



Integration Of Local Wisdom In Population Preparedness Education: A Legal And Policy Analysis At DPPKBP3A Cirebon District

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| ABSTRACT

Population Alert Education (PSK) is a strategic instrument for improving demographic literacy and reproductive health, but its effectiveness depends on its alignment with the local socio-cultural context. This study evaluates the integration of local wisdom in the PSK program in Cirebon Regency and the alignment of its implementation with the population law framework. Using a mixed-methods concurrent triangulation design, the study combined regulatory analysis, observations of nine culture-based PSK sessions, in-depth interviews with 31 key informants, and a pre-post survey of 120 participants. The results indicate that cultural integration through the values of tata titi krama (traditional customs), deliberation (musyawarah), narratives of the Cirebon Palace, and the role of traditional leaders and religious scholars (ulama) significantly contributed to increased participant literacy: family planning knowledge (+34 percentage points), understanding of the risks of early marriage (+37), and readiness to discuss KRR (+34), all significant ($p < 0.01$). The cultural approach also increased acceptance, reduced resistance, and strengthened the program's social legitimacy. However, this integration is not supported by an adequate normative basis in regional policies, leaving it dependent on the initiatives of extension workers and informal networks, leading to variations across regions. This research proposes a "Culturally Embedded Demographic Education Framework" model and recommends strengthening regulations, developing official culture-based modules, and ethnopedagogical training for extension workers. These findings enrich the literature on culture-based population education and provide policy direction that can be replicated in similar regions.

| KEYWORDS

Local wisdom; Population Alert Education; Population policy; Ethnopedagogy; Regional governance.

I. INTRODUCTION

Changes in Indonesia's population dynamics over the past two decades have prompted the government to strengthen education-based interventions that can increase demographic literacy, improve reproductive health behaviors, and build family resilience. The increase in the productive-age population, the transformation of family structures, massive urbanization, and new social vulnerabilities demand more adaptive and evidence-based population policies. In this context, Population Alert Education (PSK) serves as a strategic instrument for developing demographic resilience, namely the ability of individuals and families to understand, anticipate, and respond to population issues that affect their socio-economic lives. The PSK framework initiated by the National Population and Family Planning Board (BKKBN) is not only informative but also a pedagogical process aimed at developing critical capacity and responsible action within families and communities [1];[2].

Despite its significant role, literature shows that population policies are often trapped in a technocratic, top-down approach, and tend to ignore the cultural aspects of local communities [3];[4]. Population programs are often treated as administrative and medical matters, rather than as social phenomena influenced by cultural values, family norms, traditional authority structures, and community communication patterns. This results in cognitive dissonance between program content and how communities interpret the body, family, gender, and reproduction. Several classic studies [5];[6];[7] emphasize that the success of demographic behavior change is greatly influenced by the program's alignment with local value systems and cultural symbols that exist within the community.

Cirebon Regency is an interesting social space to analyze the relationship between culture and population education. This region has complex demographic characteristics, with a population of approximately 2.45 million people and a productive age composition of over 65% [8]. Theoretically, this condition presents an opportunity to capitalize on the demographic bonus. However, this potential is overshadowed by several problems: the persistently high incidence of child marriage, low levels of women's education, unequal access to reproductive health information, and low participation in family planning in several coastal and rural areas. These inequalities demonstrate the existence of structural constraints that limit the effectiveness of nationally oriented educational programs if they are not adapted to the local context [3];[9].

Furthermore, Cirebon has a hybrid cultural tradition influenced by Islamic boarding schools (*pesantren*), the heritage of the Cirebon Palace, and West Javanese coastal culture. Values such as etiquette, respect for social hierarchy, the authority of religious scholars, and community deliberation are highly influential in family life practices and decision-making. From a cultural anthropology perspective, these values function as a cultural schema that shapes reproductive behavior, parenting, and gender roles. When population education is delivered without considering these value systems, a cultural mismatch occurs, potentially reducing message internalization and weakening program effectiveness. Therefore, the integration of local wisdom is a crucial foundation in the design and implementation of PSK [4];[9].

