Afrillia, N., & Edward, F, 2023). Civics is a compulsory course in higher education that is very important for students as the next generation of the nation. This course provides a provision of national values and a deep understanding of the archipelago perspective, national resilience, rights and obligations as citizens, democracy, constitution, and human rights. The goal is to prepare students to face the challenges of globalization for the sake of the sustainability of the Unitary State of the Republic of Indonesia (Kaisupy, D. A., & Maing, S. G. 2021). Based on Law No. 20 of 2003, Civics must be included in the curriculum of elementary, secondary, and higher education to shape students into individuals who have a sense of nationality and love for the homeland in accordance with Pancasila and the 1945 Constitution. The goal is for students to become citizens who can be relied upon by the nation and state (Kaisupy, D. A., & Maing, S. G. 2021). Civics has a broader scope compared to democracy and human rights education because it covers various aspects such as government, constitution, democratic state institutions, rule of law, rights and obligations of citizens, democratic processes, active participation in civil society, knowledge of government institutions and systems, politics, public administration, legal systems, human rights, and active citizenship.

To address the demands and challenges of changing learning paradigms, learning models are crucial. Preliminary study data revealed that 91% of students in Civics at FABIO UNIMUDA Sorong used lectures, 68% used group discussions, and 98% used assignments and practice exercises. Furthermore, data related to the use of Civics learning models indicated that 100% of lecturers had used Small Group Discussion, 87% had used Problem-Based Learning (PBL), 40% had used Project-Based Learning (PjBL), and 37% had used the STAD cooperative learning model. Overall, 32% of Civics lecturers at UNIMUDA Sorong had taught Civics based on local wisdom. The preliminary study revealed that interest in learning Civics among FABIO UNIMUDA Sorong students was very low: 42% had no understanding of Civics, 48% had a sufficient understanding of the material, and 10% had an understanding of the material.

The factors that cause students not to understand the material are because the learning they experience is not like what they face in their daily lives and because the learning method used by lecturers is 91% lecture. The results of the preliminary study found positive things, namely that there are 15 of the 24 indigenous tribes in Tanah Papua studying as FABIO UNIMUDA Sorong students, including the Arfak, Asmat, Maybrat, Kokoda, Sentani and Biak tribes. Although FABIO UNIMUDA Sorong students come from tribes and have diverse local wisdom, 56% do not understand local wisdom, 15% of students understand enough, and 29% of students understand local wisdom very well. Data on students who preserve local wisdom: 73% participate in preserving, and 27% do not preserve. Observations of nationalistic character traits among new students in the 2023/2024 academic year revealed an increase in the number of new students wearing bracelets, ribbons, and noken (traditional clothing) with Free Papua Movement (OPM) motifs. This preliminary study suggests the need for alternative learning models for civics instruction in higher education.

Civics learning based on local wisdom has a robust correlation in improving the character of nationalism; this can be seen in the urgency of the Civics course as follows: 1). building quality citizenship by teaching the fundamental values of democracy, human rights, social justice, and participation in democratic life (Muhibbin, A., & Sumarjoko, B. 2016); 2). increasing political

awareness among students, making them more aware of the structure of government, the political process, and their rights and obligations as citizens (8); 3). Encouraging active student participation in discussions, debates, and activities that hone critical and analytical thinking skills; 4). overcoming conflict and injustice: Civics helps students understand the importance of tolerance, diversity, and peaceful conflict resolution, which are very important in a heterogeneous society Papua; 5). preparing the future generation. Through good Civics learning, the future generation can be prepared to face complex challenges in a constantly changing society, as well as become agents of change that contribute to national development (Hidayah, Y., Ulfah, N., & Suyitno, S. 2019). Basically, Civics is the result of a synthesis of civic education, democracy education, and citizenship based on the philosophy of Pancasila (Watungadha, F. E. (2021). Civics reflects Indonesia's national identity and provides material on national defence. Civics in Indonesia is a national and citizenship education that focuses on the Unitary State of the Republic of Indonesia (NKRI), democracy, human rights, and the ideals of realizing a civil society in Indonesia using Pancasila as an analytical tool (Zuriah, N., & Kautsar, N. M. 2020).

