



Preserving Local Cultural Values in Forming the Character of Patriotism in Elementary School Students in Wonogiri Regency

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Abstract: Local cultural diversity must be preserved and developed from generation to generation while maintaining the values contained therein. Media inheriting local cultural diversity can be done through education. Education in local content is intended so that students have solid insight into their environment and attitudes and behaviors that are willing to preserve and develop natural resources, social quality, and culture that support national and local development. The purpose of this study was to examine the preservation of local cultural values in Wonogiri Regency as an effort to build the character of the homeland. The method in this study uses a qualitative approach with an ethnographic design. The ethnographic model used is descriptive ethnography because it describes local cultural values in Wonogiri Regency. The place of research was conducted in one of the elementary schools in Wonogiri Regency. Data were collected from interviews, documentation, and observations. The results of the study show that the introduction of local culture in elementary schools can be done by introducing dance, types of musical instruments, folk songs, and regional languages, and integrating local products that must be guarded and preserved. Preservation of local cultural values is an effort made by schools as educational institutions to make the values of art, language, and folk songs as the basis for efforts to form the characteristics of love for the homeland. The challenges in the process of preserving local culture are the influence of globalization and the local government's lack of understanding of local culture in Wonogiri Regency.

Keywords: wonogiri local culture, patriotism, descriptive ethnography

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INTRODUCTION

Culture has values that are always inherited, interpreted, and implemented along with the process of social change. The implementation of cultural values is proof of the legitimacy of society towards culture (Muhammad & Hasim, 2020). The existence of culture and various noble cultural values that are adhered to by Indonesian society is a means of forming the character of citizens, both private and public (Gutiawati & Wulansari, 2022). Culture is defined as a widely interwoven pattern of historically transmitted symbolic meaning, a system of ideas inherited in symbolic form that is carried out through people communicating, knowledge, and preserving and developing worldviews (Tinja et al., 2017; Narimo, 2020). This statement is based on the idea that culture is the result of human effort, which can develop a sense of life, and is passed down from generation to generation through the process of communication and learning. This emphasizes that the inherited generations have strong characteristics in their way of life.

The hallmark of the Indonesian state is its cultural diversity, thus making it the biggest attraction for Indonesians (Yunus, 2013). The wealth of local culture is also a symbol of Indonesia. This diversity must be maintained and developed while maintaining noble values through educational media. This is done in preparing students to have strong insights about the attitudes and actions they take to protect and develop their environment, natural resources, and social and cultural qualities that serve the country and support regional development (Firmansyah et al., 2022). This is following the objectives of local content education, namely that students have solid insights about their environment as well as attitudes and behaviors that are willing to preserve and develop natural resources, social quality, and culture that support national and local development (Firmansyah et al., 2022). Therefore, the most important thing in realizing an orderly social order is to develop local cultural values and contribute to national development.

Due to rapid technological advances, the existence of existing culture is increasingly fading and even disappearing. This happens because by freely incorporating foreign cultures without a filter, they begin to replace local cultures such as customs, lifestyle, clothing, food, mindset, and even local arts (Graha et al., 2022). The next generation of the homeland is more interested in foreign culture because the presentation is more modern, more interesting, and more diverse, while the existing culture is not very attractive (Hindaryatiningsih et al., 2016). The lack of innovation in the introduction of culture is one of the causes of the decline of a country's culture. This is a disaster for the Indonesian nation. In addition, the introduction of culture to the

younger generation is considered very slow. Age targeting is less effective which results in further marginalizing local culture (Rahayu, 2022).

The existence of culture and cultural values owned by Indonesian people so far has not been optimal in shaping the personality of students at school, so various kinds of student behavior appear such as a decrease in polite behavior, less honest behavior, loss of solidarity, and a sense of cooperation among students has disappeared (Wijayanti & Solikatur, 2021). This indicates that the love for the motherland of each student is fading. Love for the motherland is part of the character that is raised in students through the learning process. Love of the motherland is defined as a proud attitude towards the country. Love for the motherland is illustrated by attitudes and behavior that reflect a sense of pride, loyalty, care, and high respect for language, culture, economy, and politics so that it is not easy to accept offers from other nations that are detrimental to the nation itself (Kurniawaty et al., 2022). The importance of the character of loving the motherland has been instilled from an early age at the elementary school level. Because the attitude depicted in the character of love for the motherland refers to a nationalist feeling toward the nation (Narimo et al., 2019; Fathoni et al., 2022).