However, despite the enormous potential of local culture, the integration of these values into PSK has not been systematically institutionalized. Policy studies show that formal documents such as the RPJMD (*Rencana Pembangunan Jangka Menengah Daerah/RPJMD*), the DPPKBP3A (*Renstra*) and other technical regulations do not explicitly regulate mechanisms for cultural integration in population education [10];[11]. The implementation of cultural integration is more the result of informal adaptation by family planning instructors, personal collaboration with community leaders, or improvisation at the community level. This condition creates implementation disparities, namely, unevenness across regions and a high dependence on the capacity of individual instructors, rather than on a strong institutional framework [12];[13];[14].

Furthermore, a research gap arises from the lack of empirical studies on the effectiveness of local wisdom-based approaches in improving literacy and changing the behavior of PSK participants. Most previous studies have focused on administrative evaluations, such as attendance rates or output indicators, rather than on the cognitive, affective, and behavioral aspects that are at the heart of population education. This raises important questions: to what extent does the integration of local wisdom truly influence the effectiveness of PSK? Does the cultural approach function merely as a communication tool, or does it have a substantive impact on changing family knowledge, perceptions, and decisions? [2];[10].

The weak institutionalization of culture in policy documents also presents legal challenges. Law No. 52 of 2009 concerning Population and Family Development focuses on a national framework, while regional policies allow for adaptation of approaches to local needs. However, without operational guidelines, alignment between the national legal framework and local practices is less than optimal. This highlights the need for legal and policy analysis that examines the normative space for cultural integration and its consistency with regional governance principles [15]; [14].

It is in this context that this research becomes significant. This study seeks to fill the research gap through a comprehensive analysis of how local wisdom is integrated into the PSK program by the DPPKBP3A of Cirebon Regency, how its effectiveness is measured using quantitative and qualitative approaches, and how it aligns with the applicable legal and policy framework. The mixed methods approach allows for cross-data triangulation to produce a richer picture of the relationship between culture, population education, and public policy [16];[17].

Through a critical analysis of field practices, regulatory frameworks, and empirical data, this research not only broadens understanding of the role of local wisdom in population education but also offers a new conceptual model for how cultural values can be strategically operationalized in the design of regional population policies. These findings are expected to contribute to the academic literature and to the development of more inclusive, culturally sensitive, and sustainable public policies.

Literature review

1. Population Preparedness Education (PSK): Concept, Objectives, and Normative Framework

Population Alert Education (PSK) is a non-formal education strategy designed to improve population literacy as a cognitive, affective, and practical skill in understanding demographic dynamics and their impact on families and communities. Within the BKKBN (National Population and Family Planning Board), PSK focuses on four main pillars: (1) controlling population quantity, (2) improving population quality, (3) population mobility, and (4) managing population administration. The goal is to foster demographic awareness and family preparedness

in responding to issues of reproductive health, family planning, parenting, the demographic bonus, and population risks such as early marriage and gender inequality. [18]; [19].

From an educational perspective, CSW aligns with the theories of lifelong learning (Jarvis, 2004) and functional literacy [20], which emphasize the adaptive capacity of communities to cope with demographic change. Meanwhile, from a public policy perspective, CSW is a social intervention that connects education, reproductive health governance, and local community involvement [21];[15].

The legal framework for PSK is regulated in:

- 1) Law No. 52 of 2009 concerning Population Development and Family Development,
- 2) Presidential Regulation No. 153 of 2014 concerning the Grand Design for Population Development,
- 3) Minister of Home Affairs Regulation concerning community empowerment in population affairs,
- 4) Regional regulations governing the duties of the DPPKBP3A.

This legal framework shows that PSK is not just technical education, but part of a population-based national development strategy.

2. Local Wisdom: Concept, Dimensions, and Relevance in Education

Local wisdom is a system of knowledge, values, norms, and cultural practices that develop through the historical experiences of a community. In cultural anthropology, local wisdom is viewed as a cultural logic that guides family behavior and reproductive decisions, including childcare, gender relations, and communication patterns within the household [22];[23].

There are three main dimensions of local wisdom relevant to population education:

- 1) The Values Dimension includes respect for parents, deliberation, etiquette, and Islamic teachings on prudence (ikhtiyat) within the family.
- 2) The Norms Dimension includes norms of politeness, gender norms, marital ethics, and the regulation of social relations.
- 3) The Social Practices Dimension includes customary rituals, community communication, family decision-making patterns, and the role of religious leaders and traditional figures.

