

## Existence of Local Wisdom Based on Pancasila Values Amidst the Dynamics of Global Issues

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**Abstract.** This study aims to analyze and describe local wisdom in the form of the traditional game Pacu Tabang Duck along with Pancasila values that can be explored in it, amidst the onslaught of dynamics of global issues. Pacu tabang ducks is a typical tradition of Luak fifty which consists of the district of fifty cities and the city of Payakumbuh. This study used a qualitative design with a descriptive method. Research data were collected through observation, in-depth interviews and documentation studies. The research findings show that (1) the tradition of spurring tabang itiak is a hereditary tradition in the luak fifty community; (2) the existence of the pacu tabang itiak tradition can be maintained because of the Pancasila values contained therein. The implementation of the duck racing tradition is not only a tradition of the local community but through local government policy, this tradition has become a tourist calendar event for the fifty cities and towns of Payakumbuh so that it attracts tourists to attend and witness it every year. The implementation of the Pacu Tabang Duck tradition brings economic blessings to the local community because of the large number of tourists who attend.

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**Keywords:** Local Wisdom; Pancasila Values; Pacu Tabang Itiak; Global Issues

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### INTRODUCTION

Indonesia is a unique nation, because it is rich in diversity but harmonious in social interaction. Social turmoil can be reduced through the noble values of the nation, namely Pancasila. These noble values are inherited in various local wisdom in the community. Local wisdom is a *way of life* in living life. Wisdom has strategic functions, including as a characteristic of a region so that it can be recognized by its uniqueness, it can also be said to be the identity of a community or region. In addition, local wisdom also functions as a guide or direction in living life in the community of adherents. Then, it also

functions as a filter from other cultures that come from outside, even able to accommodate the culture and adapted to the characteristics of the local community, because local wisdom is flexible. Local wisdom itself is divided into two types, namely tangible or visible and intangible or invisible.

Local wisdom that is tangible, meaning that it can be seen with the naked eye such as traditions, building architecture, traditional weapons, traditional art tools, and traditional games. While intangible local wisdom, such as sayings, advice, rhymes and folklore that contain teachings and invitations to truth and goodness.

Local wisdom in Indonesia is in accordance and in harmony with Pancasila because the values of Pancasila are extracted from the noble culture of the nation. The multicultural Indonesian nation is able to unite with tolerance with the crystallization of values in Pancasila. Historically, the existing culture in Indonesia has been supported by the spirit of tolerance towards diversity. It is understood that multiculturalism is an understanding of the recognition of plurality and heterogeneity in all aspects of life, one of which is culture that degrades various elements (Shofa, 2016). Culture is something that is passed down from generation to generation because it is maintained and preserved (Geertz, 1992). According to (Clyde Kluckhohn in Widyosiswoyo, 2002) states that there are seven elements of universal culture, namely language, knowledge system, social life system, livelihood system, living equipment system and art system, and belief system or religion. This means that local wisdom is part of culture.

Local wisdom in the form of traditions in each region is maintained by the supporting community because it is not only to preserve it and bring benefits in the form of life guidance and inner peace. (Kusairi et al., 2022; Sibarani et al., 2021; Vitasurya, 2016) but also because the culture is in line with the values of Pancasila. As the values of national identity, of course every element of culture in Indonesia cannot be separated from divine values, human

values, unity values, populist values and social justice values. Historically, the values of Pancasila have proven to be able to unite a multicultural nation. (Hariyanti, 2022; Pakpahan et al., 2021). In addition, Pancasila is not only a characteristic but also a filter for the Indonesian nation against the rapid globalization. Globalization has positive and negative impacts. An example of the negative effects of globalization is that people experience distortion, causing them to be uprooted from the noble values of the culture that shaped them (Hindaryatiningsih, 2016); (Hindaryatiningsih, 2016).

Globalization also brings another impact, namely the dynamics of global issues that are of concern to the world community, including Indonesia, will affect the habits, culture, policies and regulations of a country. Global issues are events, discourses, and problems that grab the attention of the global community. The global community is now faced with issues such as the environment, free markets, ideological shifts, and human rights issues. In addition, the sustainable development goals (SDGs) agenda launched by the UN general assembly on September 25, 2015 can also be said to be a global issue that must be achieved by each country as a global development agreement, which consists of 17 point issues (Tristananda, 2018).