A learning model is a plan or pattern used as a guideline in planning and implementing learning (Octavia, S. A. 2020). A teacher's efforts in teaching students are a crucial aspect of achieving the established learning objectives. Therefore, selecting a learning model is crucial. Learning serves as a guideline for achieving the desired learning outcomes. This guideline encompasses the teacher's responsibilities in planning, implementing, and evaluating learning (Aziz, Z., & Hossain, M. A. 2010). One learning model that can be implemented is the cooperative learning model (Zulhartati, S. 2013). This model is designed to ensure that learning activities can be easily understood and understood by students (Fathurrohman, M. 2015). No single learning model is ideal for all situations, so it is important to choose a model that suits the students' conditions, teaching materials, facilities, and teacher's situation (Ahyar, D. B., Prihastari, 2021). The cooperative model involves grouping students heterogeneously with assignments that can be the same or different for each group. After receiving the assignment, the groups work together both individually and in discussions. Group dynamics are sought to be cohesive and competitive, with a comfortable and enjoyable discussion atmosphere, similar to a game. Teachers are expected to be open, friendly, gentle, and polite, with elements of humour present. The results of the group work are then presented for class discussion (Wijaya & Arismunandar, 2018).

The stages of the "Local Wisdom-Based Civics" learning model can be illustrated in the following diagram.

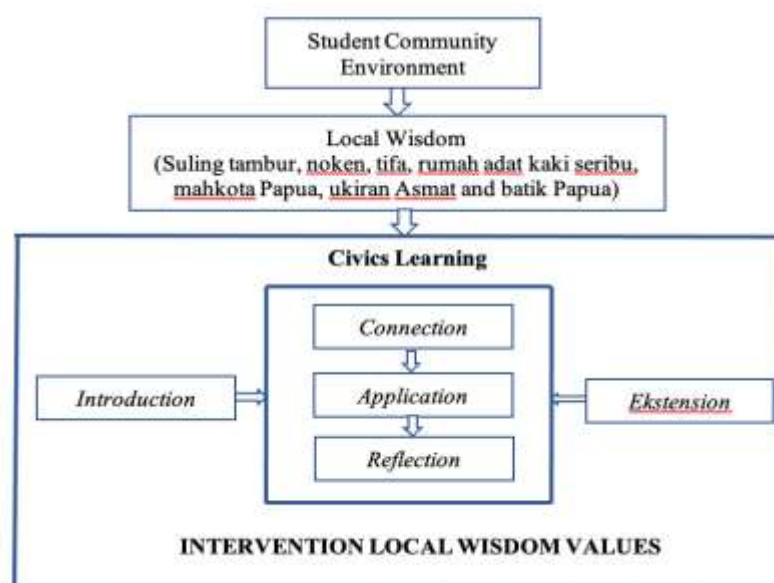


Figure 1. Civics Model Chart based on Local Wisdom

One of the basic concepts of Civic Education is civic identity, which focuses on recognizing the identity of each citizen and instilling a spirit of nationalism and patriotism (Samidi, R., & Kusuma, W. J. 2020). "Basically, civic identity will produce an ideology of nationalism and patriotism because of similarities in history, culture, and territory." Civics has a core role in creating citizens who have the knowledge, skills, and attitudes of citizenship (Mulyono, B. 2017). Civics in Higher Education is classified into three forms: a). Civics as a compulsory subject; b). Civics as an integrated knowledge system; and c). Civics as a student curricular program (Winatapura, U. S. 2016). Legally, Civics programs at higher education institutions are established, including: Law No. 20 of 2003. In accordance with the Decree of the Director General of Higher Education, Ministry of Education and Culture of the Republic of Indonesia No. 84/E/KPT/2020 concerning guidelines for implementing the MKWK for Higher Education, specifically Civics, which is oriented towards graduate learning outcomes (CPL), material, methods, and learning evaluation. Furthermore, learning in higher education has the following characteristics:

1. Interactive, holistic, integrative, scientific, contextual, thematic, practical, and student-focused.
2. Prioritizing two-way interaction between students and lecturers.
3. Building a comprehensive mindset by internalizing local and national excellence and wisdom.
4. An integrated learning process to meet all graduate learning outcomes within a single program.
5. A learning process that prioritizes a scientific approach and creates an academic environment based on scientific values, norms, and principles while upholding religious and national values.
6. A learning process that emphasizes problem-solving skills within the field of expertise.
7. A learning process that is tailored to the scientific characteristics of the study program using an internal, multidisciplinary, and/or transdisciplinary approach.
8. Prioritizing the internalization of material appropriately and within an optimal timeframe.
9. CPL is achieved through a learning process that emphasizes the development of students' creativity, capacity, personality, and needs while encouraging independence in seeking and discovering knowledge.

In anthropology, local wisdom is defined as the knowledge present in a local community or the intelligence possessed by the local community (local genius), which forms the basis of their cultural identity. Local wisdom is a conceptual idea that lives within a community, continuously developing in the community's consciousness to regulate their lives, both sacred and profane (Rumansara, E. H. 2015). Local wisdom can be formulated as the knowledge, values, outlook on life, and methods used by people and communities to meet their needs and overcome the problems they face (Hamid, Abdul, dkk. 2012).