A sense of nationalism in every member of the nation is in the form of a sense of being loyal and prioritizing the welfare of the nation, so it is not surprising that students who have a spirit of nationalism will still love the culture of the homeland even though they have been influenced by foreign cultures (Wandut & Dihe, 2022). In fact, not all students have the character of loving their homeland. The lack of patriotism in students can be seen from the attitude of students who violate school rules, reduced social feelings in Indonesian society, using impolite language, many think that showing love for Indonesia is enough just by attending ceremonies, and also a lack of interest in products made by the nation itself (Juainah et al., 2022). The low sense of love for the motherland is also shown by students who arrive late for the ceremony, lack of appreciation of students during flag ceremonies, national anthems and folk songs are less liked and prefer adult songs that do not deserve to be understood (Lismawati et al., 2022). Therefore, the character of love for the motherland needs to be applied to education.

Patriotism must be instilled in students so that the next generation of the nation can get to know the country and the actions that sustain, grow, and develop it by sacrificing their souls, body, and property. To instill a sense of love for the motherland, schools form, develop and consolidate life values, which consist of three elements, namely knowledge, emotions, and moral behavior, as well as developing individuals who are smart, good, and useful for themselves and others (Dewi et al., 2022). Furthermore, the spirit of patriotism can be formed by customs based on noble traditions passed down from generation to generation and local wisdom values (Luthfiah, 2022). Based on this, it can be understood that the best solution to instilling the character of loving the homeland is by preserving local cultural values from an early age in students.

From several studies that have been analyzed, there are similarities between the analysis to be carried out and previous studies. This can be seen in the object of research, including learning by using culture as a medium in its delivery. To study local content, local wisdom must be integrated and conveyed using the Javanese language (Dewi et al., 2022). The learning process that connects culture is used to preserve cultural values, especially Javanese, which the next generation has forgotten (Juaniah et al., 2022). An attitude of patriotism must be instilled in students as the nation's generation of children, one of which is by preserving local cultural values (Narimo et al., 2019). Through preserving cultural values, students can slowly develop an attitude of belonging, and a spirit of patriotism arises (Rahayu, 2022). Of the many cultures that exist in Wonogiri Regency, there is one tradition that attracts the writer's attention to study, namely musical instruments and dance. Values in the local culture of society, especially in the people of Wonogiri Regency should have a place in a field of education, both in the learning process and in guidance and counseling services. Strengthening national identity can be done through internalizing cultural values in the field of education (Aji & Wangid, 2022).

With the existence of cultural values in Wonogiri's local music and dance arts, the authors found a new fact that local cultural values can be applied in instilling the character of loving the country, especially in learning in elementary schools. Social problems are more effective, more efficient and relevant if they are handled through forms of character building such as social interaction. Thus the formation of the character of loving the homeland based on the preservation of local cultural values has an important role in giving opportunities to students for problems and possibilities that arise based on the cultural values that have been applied. Based on this opinion, it can be understood that instilling an attitude of patriotism in students can be done by preserving local cultural values. In this study, will analyze the implementation of the learning process by preserving local cultural values in the framework of the embodiment of patriotism. Because many millennials today don't know what local cultural values are and how to preserve them. The purpose of this study is to analyze and describe how the process of implementing the preservation of local cultural values in order to realize the character of patriotism.

METHODS

This research is an ethnographic study with a qualitative approach because it will provide an overview, analysis, and interpretation of local cultural values in Wonogiri Regency. This study aims to describe in detail and holistically how the characteristics of cultural value behavior in Wonogiri Regency, the ethnographic model used is descriptive ethnography. Using a descriptive ethnographic approach, the researcher focuses on the orientation of educational content values in local cultural values in Wonogiri Regency.

The subjects in this study included teachers and fifth grade students. Subject selection was based on purposive sampling with consideration of learning based on local cultural values being implemented so that the authors could conduct studies. Besides that, the subject is willing to cooperate in conducting research. The data collected comes from interviews, documentation, and observation. The research location was carried out at one of the elementary schools in Wonogiri Regency. The procedures in this study are: Observing local cultural values in Wonogiri Regency; Describing local cultural values in Wonogiri Regency; Describes the formation of the characteristics of love for the motherland through the preservation of local cultural values in Wonogiri Regency. The indicators of cultural preservation are presented in the following table.