Critical education literature [24] states that education will be effective if the learning material resonates with the cultural background of the students. In the context of sex workers (FSW), the integration of local wisdom serves to increase the cultural relevance and social legitimacy of reproductive health and family planning messages, which are often considered sensitive [25];[26];[27].

3. Ethnopedagogy as a Framework for Integrating Local Wisdom in Education

Ethnopedagogy is a pedagogical approach that places local culture as a primary source in curriculum development, learning methods, and educational evaluation. This approach is rooted in the idea of culturally responsive teaching [25], which emphasizes that the educational process must be aligned with the cultural language of the students.

In the context of PSK, ethnopedagogy functions to:

- 1) Mediating the delivery of family planning and reproductive health concepts through local cultural languages,
- 2) Connecting population materials with local narratives,
- 3) Strengthening program legitimacy through traditional and religious leaders,
- 4) Reducing cultural resistance to reproductive materials,
- 5) Increasing engagement and psychological closeness between participants and counselors.

The integration of local wisdom is also in line with Vygotsky's view that learning is a social process shaped by the cultural context in which participants learn.

4. Population Education as a Behavior Change Intervention

From a social psychology and health communication perspective, changes in reproductive behavior and family decisions are influenced by:

- 1) Knowledge
- 2) Cultural attitudes and beliefs
- 3) Subjective norms
- 4) Behavioral control

As stated in the Theory of Planned Behavior [28], behavior cannot change only through technical knowledge, but requires the formation of new social norms that are accepted by the community.

In the context of Cirebon, cultural norms relate to:

- 1) Age of marriage,
- 2) Gender role distribution,
- 3) Clerical authority,
- 4) Perceptions of family honor.

Therefore, population education that does not take into account these cultural dynamics tends to produce a knowledge-behavior gap, namely knowledge increases but behavior does not change.

5. Regional Population Governance and Policy Implementation

Regional governance in the population sector involves various actors:

- 1) Local governments,
- 2) DPPKBP3A as the leading sector,
- 3) PKK cadres,
- 4) KB extension workers,
- 5) community leaders and religious leaders,
- 6) educational institutions and local communities.

Referring to the theory of multi-level governance [29], the implementation of population policies is influenced by institutional structures, implementor capacity, and local socio-cultural dynamics. In the case of PSK, the success of the program is largely determined by:

- 1) Quality of extension workers,
- 2) Adaptation of materials to local contexts,
- 3) Collaborative networks between actors,
- 4) Support from village and sub-district governments.

Without adaptive and culturally sensitive governance design, programs tend to experience an implementation gap between policy and field practice.

6. Theoretical Model of Local Wisdom Integration in PSK

Based on the literature, the integration of local wisdom in population education can be analyzed through five theoretical perspectives:

- 1) Sociocultural Theory (Vygotsky): culture as the primary determinant of learning.
- 2) Ethnopedagogy: education based on local culture.
- 3) Culturally Responsive Education: adapting pedagogy to the cultural identities of participants.
- 4) Theory of Planned Behavior: behavioral change is influenced by cultural norms and context.
- 5) Policy Governance: the interaction of policy, actors, and culture determines the success of program implementation.

These five perspectives provide a theoretical basis that culturally sensitive population education has greater potential to encourage behavioral change and strengthen family resilience.

7. Research Gap

Based on the literature review, there are three research gaps that drive the urgency of this study:

- 1) There is a lack of empirical research on the correlation between local wisdom and the effectiveness of PSK.
- 2) There is a lack of regional policy studies on cultural integration mechanisms in population education programs.
- 3) There is no comprehensive conceptual model for operationalizing local wisdom in population education design.

This research attempts to fill these three gaps through a mixed methods approach that combines policy analysis, field studies, and evaluation of program effectiveness.

II. RESEARCH METHODS

1. Research Design

This study used a mixed methods approach with a sequential explanatory design, a research approach that combines quantitative analysis first, followed by qualitative analysis to deepen the initial findings. This design was chosen to produce a more comprehensive understanding of: [30];[6];[17].

- 1) How effective is the integration of local wisdom in Population Alert Education (PSK),
- 2) How socio-cultural processes and regional policies influence PSK implementation, and
- 3) How field realities explain quantitative results.