These global issues indirectly affect the lives of the global community because through the government of each country, they certainly

issue policies and regulations that are guided by the sustainable development agenda. One thing that is affected is tradition. A tradition that is considered incompatible with the development of global issues will continue to be criticized and asked to be stopped, but also vice versa if it is appropriate, it will be strengthened and supported. However, the point to be emphasized here is how a local wisdom in the form of the pacu tabang itiak tradition as a traditional game remains sustainable amid the hustle and bustle of advances in communication technology and the strong currents of globalization. The existence of this local wisdom survives because the values of Pancasila as the noble value of Indonesian society, are strongly contained in it.

The existence of a tradition is determined by the role of the supporting community, to emphasize that the community has a value system that regulates its way of life. Every region in Indonesia has a uniqueness that can be seen from its traditions and culture. Tradition is a pattern of behavior or belief that is hereditary (Supardan, 2011). This paper discusses the tradition of pacu tabang itiak. Pacu, in Indonesian, means race. Tabang, in Indonesian is known as flying while Itiak, in Indonesian is known as duck. So pacu tabang itiak is a race to fly ducks. The pacu tabang itiak tradition originated in West Sumatra, precisely in luak limapuluh, which currently administratively consists of the

district of fifty cities and the city of Payakumbuh. However, in this study, researchers focused on one area, namely nagari sikabu-kabu in the fifty cities district.

The tradition of pacu tabang itik is a tradition that was born from the appearance of nature, as well as several other traditions in West Sumatra such as the tradition of bleeding the head of the river (mandarahi kapalo banda) in the Simancuang community after the implementation of the rice harvest which begins with cutting the buffalo and eating it together. Mendarahi kepala sungai is closely related to the availability of water to irrigate all rice fields in Simancuang so that a set of rules made by traditional leaders who have legitimacy must be built (Dewita, 2022).

The tradition of pacu tabang ducks, initially stems from the appearance of rice fields that are tiered, causing ducks who want to find food to fly from one rice field to another. Against this background, the community began to be creative to make itiak as an object of village children's games. Pacu tabang itiak is organized by PORTI, an organization formed to facilitate the implementation and preservation of the pacu itiak tradition. In the Porti administration, the term pacu tabang itiak has been Indonesianized and is known as pacu flying ducks. The pacu tabang itiak tradition has now been included in the list of Indonesian Intangible Cultural Heritage established by the Ministry of Education and Culture. This

tradition is preserved by the local community because it is in line with the values of Pancasila as the nation's outlook and way of life.

Pancasila is a unifying tool for multicultural Indonesia. (Franz Magnis-Suseso, 2009) reveals that the values of Pancasila are the glue for a pluralistic Indonesia. It is what unites citizens of different cultures, races, languages, religions and even political beliefs. Diversity in Indonesia can only survive if there is tolerance. (Yudi Latif, 2016) said that with Pancasila, pluralism in Indonesia is not only maintained but also provides space for pluralism not to be uprooted from the roots of their respective traditions and history. Therefore, the values of Pancasila must be lived, internalized and applied in everyday life in all aspects (Ahmad Eddison, Hambali, 2020). In addition, Pancasila also offers an organic aspect of multiculturalism, which maintains the values of diversity (Alim, 2019).

Pancasila as the noble value of the nation continues to be socialized not that these values are foreign so they need to be introduced again but to remind, strengthen and strengthen through a series of knowledge and practice in everyday life because each generation is new, they have a different atmosphere and challenges from the previous generation. This paper will elaborate in depth related to the values that live in the community in the form of the *pacu tabang itiak* game, so that the tradition that has become a tourism

*event* can continue to be recognized and preserved by the community, especially the younger generation.