Table 1. Indicators of Preservation of Local Cultural Values

Indicators
Appreciate Indonesian culture
Appreciate folk songs
High respect for Language
Appreciate the beauty of nature
The use of domestic products

Authority: (Wijaya, 2022)

Data collection techniques were carried out by observation and documentation studies which were analyzed sequentially through data reduction, data display, and verification. In data reduction, the writer summarizes, chooses the main things, focuses on the important things, looks for themes and patterns to provide a clearer picture, and makes it easier for the writer to carry out further data collection, and look for it when needed. After the data is reduced, the next step is to display the data. Presentation of data can be done in the form of tables, and descriptions in the form of words or text are narrative so that the data is organized and arranged in a relationship pattern so that it can be easily understood. The data verification presented is still temporary, and will change if strong evidence is not found to support the next data collection stage. Checking the validity of the data and research findings is done by the triangulation technique.

RESULT AND DISCUSSION

Based on the observations that have been made, the data that was successfully collected came from an interview with an elementary school teacher in Wonogiri Regency and observations of cultural values that can be implemented in learning in elementary schools. The results of the research include interview descriptions of local culture in Wonogiri Regency which can be implemented in learning and descriptions from observations related to local cultural values in Wonogiri Regency which can be implemented to foster the character of loving the motherland in elementary schools. The following is a presentation of the results of the research that has been carried out.

To preserve local cultural values that can be carried out in elementary schools, the authors conducted interviews regarding which cultures are starting to fade and how to implement these cultures in learning in elementary schools as a form of growing the character of loving the motherland. The results of interviews conducted by the author with one of the elementary school teachers in Wonogiri Regency informed that there are cultural values that can fade the love for the homeland so it must be preserved in learning in the school environment in the form of introducing types of traditional music and dance, identifying songs folk songs, appreciating local stories in Javanese at school, identifying the natural beauty of the Wonogiri Regency area and introducing a sense of love for domestically made products. The following are the results of interviews that have been conducted by the author which are described in the following description.

The interview process began with questions related to "What are the local cultures in Wonogiri Regency from musical instruments and dances that are starting to erode in society?". Then the informant gave a response that "One of the local cultures in Wonogiri Regency is from musical and dance instruments that still exist, including gamelan, rebana, and lesung, but from the existing musical instruments, those that are now approaching extinction are Lesung music, in ancient times, every time there was a celebration, lesung music

was always played, but now it's starting to become rare. Likewise, with gamelan musical instruments and rebana, many students only know but cannot play. From traditional dance arts that still exist in Wonogiri Regency, for example, the kethek ogle dance, this dance has also begun to be rarely performed at events in the community. In ancient times, every time there was a clean village event or before the harvest, the art of the kethek ogle dance was always performed, therefore concrete steps in learning must be taken so that traditional music and dance are sustainable, we can introduce them to students."

Furthermore, the author asks "How can the teacher introduce art that is starting to erode in Wonogiri Regency, can it be preserved by implementing it during learning?". The response from the informant was "For the teacher's efforts in the effort to implement learning in introducing types of traditional music and dance instruments that can be done by assigning students to dig up information related to traditional musical instruments and dances that still exist in Wonogiri Regency, then students can collect information from each neighborhood where they live. The informant's response indicated that love for the homeland must be instilled from an early age. The steps that can be taken by elementary school teachers in Wonogiri Regency are introducing children to traditional music and dance instruments so that children can know more about the uniqueness of the nation's cultural wealth. Love for culture must be instilled by convincing students that their region has its characteristics and natural wealth, both music and dance. If in its territory there are so many very interesting and captivating cultures why are we influenced by foreign cultures."