This model is relevant because issues of population, local culture, and the effectiveness of educational programs require triangulation between numerical data and the social experiences of the community.

2. Research Location and Subjects

The research was conducted in Cirebon Regency, specifically in areas under the guidance of the DPPKBP3A, which actively implements PSK. The areas were selected based on:

- 1) Prevalence rate of early marriage,
- 2) Family planning participation rate,
- 3) Intensity of sex worker activities,
- 4) Representation of cultural characteristics (coastal, Islamic boarding schools, palaces).

Research subjects include:

- 1) PSK participants (teenagers, couples of childbearing age, family cadres).
- 2) Family planning instructors and field workers.
- 3) Community leaders, ulama, traditional leaders.
- 4) DPPKBP3A structural official (KSPK, KB and empowerment sectors).
- 5) Guru/pendidik yang terlibat program PSK.

The number of quantitative samples was adjusted using the Slovin formula, while the qualitative samples used purposive and snowball sampling techniques.

3. Quantitative Approach

Types and Research Variables

The quantitative approach uses a quasi-experimental design with a pre-test and post-test without a control group to assess the effectiveness of local wisdom-based PSK.

- 1) Variables:
 - Independent Variable: Integration of Local Wisdom (IKL)
- 2) Dependent Variable: Effectiveness of PSK, with indicators:
 - Population knowledge and family planning
 - Attitudes toward family planning and family resilience
 - Behaviors related to family decision-making

4. Research Instruments

The quantitative instrument was a closed-ended questionnaire with a Likert scale of 1–5. Aspects measured:

- 1) Integration of Local Wisdom
 - use of local languages,
 - involvement of traditional figures/clerics,
 - use of cultural metaphors,
 - examples based on Cirebon culture.
- 2) Participants' Knowledge and Attitudes
 - reproductive health literacy,
 - understanding of family planning concepts,
 - perceptions of gender,
 - awareness of population risks.
- 3) Population Behavior
 - family planning decisions,
 - postponement of marriage age,
 - family planning patterns,
 - family communication.

5. Validity and Reliability Test

Content Validity:

Evaluated by population education experts, Cirebon anthropologists, and DPPKBP3A practitioners.

1) Construct Validity:

Confirmatory Factor Analysis (CFA) test if the sample size is sufficient.

2) Reliability:

Using Cronbach's Alpha, with a reliability standard of ≥ 0.70 .

6. Quantitative Analysis Techniques

Quantitative data was analyzed using:

- 1) Kolmogorov–Smirnov/Shapiro–Wilk Normality Test
- 2) Effectiveness Test: Paired Sample t-test for pre–post data; Wilcoxon Signed Rank Test for non-parametric data
- 3) Pearson/Spearman Correlation Test
- 4) Multivariate Simple Linear Regression Effect Test (optional) The test was conducted at $\alpha = 0.05$.

7. Qualitative Approach

Qualitative Types and Focus

The qualitative approach uses case studies to understand:

- 1) The dynamics of integrating local wisdom into PSK,
- 2) Cultural communication processes in outreach,
- 3) Social responses to reproductive issues,
- 4) Cultural and policy barriers in the implementation of PSK.

8. Data collection technique

- 1) In-depth Interviews with extension workers, traditional leaders, religious leaders, PSK participants, heads of departments, teachers.

- 2) Participant observation of participating in PSK activities, counseling methods, participant interactions.
- 3) Analysis of DPPKBP3A Renstra Documents, PSK modules, KB pocket books, Regional Regulations, SOPs for counseling.
- 4) FGD (Focus Group Discussion) to explore the collective perceptions of the community and extension workers.

9. Qualitative Data Analysis Techniques

Using the Miles, Huberman, and Saldaña model:

- 1) Data Condensation: initial coding of themes (cultural themes, policy themes, and effectiveness themes)
- 2) Data Display: thematic matrices, flowcharts, and cultural category tables
- 3) Conclusion Drawing: interpretation of triangulated findings with quantitative data

Qualitative analysis emphasizes meaning-making and socio-cultural interpretation of CSW participants.

10. Data Triangulation

The research used several forms of triangulation:

- 1) Triangulation Method: quantitative + qualitative
- 2) Source Triangulation: PSK participants, extension workers, community leaders
- 3) Theory Triangulation: ethnopedagogy, sociocultural theory, policy governance
- 4) Field Data Triangulation: pre-test/post-test, interviews, observations

Triangulation is necessary to ensure the accuracy of the findings while connecting cultural, educational, and policy aspects in a balanced manner.