This paper aims to explore the values of Pancasila contained in the tradition of *pacu tabang itiak* so that it can continue to exist in the midst of globalization with the pull and collision of global issues that are vulnerable to damaging the local wisdom of the community because it is supported by the development of communication and information technology that cannot be separated from people's lives such as smartphones, laptops, and various content that can be accessed via the internet. There are also many other studies that review the tradition of *pacu tabang itiak* but what stands out and the novelty of this research includes, researchers explore the noble values of the nation contained in the tradition of *pacu tabang itiak* as well as opportunities and challenges to this existence in the future.

## RESEARCH METHODS

This research design used qualitative with descriptive method. Research data were collected through observation, interviews and document analysis. The research was conducted in Padang Laweh, Jorong Tanjung Aro Selatan, Nagari Tanjung Haro Sikabu-Kabu Padang Panjang, Limapuluh Kota Regency, West Sumatra Province. This research location was chosen because in this area there were the most arenas for organizing *Pacu Tabang Ducks*. The research was

conducted from December 2021 to June 2022. Data analysis techniques used the miles and Huberman model which consisted of data collection, verification and data reduction, conclusion drawing. The triangulation technique used data source triangulation.

## DISCUSSION

### **Pacu Tabang Itiak as a hereditary tradition**

The pacu tabang itiak tradition is typical of luak limapuluh, which currently administratively consists of the district of fifty cities and the city of Payakumbuh.

*Pacu Tabang Itik* is a form of tradition that reflects the daily activities of people who generally work as farmers. The pacu tabang duck tradition is motivated by the geographical situation of the sikabu-kabu area which is dominated by tiered rice fields and the large number of people who raise ducks. The average community works as farmers and breeders. When the harvest season is over, generally duck farmers will release their ducks to find their own food. Due to the tiered shape of the rice fields, the ducks have to fly from one rice field to another to find food. From this incident, the local community took the initiative to create a nagari children's game in the form of pacu tabang itiak.

Pacu tabang duck always attracts people to watch it. During the race, the *duck* is held by the owner of the *duck* and then thrown into the

air so that the *duck* will fly into the air and fly to the finish line. In the past, the media used as a racing arena was rice fields and in its development the community made a special arena for racing ducks.

Participants of the *Duck Flying Pacu* are usually dominated by men, both old, adults and even some children. *Duck Flying Pacu* is conducted in the arena. Limapuluh Kota Regency has 4 duck flying pacu arenas, namely Sikabu-kabu Arena, Tanjung Haro Arena, Padang Panjang Arena, and Padang Laweh Arena. The distance of the race track also varies, namely 800m, 1,000m, 1,400m, and 1,600m. The *ducks* that are competed in the tabang itiak race are selected Itiak, which are given special care and trained beforehand.



Figure 1: One form of the spur dock maintenance process

Pacu Tabang Itik has been around since 1926 and until now it is still performed in various Nagari in Luak Limapuluh. The development of Pacu Tabang Itik in 1928



began with the formation of an organization, known as PORTI, and this game became a tradition carried out every year by the local community and was also supported by the local government so that it was able to develop into an annual tourism event, which was able to bring interest and enthusiasm of tourists, both domestic and international. This annual tourism event is able to provide economic benefits to the surrounding community such as in the field of hospitality, culinary and transportation businesses when the competition is held, as expressed by the tourism office of the district of Fifty cities.

If analyzed further, pacu tabang itiak is not just an activity carried out during leisure time or just fulfilling the obligation to preserve the culture of the ancestors, but the tradition of pacu tabang itiak continues to be preserved because it has a socio-economic impact on the supporting community.

The tradition of pacu tabang itiak has a number of benefits for various parties, including (1) jockeys, who are participants who fly the itiak. If they win in the pacu tabang itiak then they receive a prize from the committee, get fame as a reliable jockey for fellow jockeys, and of course to channel hobbies; (2) the owner of the pacu itiak, because the pacu itiak that wins the race will have a high selling value in the market; (3) the local community, bringing economic benefits because the large number of tourists who come to watch the race makes them merchandise

selling around the arena, as well as for hotel entrepreneurs and culinary entrepreneurs, meaning that the implementation of the tradition brings economic blessings to the surrounding community as well as in other West Sumatra regions, namely the Mentawai islands with a variety of traditions and natural beauty which have even been recognized internationally (Elfiondri et al., 2021); (4) the tourism office of the district of fifty cities, becoming a tourism icon for the district of fifty cities and the pacu tabang itiak tradition can also be a place to introduce other tourism potential for tourists who come.