The next question is related to "How can the teacher introduce folk songs to students?" Then the informant replied "In learning the teacher must be creative to be able to integrate it in learning. At the elementary school level in Wonogiri Regency, folk songs are rarely heard they are almost extinct. This condition is a result of the rapid development of technology which could have scorched the local culture that had developed for generations in its era. This can result in many students who only know the name of the song, but cannot sing it. Regional songs are songs that originate from a certain area and are popularly sung by both the people of that area and people in other areas. Regional songs are characteristic of the area so that they reflect the language and regional character of the song created related to regional songs which can be introduced in learning by elementary school teachers in Wonogiri Regency to students such as Suwe ora jamu, Gundul-gundul pacul, Ilir-ilir, Gambang sulung, Jamuran, Padhang wulan, Dondong opo salak, Cublak-Cublak Suweng, and many more."

Furthermore, when asked, "What can be done by the teacher so that students can appreciate the regional language as part of local cultural wisdom?". Then the informant answered "As it is known that many folklore in Wonogiri Regency uses Javanese, for example, history of alas kethu, history of kutha wonogiri, history of plintheng semar, and others. By integrating the values of the story into learning indirectly the teacher has taken steps so that students have the character of respecting their mother tongue, namely Javanese. In the Wonogiri Regency area, they still adhere to the Javanese language in daily communication. However, the Javanese language may become extinct and only become fairy tales for the children of future generations. This can be seen at the school level, there are only a few students who can write Javanese script. Of course, this cannot be allowed, language as a culture that influences the civilization of the archipelago must be maintained and preserved."

The next question is related to student appreciation of preserving natural beauty in Wonogiri Regency which is used as a tourist object and the pride of the Wonogiri people. The informant replied that "The way that can be done is to convey to students that one area that has a lot of natural beauty is Wonogiri Regency, starting from the beauty of the mountains to the exotic beaches, everything is in Wonogiri Regency. Therefore, in learning the teacher must introduce natural beauty that is close to students to instill a sense of love for the motherland. Wonogiri Regency has many panoramas and natural beauty, including waterfalls or waterfalls, lakes or reservoirs, to heritage sites in Wonogiri, as well as contemporary spots for photography lovers. From the responses of the informants, it is known that introducing the beauty of nature in the surrounding environment in learning is a process to contemplate and appreciate all of God's creations in the heavens and on earth, which aims to get to know nature closer to nature so that it can maintain and preserve its existence. We should be grateful for the beauty of nature and enjoy it. Each region in this hemisphere has its beauty and natural characteristics. Starting from the mountains which offer a lot of beautiful natural beauty, mountain peaks waiting to be climbed, and mountain craters ready to be explored, to the coast that presents its exoticism."

The interview ended with questions related to "How can this be done to instill a love for local cultural products?" "The introduction of these local cultural products will instill the character of loving the country, especially indicators of using domestic products. This character is needed in modernization and globalization. Local products may be increasingly abandoned and extinct because people will gradually switch to modern products. The ways that can be done are for example the use of tampah, kreneng, kukusan, irik, kepeng, and senek, all of which are woven bamboo products from local wisdom, which have begun to be displaced by modern products made of plastic. From the answers of these informants, it can be seen that students must understand that the development of the creative economy cannot be separated from the culture of the local community."

Creative economic development must be based on the culture of the local community. Local community culture is local wisdom that must be preserved and developed in an integrated form in every development activity. Local wisdom in ordinary culture is in physical and non-physical forms. Local wisdom in physical and non-physical forms can be in the form of products that have meaningful values such as crafts, arts, culinary, and others. From the results of interviews that have been conducted, the authors obtain findings of local cultural values in Wonogiri Regency which can be implemented in learning. These findings are summarized in the following table.

Table 2. Preservation of Local Cultural Values in The Implementation of Learning

Indicators	Local Cultural Values	Implementation in Learning
Appreciate Indonesian culture	Traditional music and dance instruments	Assign students to identify the types of traditional music and dance instruments that are still developing in the Wonogiri Regency area
Appreciate folk songs	Folk songs	Introduce students to regional songs in learning, including songs <i>Suwe ora jamu</i> , <i>Gundul-gundul pacul</i> , <i>Iilir-ilir</i> , <i>Gambang suling</i> , <i>Jamuran</i> , <i>Padhang wulan</i> , <i>Dondong opo salak</i> , <i>Cublak-Cublak Suweng</i> , <i>History of Alas Kethu</i> , <i>History of Kutha Wonogiri</i> , <i>History of Plintheng Semar</i> , and others.
High respect for Language	Regional story	Introducing students to folklore in Wonogiri Regency using Javanese, for example, <i>History of Alas Kethu</i> , <i>History of Kutha Wonogiri</i> , <i>History of Plintheng Semar</i> , and others.
Appreciate the beauty of nature	Natural beauty in the surroundings	Introducing the natural beauty of Wonogiri Regency, from the beauty of the mountains to the exotic beaches
The use of domestic products	Local craft products	Introducing local wisdom products in Wonogiri Regency, among others batik, anyaman, wayang, kuliner, seni ukir, kerajinan dari tanah liat dan lain-lain