The manifestation of local wisdom accepted by people in a region or community can take the form of speech (messages and advice), actions (deeds and behaviour), writings, or artificial objects (Ruyadi, Yuga. 2010). Manufactured objects that manifest local wisdom from various ethnic groups in Indonesia, one of which is found in Papua, are: (1) Suling tambur, "the suling tambur musical instrument has the meaning of respect and glorification of a person or national or religious holidays. This musical instrument is still preserved by the Papuan people, especially in welcoming Indonesian Independence Day"; (2) Noken. "Noken comes from the Biak term Inokson or Inoken, which means a woven multi-function bag or pouch (Iwanggin, E. T. 2022). The main material of noken is made from Manduan tree fibre, Nawa or Orchid leaves, Pandan leaves, and Mat leaves. Noken reflects the value of symbolic interaction between tribes in viewing Papuan culture." (3) Asmat tribal carvings; (4) traditional houses of the centipede; (5)

Tifa; (6) Papuan crown; and (7) Papuan batik. The traditional houses of the centipede have a strong sense of unity and are a symbol of strength in togetherness."

Local wisdom has various functions, namely: (1) as a tool for the conservation and preservation of natural resources; (2) as a means for the development and improvement of the quality of human resources; (3) as a medium for the development of culture and science; (4) as advice, counsel, beliefs, literature, and taboos; (5) as a means for social meaning, for example in communal or kin integration ceremonies and agricultural cycle ceremonies; (6) as a means for the meaning of ethics or morals; and (7) as a means for the meaning of politics.

RESEARCH METHODS

This research is a research and development (R&D) project aimed at producing a local wisdom-based Civics module and analyzing its need and validity. The ADDIE development model consists of five systematic stages: Analysis, Design, Development, Implementation, and Evaluation (Joyce, B., Weil, M., & Calhoun, E. 2016). In the first stage of this research, initial data was obtained through a survey to analyze the need for a local wisdom-based Civics learning model to strengthen the nationalistic character of students in the FABIO Indonesian Language Education Study Program at Unimuda Sorong. The next stage was the Prototype Development stage. The development activities aimed to prepare an initial prototype of the model, including (a) creating the model design, (b) creating the learning design, (c) developing model elements, (d) developing the model book, (e) developing learning tools, media, and assessment instruments for learning outcomes, and (f) developing the local wisdom-based Civics learning model. After development, implementation, and evaluation, the assessment phase involves an empirical field trial. The goal is to determine the practicality and effectiveness of the model product, which has been deemed feasible/valid by experts, practitioners, and practical according to lecturers and students after being revised based on suggestions, input, and comments.

Based on the above procedure, the stages are arranged as shown in the following figure:

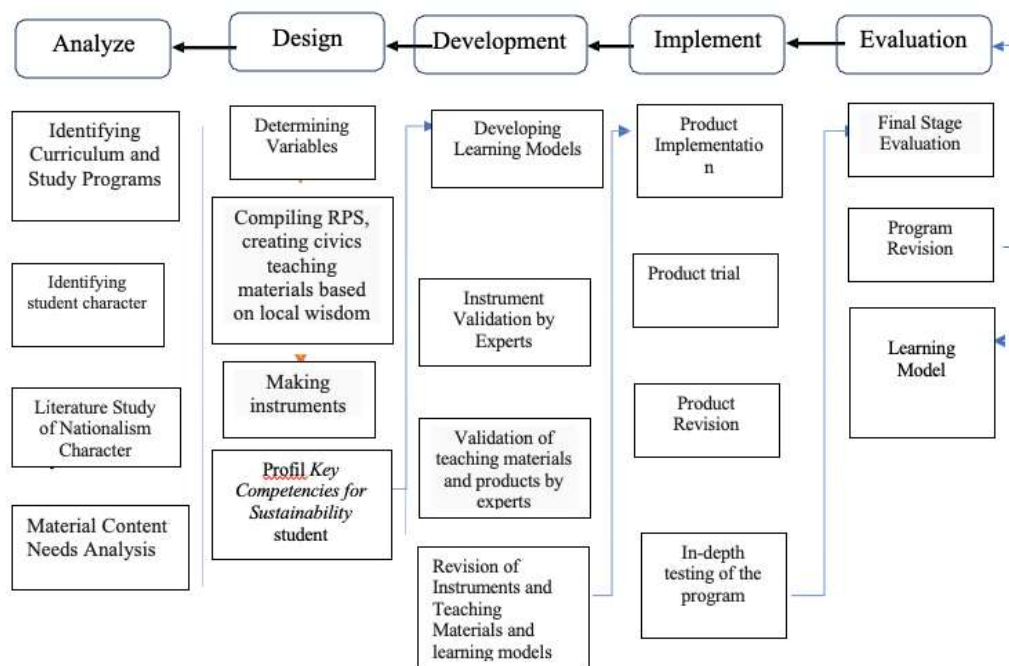


Figure 2. Procedure for Implementing the ADDIE Model

The trial subjects in this study were two Civics lecturers and 31 students. (a) Civics lecturers in charge of the Civics course served as respondents to fulfil the needs analysis and validity assessment of the developed learning model. Respondents were Civics lecturers in

selected classes. Respondents completed the prepared instrument for assessing the validity and practicality of the model; (b) students served as respondents to fulfil the needs analysis assessment of the developed learning model. The location of this research was second semester (even) students of the 2024/2025 academic year in the Indonesian Language Education study program FABIO Unimuda Sorong.

To determine the need for a local wisdom-based Civics learning model, each criterion in the sub-variable was categorized using a Likert scale: significant, important, quite important, less important, and unimportant. The scores for each answer item were then summed and converted into a value using the Percentage formula = (Score obtained) / (Maximum Score) x 100. To determine the level of need for the model, the score was calculated based on the results obtained using a percentage. The formula for calculating the percentage and categories used is as follows:

Table 1. Level of Achievement of Model Development Needs

Percentage	Category
81-100%	Very high
61-80%	High
41-60%	Enough
21-40%	Low
0-20%	Very Low

In addition to calculations using the formula above, interviews with the Vice Dean and Head of Study Program and observations of the program's assignments and curriculum were also conducted to obtain an overview of the needs for a local wisdom-based Civics learning model. Next, front-end analysis, learner analysis, task analysis, concept analysis, and the formulation of learning objectives were conducted.

The validity assessment instrument for the local wisdom-based Civics model prototype was used to demonstrate the validity and appropriateness of the tools and supporting equipment for the developed learning model. A questionnaire was developed according to the research requirements. The questionnaire format included the validation request, validator identity, validation objectives, completion instructions, a framework, assessment indicators, general assessment aspects, suggestions, and comments. The general assessment, suggestions, and constructive comments were used as considerations for revising the developed model prototype. The score weight of each questionnaire instrument item uses a Linkert scale of 1 to 4, namely Not Relevant (TR) = 1, Less Relevant (KR) = 2, Relevant (R) = 3, and Very Relevant (SR) = 4. The questionnaire instrument for the validity of the prototype learning model for experts is described as follows:

1. Validity questionnaire for learning model elements.
2. Validity questionnaire for learning activity assessment sheets.
3. Validity questionnaire for learning activity implementation observation sheets.
4. Validity questionnaire for lecturer, observer, and student response questionnaires
5. Validity questionnaire for model books
6. Validity Questionnaire for Semester Learning Plans (RPS)
7. Validity questionnaire for student attitude assessment sheets

For the validity date of the validator's assessment, this study used a four-choice Likert scale (4-point scale) with scores of 1-5 (29). The following methods were also used to assess the validator's evaluation results:

- a. Tabulating validator scores
- b. Calculating the average score from the validator for each assessment aspect
- c. Determining the validity of each aspect based on validity criteria, such as:

Table 2 Validity Criteria

Average Skor (v)	Category
$V = 5$	Very valid
$4 \leq v < 5$	Valid
$2 \leq v < 4$	Invalid
$1 \leq v < 2$	Totally Invalid

RESULT AND DISCUSSION

1. Level of Need for Civics Learning Models Based on Local Wisdom in Strengthening Students' Nationalistic Character.

A survey of students and lecturers teaching Civics (PKn) shows that 81% of students feel the need to develop a local wisdom-based Civics learning model, categorized as very high. Three aspects of the learning model need to fall into the very high and high categories: 77% for local wisdom-based learning, 76% for civics learning applications, and 90% for strengthening national character. The results of the data analysis are illustrated in the following table:

Table 3. Analysis of the Need for the Development of a Wisdom-Based Civics Learning Model.