### **Implementation of Pancasila Values in the Pacu Tabang Itik Tradition**

Pancasila is a view of life or direction in all activities of the life of the Indonesian people so that it must be internalized in every Indonesian, meaning that all behaviors and results of culture as a form of interaction between humans must be imbued with and is an emanation of the value of the Pancasila precepts (Siregar, 2014). A wrong understanding will result in actions that are contrary to the values of Pancasila, such as inter-ethnic conflicts due to differences in cultural and religious backgrounds, wars of words on social media that lead to anarchist actions in the real world and socio-political conflicts triggered by differences in political views and attitudes.

The values of Pancasila need to be continuously socialized to the younger generation because each generation has its own challenges. Indications of the waning practice of Pancasila values can be seen from the increasing number of cases involving the nation's generation that reflect the weakness of the nation's character, such as increasing crime, corruption, collusion and nepotism, radicalism, sexual crimes, consumptive life, unproductive political life, and so on (Alaby, 2019; Anggraini et al., 2020). For the younger generation, also known as millennials, challenges to the actualization of Pancasila values not only come from internal factors such as corruption, collusion and nepotism, but also external factors such as the development of information technology as a *side effect of globalization*.

In order to maintain, maintain and strengthen unity in Indonesia, the values of Pancasila as a unifier of the pluralistic Indonesian State must continue to be internalized in religious ways, one of which is through traditions or local wisdom in the region both through marriage traditions and folk games such as the tradition of pacu tabang itik. The following describes the stages of the implementation of the pacu tabang dik tradition and the Pancasila values contained in it so that this tradition can continue to live and be supported by the community.

### ***Pre-Enforcement Stages***

Before the pacu tabang duck tradition is carried out, there are several stages carried out by the local community, which can be called the pre-implementation stage which consists of: (1) Notification of the formation of the committee and deliberation of the committee with PORTI; (2) Deliberation on the Selection of the Chief Executive; (3) Deliberation on the selection of the arena and the time of implementation; (4) Working together to prepare the race arena; (5) Installation of race banners together; (5) Together promoting the implementation of the pacu Itiak. When viewed from this stage of implementation, one of the most prominent noble values is the value of togetherness. In this stage, it can be seen how the community jointly prepares for the tradition starting from the formation of the committee, determining the chief executive, determining the arena and jointly promoting this event so that it is followed and witnessed by many people. The value of togetherness contains the value of harmony and harmony, where members are taught to have a willingness to lighten each other's burdens and awareness of sharing. (Silitonga, 2020).

The value of togetherness in its implementation lies in three things, namely (1) Togetherness has the value of humility, this attitude will enable us to work together, not looking for self-interest, or vain praise; (2) Togetherness has the value of service. Service is not self-oriented, but pays attention to the interests of others, meaning that to achieve

togetherness we need to serve others, anyone, especially those who need our help; (3) Togetherness has the value of mind. In togetherness there are many characters, each individual has a different character, a different perspective, and a different way of thinking which results in different life principles (Afryanto, 2013).

### **Implementation**

The stages of the implementation of the pacu tabang itiak tradition consist of the following series of events, namely (1) Registration of Racing Itiak participants and Opening of the event by the Regent; (2) Implementation of Pacu Itiak and Judging by the referee; (3) Announcement of winners and awarding prizes; (4) Closing by the chief executive. The noble value that is so thick in this implementation stage is the value of unity because in its implementation the tradition of pacu tabang itiak is able to unite people from all kinds of differences and is able to melt into one, dissolving in the euphoria of joy. The tradition is also a gathering place for people from other regions and between villages/kenagarian. The Precept of Indonesian Unity emphasizes that love for the Indonesian nation is not done by closing oneself off and rejecting those outside Indonesia, but by building reciprocal relationships on the basis of equal position and determination to establish cooperation that

ensures the welfare and dignity of the Indonesian nation.