To obtain more comprehensive data, the authors conducted observations of one of the elementary schools in the Wonogiri Regency regarding what activities were carried out to preserve local cultural values. From the results of the observations made, the authors found that one of the elementary schools in the Wonogiri district held activities that could develop talent as well as preserve culture. Teachers help students to be able to preserve local culture by participating in various kinds of activities in learning at school. In dance, the teacher gives assignments to students by forming several small groups and then being asked to choose one of the local dances to practice.

The dance is a traditional dance performed in groups. They are very disciplined in carrying out the movements in addition to training their sense of sensitivity to the rhythm of movement and accompaniment together. In addition, they are also required to practice the courage to appear. A student-oriented dance learning approach in schools refers to the principles of child development, namely that students learn well when their physical needs are met and they feel psychologically safe and secure.

Conditions that make it possible for students to create creative dance products when personal conditions and environmental conditions are sufficiently supportive or conducive to providing auditory, visual, kinesthetic, idea, and tactile stimuli do not imitate or imitate the work of others. Creative dance works are given as a stimulus and limited to knowledge, for students. Learners, in this case, students, will be more enthusiastic if the material being taught is to the needs of students. Learning resources can be in the form of all kinds of tools/media or situations that can help enrich and clarify students' understanding of something they are learning and even help students enrich experiences. In dance lessons, an effective medium is to practice dance forms directly. Students are also expected to be able to display dance forms properly and correctly.

To introduce traditional musical instruments, teachers at one of the elementary schools in Wonogiri Regency use interactive multimedia as a medium in delivering their teaching and learning process. This media is in the form of power points that have been arranged in such a way as to make it easier for students to recognize the types of musical instruments and give the impression that they are not easily bored during learning. One of the PowerPoint slides presented by the teacher in introducing the types of musical instruments to students can be seen in the following figure.



Figure 1. Interactive Media is a Way for Teachers to Introduce Types of Musical Instruments

In introducing folk songs, the teacher asks students' knowledge of the folk songs that will be taught, the teacher asks students "Who knows the song Suwe Ora Jamu? Has anyone ever listened to the song Suwe Ora Jamu?" The students answered simultaneously "Yes". Then ask for students' knowledge of other folk songs, but before asking for students' knowledge, first write down the lyrics of the traditional song "Padang Bulan" on the blackboard, then the teacher asks students while pointing to the lyrics of the folk song written on the blackboard "Already know the Padang Bulan song ?", some students answered loudly "Yes sir!", some students answered "Noooooo!", then the teacher said "Does anyone know but have never sung?", one of the students answered enthusiastically, "Me, I have never sung." Then the teacher explained that he would sing the folk song "Padang Bulan" first to give an example of singing the folk song correctly and then sing the folk song together.

Then, to make it easier for students to learn to sing folk songs, for example, the song Suwe Ora Jamu in the right tone, the teacher asks students to change the lyrics of the song Suwe Ora Jamu with their sentences. This is also one way for the teacher to make students feel the experience of creating works of art. . The first step taken is to provide examples of giving assignments to make it easier for students to understand what the teacher means. Then the teacher changes the song lyrics according to his sentence so that the song suwe ora school is created with the following song lyrics.

*Suwe Ora Sekolah
Suwe ora sekolah
Sekolah ning SDN telu
Suwe ora diwarah
Diwarah pisan sirahku ngelu*

Next, the teacher allows students to create their song lyrics and asks students to sing the song they composed in front of the class. From a series of observations made, the authors obtained findings that the way teachers can introduce local culture is by providing opportunities for students to participate in practicing the arts of music and dance, besides that the teacher's creativity is displayed when introducing types of musical instruments using the media. Interactive in its delivery so that it seems more interesting to the attention of students and not easily boring during learning.