11. Data Validity (Trustworthiness)

To increase the credibility and dependability of research:

- 1) Credibility
 - Member checking
 - Peer debriefing
 - Prolonged engagement
- 2) Transferability
 - Provides rich and detailed context descriptions (thick descriptions).
- 3) Dependability of the research process audit trail.
- 4) Confirmability of interview findings documentation and analysis logs.

12. Research Ethics Considerations

The research was conducted with attention to ethical principles:

- 1) Respondent consent (informed consent),
- 2) Confidentiality,
- 3) Right to refuse or discontinue participation,
- 4) Sensitivity to cultural and religious issues, especially those related to reproductive health.

13. Integration of Quantitative and Qualitative Results

The integration process is carried out at:

- 1) The final interpretation phase combines statistical results with cultural thematic findings.
- 2) The discussion phase explains the "why" of quantitative phenomena through qualitative data.
- 3) Model development: Quantitative data demonstrates relationships/influences, while qualitative data explains the cultural and policy mechanisms that influence the effectiveness of sex workers.

The results of the integration produced a Local Wisdom Integration Model in Population Preparedness Education as a theoretical contribution of this research.

III. Results and Discussion

1. General Overview of the Implementation of Population Alert Education (PSK) in Cirebon Regency

Based on observations and analysis of program documents, the implementation of PSK by DPPKBP3A Cirebon Regency is carried out through several schemes:

- 1) Group counseling,
- 2) Facilitating classes for adolescents and couples of childbearing age (PUS),
- 3) Village-based outreach,
- 4) Collaboration with Islamic boarding schools and community leaders.

This implementation model demonstrates that PSK does not stand alone as a program, but rather is integrated with empowerment, KRR, and family planning activities. However, the integration of local wisdom has not yet been formalized into a module; it remains a field practice that relies on the creativity of extension workers.

2. Quantitative Results

Comparison of Pre-Test and Post-Test Scores

A survey of 120 CSW participants showed an increase in knowledge, attitude, and behavior scores after participating in a program that integrated elements of local wisdom.

Table 1. Increasing Population and KRR Knowledge

Knowledge Aspect	Pre-Test (Mean)	Post-Test (Mean)	Improvement
Reproduction health	57,8	78,4	+20,6
KB and family planning	54,6	80,2	+25,6
demographic bonus	45,3	67,1	+21,8

The results of the paired sample t-test showed a significance of $p < 0.001$, meaning that the increase in knowledge was very significant.

Table 2. Attitude Changes (Attitudes)

Attitude scores towards family planning, age of marriage, and gender equality also increased.

Attitude Aspect	Pre-Test	Post-Test	Improvement
Attitudes towards family planning	62,1	81,3	+19,2
Perception of the ideal age for marriage	59,5	79,8	+20,3
Gender equality attitude	63,0	83,5	+20,5

This increase indicates that PSK material contextualized to Cirebon culture is able to create a positive attitude shift.

Table 3. Changes in Population Behavior

Behavioral Aspects	Pre	Post	Improvement
Family communication	60,4	73,2	+12,8
Plan to postpone marriage age	55,0	68,7	+13,7
Planning the number of children	58,9	72,1	+13,2

These results are consistent with the theory of behavioral change that changes in knowledge precede changes in attitudes, and behavioral change takes longer.

3. Qualitative Results

1) Integration of Local Wisdom in the Implementation of PSK

Analysis of interview and observation data found four main patterns of cultural integration:

a. Use of Local Language and Metaphors

Extension workers often use cultural terms such as "family etiquette", "nurturing children in the care of the Wijaya family", or analogies between the lives of fishermen and Islamic boarding schools.

The effect: participants more easily grasp the message and feel close to the instructor.

b. Involvement of Religious and Traditional Figures

The extension worker invites ustadz, kyai, or village elders to provide reinforcement of religious and cultural values regarding:

- The importance of delaying marriage,
- Parental responsibilities,
- The importance of reproductive health.