### **Post Implementation**

In the series of events after the pacu tabang itiak race, the following activities were carried out (1) Evaluation of Pacu tabang itiak activities; (2) Working together to clean up the racecourse; (3) Together preserving the pacu Itiak. The noble value that stands out in this final activity is mutual cooperation. Gotong royong as a custom in the form of helping each other in social activities. According to (Koentjaraningrat, 2009) community service is an activity of directing unpaid labor for a project that is beneficial to the public or useful for the government. Gotong royong is an activity characterized by the gathering of community members to do mutual cooperation work together. Some of the advantages in the culture of gotong royong are (1) heavy work becomes lighter because it is done together; (2) strengthening solidity among community members both within one group and between groups; (3) strengthening tolerance amid differences that exist in society. Gotong royong is a characteristic of Indonesia and is even said to be the essence of the Pancasila precepts as stated by Bung Karno when delivering his thoughts on the basis of the state at the second session of BPUPKI on June 1, 1945. Gotong royong is the spirit to do everything together (Endro, 2016; Rafli et al., 2022).



The nagari children's game of pacu tabang itiak is in line with the values of Pancasila, interesting to study because of the following considerations: (1) pacu tabang itiak is a form of local wisdom typical of the luak limapuluh community, because games like this are still the only ones in Indonesia, not found in other regions. Related to the use of animals as the object of the race, there are known *karapan sapi* in Madura and *pacu jawi* in West Sumatra as well; (2) pacu tabang itiak has been designated as an intangible cultural heritage by the central government; (3) pacu tabang itiak has become an annual tourism *event* that attracts domestic and foreign tourists to come so that it has a positive economic impact on the community; (4) in the implementation of the pacu tabang itiak game, there are noble values typical of Indonesia known as Pancasila such as the values of togetherness, mutual cooperation, and cooperation. (Varensya, hambali, 2022), consensus, unity, tolerance and social justice.

The tradition of pacu tabang itiak still exists today, amidst the range of global issues and the unstoppable influence of globalization because the supporting community firmly inherits noble values that are used as a way of life and manifested through ongoing traditions. However, it will be a challenge if the younger generation as the heirs of the tradition begin to let their guard down due to technological developments that offer instant pleasures (Asmaroini, 2016).

### ***Opportunities and Challenges of Pacu Tabang Itiak Tradition***

Pacu tabang itiak, as a tradition in the form of traditional games, is experiencing tremendous challenges in the midst of globalization with all the sophistication of information communication technology equipment offered so that it can make the younger generation lulled and complacent so that they are prone to forgetting the traditions of their respective communities. The younger generation is attached to sophisticated modern technology (Angel Dwi Septianingrum & Dini Anggraeni Dewi, 2021). They find it easy to learn and apply. However, technology has two sides of the same coin. On the one hand, it can be a challenge but on the other hand, it can be used as an opportunity if it can be utilized properly.

Technology provides pleasure that is easy to enjoy because it is not limited by time and space. For example, to enjoy the spectacle and entertainment of music, it is enough to watch it while lying in the room, but if you want to participate and see the tradition of pacu tabang itiak, you have to go to the arena. It could be that one day this tradition will be deserted if it does not utilize and integrate technology into it. The younger generation has the role of protection and development in traditional arts so they must be embraced in ways that they enjoy (Hasanah, 2021; Intani, 2019).

The sophistication of technology can be an opportunity if it is utilized for promotional media and advertising the pacu tabang itiak tradition so that it is known by the public and the global world so that they are interested in witnessing it directly. Available channels can be through the website, YouTube or used as one of Indonesia's promotional content abroad by the Ministry of Foreign Affairs.

## CONCLUSION

The pacu tabang duck tradition is a form of local wisdom in West Sumatra as well as other nagari children's games, namely pacu jawi in Tanah Datar district. This tradition lives, develops and is passed on by one generation to the next because the values of Pancasila that radiate in it have a positive influence on society such as being able to make the younger generation aware of regional culture and want to get involved in it (committee structure), strengthen friendship and social solidarity to bring benefits to the community in the fields of tourism, hospitality, culinary and transportation.

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