Aspek	N	Sum	Mean	Maksimum	Percent age	Category
Local wisdom-based learning	36	678	27,75	30	77	High
Civics learning application	36	335	27,5	30	76	High
Strengthening the character nasionalism	36	529	32,33	34	90	Very High
Total	36	1542	87,58	94	81	Very High

In addition to the survey results above, researchers also interviewed vice deans and heads of study programs and observed the program's assignments and curriculum to obtain an overview of the need for a local wisdom-based Civics learning model. Furthermore, they conducted front-end analysis, learner analysis, task analysis, concept analysis, and the formulation of learning objectives.

The joint review with Civics Education (PKn) lecturers yielded various responses regarding students' ability to respond to and provide perspectives on issues related to national character and their understanding of the context of Civics learning. Overall, variations in understanding and appreciation of nationalist values were evident. Therefore, the survey results, student analysis, concept analysis, task analysis, curriculum analysis, and interviews with lecturers, study program heads, and vice deans indicate that the need for developing a local wisdom-based Civics learning model is very high, with a survey result of 81% indicating a very high need for model development.

2. Results of the validity test of the local wisdom-based civics learning model to strengthen students' character.

Based on the research results, validity testing was conducted by developing assessment instruments aimed at evaluating the feasibility and quality of the designed learning model. The instruments used included (1) a model design assessment instrument, (2) a material feasibility assessment, (3) a learning activity assessment, and (4) an overall assessment of the learning device. Each instrument was designed with reference to validity and content relevance criteria, which support the achievement of learning objectives. The model design assessment was conducted by two expert validators with competencies in the field of learning model development and subject matter experts.

Table 4. Assessment of Learning Models by Experts

Component	Statement	Number of Grains
Conten Cover Design	The appearance of the layout elements on the front, back and spine covers harmoniously has rhythm and unity and is consistent.	1
	The colors of the layout elements are harmonious and clarify the function.	1
Design content modul	The letters used are attractive and easy to read.	2
	Don't use too many letter combinations.	1
	Cover illustration.	2
	Layout consistency.	2
	Harmonious layout elements.	2
	Complete layout elements.	2
	Layout speeds up page	2
	imple module content typography.	5
	Amoun	20

Cross Tabulation 2x2		Validator 1	
		Not good (1-2)	Very good (3-4)
Validator 2	Not good (1-2)	A	B
	Very good (3-4)	C	D

Table 5. Results of the Assessment by the Material Expert Validator

Validator 1	Validator 2	Data cross tabulation
4	3	D
4	3	D
3	3	D
4	3	D
3	4	D
4	4	D
4	3	D
3	3	D
3	4	D
4	3	D
4	3	D
3	3	D
3	3	D
4	3	D
3	4	D
3	4	D
3	4	D
3	3	D
3	4	D

Table 5. The formula for calculating the content validity of the trial instrument for the use of the local wisdom-based Civics learning model is as follows:

Content Validation

$$\frac{D}{(A + B + C + D)} = 1$$

Description:

A = cells indicating disagreement between the two raters

B and C = cells indicating differences in opinion between the raters

D = cells indicating valid agreement between the two raters. Content validation

$$\frac{20}{(0+0+0+20)} = \frac{20}{20} = 1 \text{ (Interpretasi validitas sangat tinggi)}$$

The final instrument items used for the trial of the local wisdom-based Civics learning model were items 1-20. Qualitative data in the form of responses, criticisms, suggestions, and comments are outlined in the table below:

Table 6. Validator Responses, Criticisms, Suggestions, and Comments

No	Responses, Suggestions and Comments	Criticisms, Information
1.	Comments Validator 1 Model fit for use	Pay attention to the contents of the module
2.	Comments Validator 2 Model fit for use	The learning model can be used as a guide for students to understand learning materials, and character values can be operationalized in each learning material

The data in Table 6 show that the quality of the local wisdom-based Civics learning model, based on the validator's assessment, showed a score of 1, interpreted as very high. Thus, the local wisdom-based Civics learning model demonstrates perfect criteria. However, suggestions, feedback, and criticism also provided valuable input for the researcher. The module revision of the local wisdom-based Civics learning model was carried out based on the feedback, suggestions, and criticism from the validator to improve the quality of the module as teaching material. Based on the corrections and suggestions, the researcher made the following revisions:

1. Adding illustrations, examples, or images of local wisdom to other teaching materials.
2. Correcting the spelling of unfamiliar terms and providing a numbering sequence for each chapter and sub-chapter in the module.

Gambar 1.2 Wujud kearifan lokal yang diterima oleh masyarakat di suatu daerah dapat berupa ucapan (pesan dan nasihat), tindakan (perbuatan dan perilaku), tulisan atau benda buatan manusia" (Yuga, 2010)

Gambar 1.2 Wujud kearifan lokal Papua dalam bentuk benda buatan manusia
 (Sumber: Iriani, D. 2017, dan Wibowo, A. 2020)

Asal daerah kearifan lokal: (1) Suling tambur; (2) Noken; (3) ukiran suku Asmat; (4) rumah adat kaki seribu; (5) tifa; (6) mahkota Papua; dan (7) batik Papua sebagaimana pada tabel dibawah ini.

