

# Correlation of Interest, Knowledge, and Local Wisdom in Implementation Sustainable Development Goals

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Submitted: 7 November 2023, Revised: 1 Desember 2023, Accepted: 29 January 2024, Available: 31 January 2024

## ABSTRACT:

### Keywords:

Interest;  
Knowledge;  
Local  
Wisdom;  
Sustainable  
Development

*The SDGs (Sustainable Development Goals) program continues the MDGs (Millennium Development Goals) which ended in 2015. Both agendas take the form of sustainable development programs designed by the UNDP (the United Nations Development Program) from the perspective of developed countries. In Indonesia, the sustainable development agenda, especially the SDGs, has been implemented to date but has experienced various obstacles related to issues of public interest and knowledge of the SDGs, as well as the lack of local wisdom values in SDGs programs. Therefore, this research examines the correlation of the extent to which people are interested in acquiring knowledge of sustainable development according to the SDGs framework, including aspects of local wisdom in the SDGs agenda. Data was obtained through a survey of 100 respondents in Yogyakarta City, Yogyakarta Special Region, and then analyzed to see the correlation between interest, knowledge, and local wisdom within the SDGs' sustainable development framework. The research results show that the knowledge related to sustainable development has a positive and significant relationship with interest in the SDGs, including the high level of public understanding of the SDGs program. Apart from that, the level of knowledge of local wisdom is positively and significantly correlated with interest in the SDGs. This can be seen from the fact that people with a high understanding of local wisdom are highly interested in SDGs programs.*

## Introduction

Program SDGs (*Sustainable Development Goals*) is a long-term global agenda to replace the MDGs (*Millennium Development Goals*) as part of elementary school (*Sustainable Development*) or Sustainable Development, which officially ended in 2015 (Smeru, 2017; Hannan, 2018). According to BPS (Central Statistics Agency) data in 2016, various MDGs programs have been implemented in Indonesia and are estimated to have reached 70% of the total indicators. However, there is still some homework that needs to be completed.

**SD Agenda:** SDGs seek to optimize the potential and resources of an inclusive country by adopting sustainable development programs (Smeru, 2017; Irhamsyah, 2019). Therefore, in its implementation, several SD-SDG principles have been adopted by Indonesia, including the principles of integration and *No One Left Behind*. Principles integration related to implementing the SDGs in all social, economic, and environmental dimensions. Meanwhile, the *No One Left Behind* principle aims to benefit all parties related to vulnerable groups or stakeholders (Central Statistics Agency, 2016).

So far, data shows that achieving the SD-SDGs target in June 2022 in Indonesia has reached 69.16%. However, it still needs to catch up with several neighboring countries that have been more successful in achieving the target, such as Malaysia, Singapore, Vietnam, and Thailand (Databoks, 2022). SDGs in Indonesia are still being implemented, but there are still many people who do not know about SDGs programs (Warta Pemeriksa, 2022), especially the issue of inequality (Napitupulu, 2022), low education (Pribadi, 2017), environmental damage due to hedonic lifestyles as well as hegemonic state policies without regard to environmental sustainability and natural ecosystems (Dahuri, 2021).

Several academic studies have been conducted to discuss the relationship between SDGs and various social and economic issues in society. For example, research on the role of SDGs in improving the quality and challenges of education in Papua (Pribadi, 2017), the synergy between local wisdom and SDGs in the context of Madurese society, where the implementation of SDGs programs is supported by religious and sociocultural values (Hannan, 2018), the relationship between SDGs and reducing poverty rates in Yogyakarta (Pratama et al., 2020), the role of the values of compliance and cooperation in economic programs to achieve the SDGs economic agenda in Surabaya (Putra et al., 2020) the role of society in realizing the SDGs program, in particular, clean water and sanitation in Riau (Susanti, 2021). Other SDG research was also carried out by Luqmania et al. (2021), who researched the community in Gresik to anticipate the impacts of climate change.