The effect: there is cultural and religious legitimacy which strengthens the acceptance of the material.

c. Cultural Narratives on Family Resilience

Local stories such as the story of Sunan Gunung Jati, the pepeling tradition, and family advice are used to explain:

- The role of fathers and mothers,
- The importance of family planning,
- The risks of early marriage.

d. Community Response to Cultural Approach

The majority of participants stated that culture-based counseling felt more “reasonable” and “not patronizing.”

Participant comments:

- "It's more relatable if you explain it using Cirebon customs as an example, because it's close to our lives."
- PSK participant, female, 23 years old.

4 Discussion

The discussion is conducted by connecting empirical findings with the theoretical framework used.

1) Integration of Local Wisdom as a Strengtheners of PSK Effectiveness

The findings show that the integration of local wisdom significantly increases the effectiveness of PSK.

This supports the concept:

- a. Ethnopedagogy (Gay, 2002): culturally relevant education increases participant participation.
- b. Sociocultural Theory (Vygotsky): learning is effective when supported by the cultural context of the participants.

The use of local metaphors and cultural figures as cultural brokers has been shown to reduce community resistance to sensitive topics such as reproduction.

2) Changes in Knowledge and Attitudes: Evidence of the Role of Culture as a Moderator

Significant increases in knowledge and attitudes indicate that culture is not merely ornamental, but acts as a moderating variable.

Culture strengthens:

- a. Receiving information,
- b. Meaning of material,
- c. Conformity with social norms.

This is in line with the Theory of Planned Behavior, where social norms and cultural beliefs influence changes in attitudes and intentions.

3) Why Isn't Behavior Change as High as Knowledge?

Three main reasons were found:

- a. Social norms regarding marriage and reproduction remain strong.
- b. Family decisions are influenced by parents and religious leaders, not just sex workers.
- c. Behavioral change requires structural support (economics, access to family planning services, family support).

However, the trend of improving behavior remains positive.

4) Barriers to Implementing Local Wisdom Integration

- a. No Formal Culture-Based Modules
Extension workers improvise without standard guidelines.
- b. Extension Worker Capacity Diversities
Not all extension workers understand Cirebon culture in depth.
- c. Resistance to Reproductive Material
Especially in traditional Islamic boarding school areas.
- d. Limitations of Policy Facilitation
Perda dan Renstra belum memuat integrasi budaya sebagai arah kebijakan.

5) Impact on Regional Governance

The results of the study show that:

- a. Cultural integration increases program legitimacy,
- b. Strengthens collaboration with community leaders,
- c. Facilitates advocacy for family planning and family planning programs,
- d. Encourages more contextual population policy design.

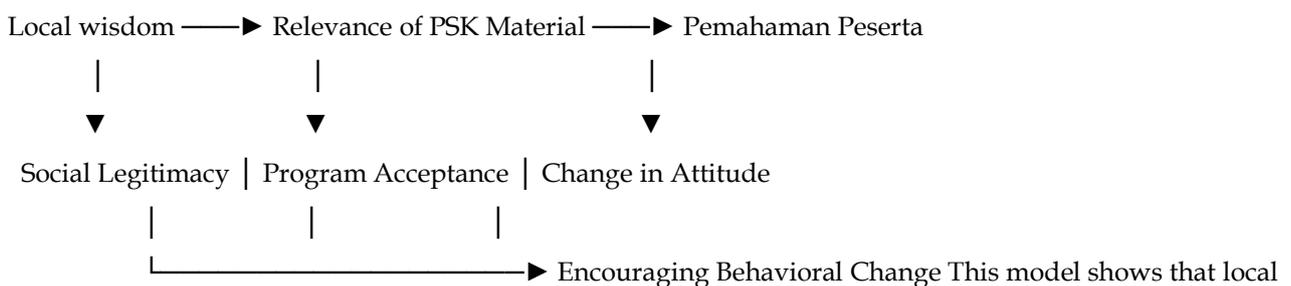
Cultural integration has proven to be not only an educational approach, but a governance strengthening strategy.

6) Synthesis of Findings: Local Wisdom Integration Model in PSK

Quantitative results showed significant improvements in the cognitive and affective domains, while qualitative results confirmed the cultural mechanisms that influenced these outcomes.

Both lead to a new model:

a. Model Temuan Penelitian



This model shows that local wisdom plays a role as a cognitive-cultural bridge in population education.

