

# LOCAL ASSURANCE FOR SUSTAINABILITY AND WORLD PEACE

Eki Baihaki  
Pasundan University  
ekibaihaki@unpas.ac.id

**Abstract.** Pentahelic synergy is also in line with the local wisdom of Ranah Minang "Basamo Mako Manjadi." The term Pentahelix refers to the collaboration of 5 strategic subject elements that synergize for great solutions to care for and honor the environment, namely: Academician, Business, Community, Government and Media, commonly abbreviated as ABCGM. President Jokowi also tried to introduce and endorse local wisdom at the 2018 IMF and World Bank Annual Meetings, which was conveyed by our President using metaphorical diction from the fantasy film series, "Game of Throne". The message that President Jokowi wants to convey even though the film's illustrative metaphor contains a very serious content, namely inviting the world's citizens to work together to overcome real problems that are in sight, otherwise the earth will face destruction more quickly. Do not let them be busy competing and fighting, they often forget the real threat of attack from the North, namely Evil Winter. Jokowi in his speech reminded 'winter is coming'. A popular reminder line in the film. Through the message 'winter is coming', Don't because of the fight between these big countries, we neglect to protect the earth we live in. Then ignore the Evil Winter attack which will cover the earth with ice and human-produced waste pollutants that will destroy the earth that they inhabit together.

Keywords: Local Wisdom, Pentahelic

## I. INTRODUCTION

One Asia Foundation founder Yoji Sato in his public lecture at the Pasundan University campus in 2019, was concerned about the current conditions of the world community who still continue to maintain their respective egos. The potential trigger of a third world war which will destroy the world and people on earth.

Pasundan University agrees and supports the noble goals of One Asia Foundations through various programs to contribute to the creation of mutual understanding among members of the Asian Community, to maintain Asian peace and Global Security. Considering that currently economic and political competition is growing, leading to ethnic, ethnic, racial and religious conflicts that have even occurred in several parts of Asia.

Participants who take part in the One Asia Community program are expected to be able to answer this problem by being able to become Peace Makers, Influencers of the realization of partnerships and collaborations across ethnicities, religions and nations and still care for the surrounding environment and become promoters of the spirit of mutual cooperation which is currently starting to fade.

The environmental crisis is a multi-dimensional crisis. Sardar (1985) reminds us that "We must realize that an environmental crisis is not an isolated crisis. The environmental crisis is the result of the moral and spiritual crisis of humans. Therefore, the environmental crisis includes the human crisis and the perspective of life. "Because humans are the front part of the environment, the crisis that befalls human spiritual and moral is something very dangerous.

Humans become destroyers and protectors of the environment at the same time depending on the values and philosophy of life they adhere to. The environmental crisis is a crisis that is interdependent. Currently, human exploitation of natural resources and the environment has

reached a critical point, causing various problems for the environment and surrounding humans. It is not wrong if we learn from Japan that continues to maintain, believe in and use their local wisdom in an integrated manner, which is relevant to national and global wisdom. This is what makes Japan a developed country but still has excellent character and civilization. And we can also learn from indigenous communities who still firmly adhere to local wisdom that still exists in several parts of Indonesia so that the natural environment is maintained in a beautiful and harmonious manner.

The Indonesian nation actually has a wealth and diversity of local wisdom that is full of philosophy. It has even attracted the attention of world institutions under the United Nations, namely UNESCO to appreciate and encourage the dissemination of local wisdom to the world community which can be used as an alternative solution in dealing with life's problems. For this reason, local wisdom needs to be raised, documented, preserved, and revitalized and then developed into a nation's philosophy of life.

It must also encourage formal and informal figures, academics and even leaders of State institutions at all levels to want to think about and revitalize local wisdom. At the same time, as a figure who wants to endorse local wisdom, it becomes an inspiration for a life that is easy to understand and lived in to then be practiced for a better future Indonesia.

## II. METHOD

The literature study conducted by the author is to find various written sources, in the form of books, archives, magazines, articles and journals, as well as documents that are relevant to the problem under study. So that the information obtained from this literature study is used as a reference to strengthen existing arguments.