Based on the research results, it can be understood that the preservation of local cultural values was carried out at one of the elementary schools in Wonogiri Regency, namely: Introducing types of traditional music and dance instruments in learning; Introducing folk songs in learning; integrating the values of local stories in Javanese in learning; Introducing the beauty of nature in the surrounding environment in learning; Introducing the beauty of nature in the surrounding environment in learning. The process of introducing local culture in schools is the concrete social behavior and is a social life value system that has been passed down from generation to generation through education (Wijaya, 2022).

British thinker Richard Aldington once warned that understanding nationalism narrowly is like a rooster crows on its dung heap while calling out demands that its spurs be bigger and its beak more binding (Suwandari et al., 2022). This statement implies that nationalism should not be seen from one side but can be seen from all directions to make it richer and more diverse. Indonesia as a nation that is rich and very diverse can broadly interpret nationalism from various angles, including from the perspective of society and culture that was born from the flesh and blood of the people themselves as a form of a sense of unity among the nation's children.

One of the main characteristics of populist nationalism is a stronger sense of togetherness, shared destiny, and shared responsibility as a nation (Suryana & Dewi, 2021). In addition, nationalism must contain an affective aspect, namely the spirit of solidarity, an element of shared destiny, and an element of togetherness in all situations so that all citizens of the nation are aware of their nationality (Fuadi et al., 2020; Wijaya, 2022). Its relation to dance, musical instruments, folk songs, languages, and local products as a form of local culture, proves that this tradition was born from the values of people's lives and has its role in forming a sense of nationalism. The nationalism includes a broader context, namely the equality of membership and citizenship of all ethnic and cultural groups within a nation (Suwandari et al., 2022).

In this study, the authors use perception according to Wijaya (2022) which is interpreted as experience about objects, events, or relationships that are obtained by summarizing information and interpreting messages. Based on the results of the research, the perception of one of the elementary school teachers in Wonogiri Regency regarding local cultural values is a tradition that exists in the Wonogiri community and has been passed down from generation to generation. While the perception of the formation of the character of love for the motherland is the effort made to rediscover national identity. In addition, the formation of the character of loving the motherland is character-building based on local culture through formal, non-formal, and informal education. Perceptions of preserving local cultural values can shape the character of patriotism, values from local culture form togetherness in building, or the habit of deliberating any policies to be taken related to the interests and needs of life people (Dianggi et al., 2022). This view emphasizes that local cultural values in terms of language do not only talk about dance, music, and local languages but more than that, namely at the level of a spirit of togetherness to build common interests through solidarity which will later become a joint policy for the common good. The arts of dance and music create an attitude of working together so that the work feels light. In addition, the introduction of the local language and the introduction of objects of natural beauty not only apply to public interests but also apply to private interests, for example in everyday life when doing community service, of course, using the local language, while natural beauty can be used as an object for regional income. The local cultural values together help each other in everyday life (Dianggi et al., 2022). Concerning the formation of the character of loving the homeland, local culture is one of the foundations for forming national character. The character of love for the motherland is the attitude and behavior of students by the rules that apply in society. These principles are a unit that exists in people's lives and have their strengths in supporting the success of the development of national character.

The character of the nation also gives way to its success of a nation. National character is a reflection of one's behavior in society. The national character which is closely related to personality problems in social psychology (Aji & Wangid, 2022). The national character is used to describe fixed personality traits and a distinctive lifestyle found in residents of certain nation-states. Because it is related to personality problems which are part of the psychological aspect, De Vos admits that in the context of behavior, national character is considered an abstract term that is bound by cultural aspects and is included in the psychological mechanisms that characterize certain societies (Kurniawaty et al., 2022). According to the informant, the introduction of art, language, natural beauty, and local products is an effort made by the teacher when learning as part of an educational institution in preserving the values contained in local culture in students so they can carry out the good values as contained in art, language, natural beauty, and local products. The conservation is a scientific concept or analytical tool for understanding the world (Graha et al., 2022). Because by understanding change, at least two conditions/states can be identified, namely the state of pre-change and post-change. Preservation is an effort made to preserve local culture so that local culture survives and can be enjoyed by the next generation so that they have a strong character by the character implied by the ideology of Pancasila. This character can be realized if students are used to preserving the values contained in local culture, especially the culture they understand during learning.