Kearifan Lokal	Asal Daerah	Keterangan Singkat
Noken	Papua, Papua Pegunungan	Tas tradisional dari anyaman serat kayu atau kulit pohon, simbol budaya dan ekologi.
Tifa	Papua dan Maluku	Alat musik tradisional berbentuk seperti gendang kecil, terbuat dari kayu dan kulit.
Suling Tambur	Papua Barat (Raja Ampat dan sekitarnya)	Alat musik sup dan tabuh yang biasa dipakai dalam upacara adat dan penyambutan.
Rumah Adat Kaki Seribu	Suku Arfak, Papua Barat (Manokwari)	Rumah panggung tradisional dengan banyak tiang penyangga (seperti kaki seribu).
Ukiran Asmat	Suku Asmat, Papua Selatan (Asmat)	Ukiran kayu penuh makna spiritual dan leluhur, sangat terkenal hingga mancanegara.
Mahkota Papua	Papua	Aksesori kepala terbuat dari bulu burung Cenderawasih, melambangkan status sosial.
Batik Papua	Papua	Batik bermotif khas Papua, seperti burung Cenderawasih, tifa, dan ukiran Asmat.

Sumber: Iriani, D. 2017 dan Wibowo, A. 2020.

Kearifan lokal memiliki berbagai fungsi, seperti yang diuraikan oleh Sartini (2004), yaitu: (1) sebagai alat untuk konservasi dan pelestarian sumber daya alam; (2) sebagai sarana untuk pengembangan dan peningkatan kualitas sumber daya manusia; (3) sebagai media untuk pengembangan kebudayaan dan ilmu pengetahuan; (4) sebagai petuah, nasihat, kepercayaan, sastra, dan pantangan; (5) sebagai sarana untuk pemaknaan sosial, misalnya dalam upacara integrasi komunal atau kerabat dan upacara daur pertanian; (6) sebagai sarana untuk pemaknaan etika atau moral; dan (7) sebagai sarana untuk pemaknaan politik.

Berdasarkan pengujian di atas, jelas bahwa kearifan lokal sebagai salah satu sumber untuk meningkatkan karakter dan hasil belajar di Indonesia adalah sangat relevan. Pertanyaannya adalah bagaimana cara meningkatkan karakter nasionalisme dan hasil belajar peserta didik melalui pembelajaran yang berbasis kearifan lokal di lingkungan mereka? Jawaban utamanya adalah melalui pendidikan. Sesuai dengan definisi pendidikan menurut UU RI No. 20 Tahun 2003, Puskur Balitbang (2010: 3) mendefinisikan pendidikan sebagai usaha terencana untuk mengembangkan potensi peserta didik, sehingga mereka memiliki sistem berpikir, nilai, dan moral yang diwariskan oleh masyarakat serta mengembangkan warisan tersebut untuk kehidupan saat ini dan masa depan.

Kearifan Lokal dalam Pendidikan Kewarganegaraan

Kearifan lokal adalah pengetahuan, nilai, dan praktik yang berkembang dalam suatu komunitas yang diwariskan dari generasi ke generasi. Kearifan lokal berperan penting dalam pendidikan kewarganegaraan, terutama dalam pembentukan identitas nasional dan pembangunan karakter. Kearifan lokal sangat penting dalam pembelajaran PKn diperguruan tinggi di tanah Papua. Ada tiga peran kearifan lokal dalam PKn:

- a. Pemelihara Tradisi dan Budaya: Kearifan lokal memperkaya budaya nasional dan menjadi landasan dalam membentuk kepribadian warga negara. Kearifan lokal memang berperan penting dalam memperkaya budaya nasional karena mencerminkan kekayaan nilai, tradisi, dan norma yang berasal dari berbagai daerah di Indonesia. Nilai-nilai yang terkandung dalam kearifan lokal, seperti gotong royong, musyawarah untuk mufakat, hormat kepada orang tua, dan menghargai alam, memberikan fondasi penting dalam pembentukan kepribadian warga negara.

Kearifan lokal memperkaya budaya nasional dan membentuk kepribadian warga negara:

- 1) Pembentukan Identitas Nasional: Kearifan lokal dari berbagai daerah seperti...