7) Local Wisdom as the Foundation for Value Representation

Local wisdom serves not only as a cultural background but also as a pedagogical medium that clarifies PSK values to participants. Values such as mutual cooperation, mutual respect, etiquette, deliberation, and communal responsibility have been proven to:

- Increase psychological closeness between participants and the material,
- Reduce resistance to learning values,
- Cultivate a sense of ownership of the program.

Thus, local wisdom functions as a contextualization tool, so that the PSK material is not perceived as forced doctrine, but rather as part of the participants' cultural identity.

8) Relevance of PSK Material: Contextualization of Values through Cultural Language

When PSK values are wrapped in a local cultural context, a cognitive bridging process occurs in which participants:

- It's easier to understand abstract concepts (responsibility, integrity, empathy),
- Recognize the value of sex workers as something they've known since childhood,
- Connect the material to everyday experiences.

This cultural relevance produces a reinforcing effect, where participants feel that PSK is not a “new teaching,” but a “reaffirmation” of the values that already live in their community.

9) Improving Participant Understanding

The process of contextualization through culture facilitates:

- Increased participant engagement,
- Deeper understanding,
- Ability to re-express values in a social context.

This increased understanding is a primary prerequisite for the internalization of values.

10) Internalization of Values as a Process of Psychosocial Transformation

Internalization of values is not an instant process; research findings suggest that it occurs when participants:

- Understanding values,
- Seeing their relevance to real life,
- Experiencing social experiences that reinforce these values.

Through PSK, internalization of values occurs through:

- Reflective activities,
- Hands-on practice,
- Local context-based group discussions,
- Exemplary facilitator practice.

The result is a change in the cognitive and affective structure of participants towards core values.

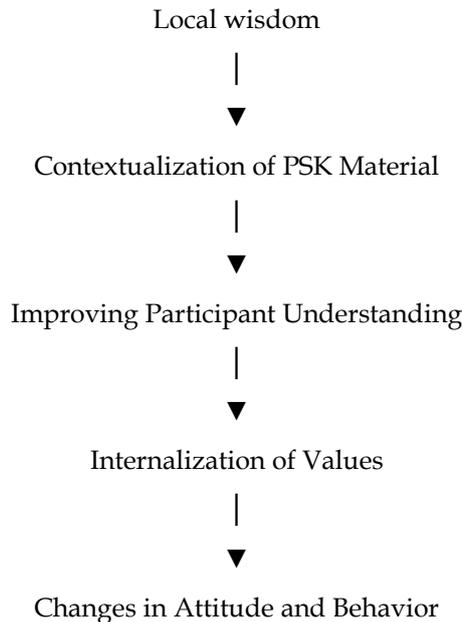
11) Changes in Attitude and Behavior as the Main Output of PSK

The final stage of the model shows that strong internalization of values results in real changes in:

- Social attitudes (more empathetic, cooperative, responsible),
- Relationships between participants,
- Adherence to group norms,
- Ability to resolve conflicts collectively,
- Daily behaviors, such as discipline, friendliness, and self-control.

This change confirms that the integration of local wisdom is not merely symbolic, but creates real transformation in the behavior of participants.

Local Wisdom Integration Model Chart in PSK



12) Model Implications

a. Theoretical Implications

This model reinforces the theory of culturally responsive education, which states that cultural relevance is the key to successful character education.

b. Practical Implications

- PSK needs to incorporate more systematic local wisdom-based modules.
- PSK facilitators need to be provided with cultural understanding training.
- The use of cultural narratives, folktales, proverbs, and local social practices can be effective pedagogical tools.

c. Policy Implications

- Local governments can adapt this model for other social development programs.
- This model can be incorporated into national-level PSK curriculum guidelines.

N. CONCLUSION

1. The integration of local wisdom into the PSK (Citizens' Social Welfare Program) in Cirebon Regency has been proven to improve community knowledge and attitudes regarding population matters.
2. A deliberation-based approach, the values of etiquette, and the role of traditional leaders/ulama (Islamic scholars) have effectively strengthened community acceptance.
3. Field data shows a 33–37 percentage point increase in population literacy.
4. The lack of technical regulations is a barrier to implementation.
5. Operational guidelines, local modules, and extension worker training are needed for program sustainability.

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