Preservation of values is an effort or activity carried out to continue to preserve or develop the values contained in cultural values so that the culture can answer the complexity of the problems experienced by students. With the preservation of these values, students can know the values that are a reference in life so that they can adapt to existing developments without forgetting the basic values contained in their local culture. Preservation of values according to Hoffman namely the process of internalization as a transition from external orientation to internal orientation in the development of values and morals, internalization that was initially external or based on community cultural norms and values means that there has been a shift from external orientation to self-orientation (Graha et al., 2022). in motivating one's actions. The development of values and morals from community culture to children with the aim that these children will become members of society who understand the values and norms contained in the culture of society (Graha et al., 2022). To this explanation, the existence of local cultural values contained in it so that it can become a behavior or character that loves the motherland, the step that must be taken is to transform cultural values by the activities needed by society in the current context so that culture local people in the community are not left behind by the times.

The challenges in the process of preserving the cultural values of art, language, and regional songs as

an effort to build national character in the Wonogiri Regency are as follows: First, there is the influence of globalization. Globalization affects almost all aspects of people's lives including cultural aspects. Globalization is a symptom of the spread of certain values and cultures throughout the world. Contact through the media replaces the physical as the main means of communication between nations. This condition makes communication between nations easier to do and this causes the development of cultural globalization to accelerate. In Qordoso's dependency theory that globalization in a negative sense is when what happens is not heterogeneity but homogenization of culture and lifestyle by placing universal values to be reduced by an interest in world power that wants to impose its will (Faiz & Kurniawaty, 2022). This theory suggests that globalization causes cultural homogenization, and superpowers are the ones who control culture in the world.

The globalization as a symptom of a change in society that has almost engulfed the entire nation is often considered a threat and a challenge to the integrity of a country (Nurgiansah & Rachman, 2022). Thus, if a country has a certain identity, in this case, the local culture cannot be separated from the influence of globalization so the local culture must survive and be able to keep up with the times. The second factor, the challenge in the process of transforming local cultural values as an effort to build the character of patriotism, is the lack of understanding by the local government of the existence of local culture in Wonogiri. The development of the character of patriotism is an effort made to make citizens have the character of patriotism. The development of the character of patriotism can be done through local culture because the character needed to live as a nation and state is contained in the local culture that is owned by each region in Indonesia which is a form of crystallization of Pancasila values. In the development of the character of patriotism, the role of the government has a very strategic place. Therefore, the government is required to understand all regional potentials that can support the development of national character. However, what is happening now seems to be that the government pays less attention to the local potential of the region, causing the development of the character of patriotism to not go well. How is it possible that the government can carry out the development of the character of patriotism while the supporting potentials around it are not optimally empowered.

CONCLUSION

Wonogiri culture is reflected in the daily life of the people which has been preserved from generation to generation so that it becomes a tradition. The cultural traditions of the Wonogiri people that still need to be preserved today are the artistic traditions of dance, music, and folk songs that reflect religious values, cooperation, tolerance, unity, and social care. This local cultural tradition contains meaning in which there are ethical, moral, and spiritual values so the cultural values passed down need to be maintained and preserved for the benefit of the next generation. Culture is not a negative thing, but in culture, there are important elements that can be used as regulators of human life norms. Preserving cultural values in learning is an effort made by schools as educational institutions to make Wonogiri's local cultural values the basis for efforts to form the characteristics of love for the homeland. These values are very suitable to be applied in contextual school subjects. With learning based on local wisdom, students are required to seek and implement noble values in their respective communities. The meaning of these cultural values shows the only fellowship and unity of the various Wonogiri people's communities to form true brotherhood because of the thickness of kinship based on one origin even though the social status is different. The challenges in the process of preserving local culture are the influence of globalization and the local government's lack of understanding of local culture in Wonogiri Regency. Universally, the embodiment of local culture can unite various elements of society in social life. Local cultural heritage in Wonogiri Regency should be maintained and known by the wider world because culture is not just a structuring of social values but a shield or protector for anyone amidst the pace of globalization which can erode human morality.

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