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Figure 3. Expert Improvement Notes and Module Content Revision Results

Data collected from a questionnaire on learning model elements, assessed by two lecturers, were compiled based on their assessment of ten elements of local wisdom-based civics learning models. The statements used in the questionnaire were positive. Based on the summary of results

of model elements, the overall results of the questionnaire can be seen in detail in terms of aspects and the number of statement items presented below:

Table 7. Validation Results of Model Elements

No	Aspect	Validator		Average	Ket
		Lecturer 1	Lecturer 2		
1	Learning objectives	4	5	4,5	
2	Suitability of learning materials	4	4	4	
3	Suitability of learning strategies	4	4	4	
4	Use of media and tools in learning	4	4	4	
5	Learning Activities	5	4	4,5	
6	Classroom management	4	4	4	
7	Language	4	4	4	
8	Integration of local wisdom	4	5	4,5	
9	Strengthening the character of nationalism	4	4	4	
10	Student involvement	4	5	4,5	
	Average amount	4	4	4,2	Good

Based on the validation data from the learning model, the overall average score for the model and its tools was 4.2, with a good interpretation. This indicates that the local wisdom-based Civics learning model is valid and can be used to strengthen students' nationalistic character.

The analysis of the need to develop a Civics learning model based on local wisdom of noken, tifa, flute, drumstick, traditional house of centipedes, Asmat carvings, Papuan crowns and Papuan batik is categorized as very high. The results of the needs analysis are in line with the conclusion that explains that there is a need for a Civics learning model, and it becomes the basic capital in developing various types of character, especially for students. Civics based on local wisdom are very much needed in society to organize their lives, both sacred and profane. The development of a Civics Education model is very much needed for a pluralistic and diverse Indonesia. It is a necessity to disseminate an understanding of multiculturalism through a multicultural education approach. Learning materials on National Identity are suitable for developing multicultural values and forming a national cultural identity that is rooted in the culture and local wisdom of the Indonesian people. A local wisdom-based model is needed as knowledge, values, outlook on life, and methods used by society and communities to meet their needs and overcome the problems they face (22).

The level of need for a learning model is influenced by five main elements that are closely related to each other:

1. Syntax. Syntax is the sequence of steps or the complete learning structure carried out by the teacher in applying a particular learning model and explaining how the model is implemented. Each model has a different syntax.
2. Principles of Reaction (Principles of Reaction or Teacher Role). This element relates to the teacher's role or task in implementing learning. It concerns how the teacher pays attention to and responds to aspects of student activity. Teacher responses must be appropriate and selective. Teachers use specific rules in each model. Using this principle, teachers can determine whether students have engaged in the model's processes and steps.
3. Social System. This element relates to the description of the interactive roles and relationships between teachers and students that need to be respected during learning. Because each teaching model is different; for example, there are teacher-centred models, student-centred models, and various roles between teachers and students.
4. Supportive System. This element relates to all the facilities, materials, and tools needed to implement the model in each lesson.

5. Instructional Effect and Accompanying Impact. Instructional impact is a learning outcome achieved directly by directing students toward the desired goal. Accompanying impact is an additional learning outcome obtained through the learning process, which arises from the learning environment experienced directly by students without direct guidance from the teacher (30).

In higher education, Civics courses are required to be classified into three models: a). Civics is used as a compulsory course; b). Civics as an integrated knowledge system; and c). Civics is used as a student-curricular program (20). In the provisions of the legislation, Civics programs at higher education institutions are legally stipulated, including Law No. 20 of 2003.

The need for development of Civics learning models based on local wisdom is highly needed, with 81% of Civics lecturers and students in the Indonesian Language Education study program. The social system provides an overview of the roles and relationships between teachers and students, as well as a variety of recommended norms (30). Regarding the social system, various lecturer roles differ from one learning model to another. The results of the social system development can be seen from the question item regarding the need for local wisdom made by Papuan tribes, such as the noken, tifa, flute, centipede traditional house, Asmat carvings, Papuan crowns, and Papuan batik as cultural potentials that are very rich and relevant to strengthening national character. However, in reality, it has not been used as a foundation or foundation in the learning process, even though this local wisdom can be an effective means of instilling national values through a contextual and meaningful approach. Local cultural values, such as cooperation, deliberation, and tolerance, should be incorporated into teaching materials and pedagogical approaches that strengthen students' national identity. Unfortunately, in practice, these values have not been optimally utilized, either in classroom learning activities or outside of the classroom.