This literature study is carried out by researchers after determining the research topic and determining the

formulation of the problem, before going to the field to collect the necessary data.

### III. DISCUSSION

In a limited discussion of the Citarum Institute, Wantannas and the Habibie Center, Lt. Gen. Doni Monardo "Hablum Minal Alam" was asked a philosophical diction, which is wisdom. "Hablum Minal Alam" is essentially a dialectical philosophy of *hablum minalloh* and *hablum minannas*, the result of the deep thought struggles of Sesjen Wantannas since becoming Pangdam Patimura, Pangdam Siliwangi, even in his previous military position in interpreting his duties that go beyond his duties as a military. "Maintaining the sovereignty of the nation, one way is by protecting and preserving the environment".

"Hablum minal Alam" which is local wisdom with a blue ocean strategy approach, in responding to the world aura which is competing fiercely is also a philosophy related to human morality towards the environment that needs to be socialized, internalized to become the nation's view of life. According to I Ketut Wiguna, it is in line with the Tri Hita Karana philosophy which includes: Parhyangan, Pawonan, and Palemahan which are the concept of living in harmony and balance among Balinese people. A philosophy and wisdom in addressing the problems of environmental damage in Indonesia and even the world.

At the level of implementation Wantannas offers a big solution idea for nature conservation referring to the pentahelix synergy model. The modern concept is essentially in line with the phrase "Rukun agawe santosa, crah agawe bubrah", a Javanese philosophy which implies that harmony grows strength, division grows damage.

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In the global era, human beings can no longer behave and act egocentrically! , because competition dominates each other, in fact it will only give birth to a war that cannot be won (unwinnable war) by anyone. Antagonistic power relations make life out of harmony and motives for action lead to mutual destruction.

The third wave of Alvin Toffler states that the civilization system now rests on the power of thought and logic relevant to the teaching of reasoning (*ngluwihi dinar sak* background); *alam takambang* is a teacher (nature is laid to be our teacher or lessons relevant experience with experience is the best teacher or learning by doing); and many others. The description above shows that the global wisdom that is now widely embraced by the world community is actually substantially relevant to the local wisdom that has existed for a long time, instead it does not appreciate and use it.

Protecting water is part of maintaining life, inspired by the speech of Lieutenant General Doni Doni Monardo when he met a citizen from Germany who told him why the Aryans were strong and intelligent. One of them is because they consume clean water. "So protecting the spring is very important, we don't let our eyes shed tears," he said, because he didn't protect the environment, causing disaster.

Since long time ago, our ancestors have inherited various attitude and behavior guidelines in interacting with nature and the environment. Empirically, this has succeeded in preventing damage to environmental functions, both land / land, forest and water (Siswadi et. Al. 2011). Today this legacy has become what we call local wisdom.

Local wisdom is often conceptualized as local knowledge, local intelligence (local genius), local policies (local wisdom) and life strategies that always build harmonious relationships with nature. Local wisdom therefore always contains people's knowledge, social values, ethics and morals, and norms from generation to generation.

This has been used by the community as guidelines and behavioral attitudes in environmental management. Basically, there is a lot of learning from the local wisdom of the Indonesian people so that local wisdom is very important to be a wise consideration in development.

### IV. CONCLUSION

Local wisdom tends to view humans as an integral part of nature, responsible behavior, full of respect and care for the continuity of all life in the universe (Keraf, 2002). Currently local wisdom as a perspective of society that has taken root is then eroded in the modern era perspective. This shift tends not to give room to considerations of natural and environmental values, causing the loss of local wisdom of the people in various regions.

So it is necessary for us to explore and internalize local wisdom as a perspective that allows attitudes and behavior that are more environmentally friendly to be adopted by all elements of society. This requires the role of all related elements in preserving it so that one day the local wisdom of the community does not become extinct.

The greatest wealth of a nation is the spark of inspirational thoughts that are able to inspire reflection on the situation of its time, as well as interpret the future and offer the best comprehensive philosophical solution ideas according to the challenges of the era.

Hopefully all of us, are part of the strategic components of the nation that are still able to appreciate the nation's local wisdom, internalize and disseminate it for the realization of human harmony with nature and the environment and for world peace.

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