As a region rich in local wisdom, the Papuan Government certainly hopes for a learning model that integrates local wisdom both in learning materials and research and community service activities. Manufactured objects as a manifestation of local wisdom from various ethnic groups in Indonesia, one of which is found in the land of Papua, namely: (1) Flute drum, the flute drum musical instrument has the meaning of respect, glorification of a person or national or religious holidays. This musical instrument is still preserved by the Papuan people, especially to welcome Indonesia's independence day; (2) Noken. "Noken comes from the Biak term Inokson or Inoken, which means a woven multi-functional bag or pouch. The primary materials of noken are made from Manduan tree fibre, Nawa or Orchid leaves, Pandan leaves, and Mat leaves. Noken reflects the value of symbolic interaction between tribes in viewing Papuan culture (25). (3) Asmat tribal carvings; (4) traditional houses of millipedes; (5) tifa; (6) Papuan crowns; and (7) Papuan batik. Traditional houses of millipedes have a strong sense of unity and are a symbol of strength in togetherness.

Table 8 Papuan Local Wisdom and Their Regional Origins.

Local Wisdom	Region of Origin	Information
Noken	Papua, Papua Pegunungan	Traditional bags made from woven wood fiber or tree bark, a symbol of culture and ecology.
Tifa	Papua dan Maluku	Traditional musical instrument shaped like a small drum, made of wood and skin.
Suling Tambur	Papua Barat (Raja Ampat)	Wind and percussion instruments that are usually used in traditional ceremonies and welcoming ceremonies.
Rumah Adat Kaki Seribu	Suku Arfak, Papua Barat (Manokwari)	Traditional stilt house with many supporting pillars (seperti kaki seribu).
Ukiran Asmat	Suku Asmat, Papua Selatan (Asmat)	Wood carvings full of spiritual and ancestral meaning, very famous even abroad.

Local Wisdom	Region of Origin	Information
Mahkota Papua	Papua	Head accessories made from bird Cenderawasih, symbolizing social status.
Batik Papua	Papua	Batik with typical Papuan motifs, such as the Cenderawasih bird, tifa, and Asmat carvings.

The validation of the Civics learning model based on the local wisdom of the noken, tifa, flute, drumstick, traditional house of the thousand-footed tree, Asmat carvings, Papuan crowns, and Papuan batik, with an average score of 4.2, falls into the "Good" interpretation category. This indicates that the local wisdom-based Civics learning model is valid and can be used as a learning model. The validation results align with the conclusion that the product, a mobile-based module for Civics, meets the validity criteria from the material experts, with an average score of 3.72, qualifying it as "Good." The practicality of this media can be seen from teacher and student responses via a questionnaire, with a score of 3.6%, while the average student assessment reached 89.2% (31%). This indicates that the media is suitable for use in learning activities.

Validation of teaching materials is assessed based on four aspects: content suitability, presentation, language, and graphics. Software assessment is based on aspects of media/application suitability, including software use and appearance. The aspects assessed in the student response questionnaire relate to a product's practicality, namely ease of use, attractiveness, and efficiency. The developed product will be validated to determine its feasibility/validity. Therefore, if it meets the criteria (valid or highly valid), it is worthy of being tested.

CONCLUSION

Based on the research results and discussions presented regarding the analysis of the needs and validity of a local wisdom-based Civics learning model in strengthening students' nationalistic character, the following conclusions can be drawn:

1. The results of a study conducted on 30 students and 6 lecturers in the Civics (PKn) course at the Faculty of Science and the Faculty of Language, Social and Sports Education show that the need for developing a local wisdom-based PKn, the questionnaire is used to assess the feasibility of the product. Based on the analysis of the need for the development of a local wisdom-based Civics learning model in strengthening students' nationalistic character, namely 81% or very high. Three aspects of the need for learning models fall into the very high and high categories, including the need for local wisdom-based learning at 77%, the application of PKn learning at 76%, and the strengthening of national character at 90%. The need for developing a local wisdom-based Civics learning model to strengthen students' nationalistic character is 81%, or very high. This need is crucial because it forms part of the Civics course learning process, which prioritizes understanding and patriotism. A local wisdom-based Civics learning model can facilitate students' understanding and appreciation for and preservation of local wisdom in Papua, strengthen Indonesian nationalism in Papua, and add to the existing learning model references in Civics Education at universities.
2. The local wisdom-based Civics learning model in strengthening students' nationalistic character obtained a score of 4.2, categorized as valid. The 4 highest model assessment elements are Learning objectives average 4,5, Learning Activities average 4,5, Integration of local wisdom average 4,5 dan Student involvement average 4,5. Therefore, it can be concluded that the need for a local wisdom-based Civics learning model is crucial because it forms part of the Civics course learning process, and this model is considered valid with a good category.

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