Several studies regarding the SDGs above have yet to find any findings that discuss the relationship between public interest and knowledge regarding the SDGs program. Even though interest and knowledge obey Alvarez-Risco (2021), they are the main requirements for community groups to be able to participate in the implementation of SDGs. Apart from that, according to Hannan, A. (2018) in his research results, the potential of local wisdom is also an essential link in supporting the implementation of the SDGs.

Based on the arguments above, this research focuses on the problem of the relationship between community interest and knowledge and its connection with local wisdom towards the

implementation of the SDGs program. This research is vital because interest and expertise in gaining related SDGs programs in society greatly influence people's attitudes toward implementing SDGs programs.

### ***The Concept of Sustainable Development (Sustainable Development)***

According to the United Nations (2019), Sustainable Development is a concept of societal change that aims to meet human needs continuously for future generations. Sustainable Development through 17 SDGs programs, namely: no poverty, no hunger, achieving food security, healthy and prosperous life, quality education, achieving gender equality and empowering women, providing clean water and decent sanitation, providing clean energy, availability of decent work, economy growth, industry along with innovation and infrastructure, reducing inequality, sustainable cities, and communities, responsible consumption and production, handling climate change, marine ecosystems and protection and sustainable use of oceans and marine resources, land ecosystems by managing forests sustainably, peace and justice and strong institutions, the last is partnerships to achieve goals through global partnerships.

The SDGs program combines three main aspects, namely, social, economic, and environmental, which significantly impact the lives of generations. The main focus of the SDGs is the Availability of resources for sustainable development activities. Meanwhile, the sustainable development process relies on three factors, namely the condition of natural resources, environmental quality, and population factors (Ardharani, 2017: 65). According to Sunaryo (2013), the concept of sustainable development implies that a concept is a form of long-term development between generations with a mechanism for providing sufficient resources and a healthy environment to support life-based on improving community welfare. Jaya (2004) asserted that sustainable development needs to prioritize sociocultural aspects. The affirmation remembers the sociocultural as the central issue of sustainable development. Munasinghe (In Rogers et al., 2008) outlines three pillars of sustainable development, one of which is related to sociocultural, which aims to maintain the stability of the social and cultural system. According to Keiner (2005) and Pertiwi (2017), sustainable sociocultural development relates to institutions and human capital. Jaya (2004) underlines that in sustainable development, the sociocultural dimension should maintain cultural diversity by recognizing and respecting social systems and using traditional knowledge to benefit society and economic development. In addition, encouraging local community participation in decision-making is a social sustainability mechanism that needs to be considered.

Research on students' knowledge of the SDGs agenda was carried out by Astuti et al. (2020), where the research aimed to determine the description of UNHAS (Hasanuddin University) students' knowledge about the SDGs and their attitudes towards facing the SDGs. The research results show that most UNHAS students sampled have general knowledge about SDGs and a good attitude toward realizing SDGs 2030.

### ***Concept of Local Wisdom***

Local people have a view of life, ideas, and knowledge to live life, including fulfilling life's needs, which is local wisdom. This means that local wisdom is a form of mechanism, policy, knowledge, and habits (Pesurnay, 2018); community intelligence comes from local social and cultural values and is local (Njatrijani, 2018; Saadah and Falikhatun, 2021), which is a source of knowledge local from generation to generation (Fatmawati, 2020). Diem (2017) explains that local wisdom is a set of knowledge that originates and is developed by local communities regarding human relations with the environment and benefits both parties sustainably and harmoniously. Samingin and Asmara (2016) emphasized that local wisdom is a cultural product of the lamp era, which is still applied in people's lives today.

To form local wisdom, humans use reason (cognition) in interacting and acting in providing judgments (Uhi, 2016). According to Tiezzi et al. (quoted by Diem, 2012), the source of local wisdom knowledge comes from the knowledge experienced together, which is dynamic and peaceful. In his article, Sibarani (2012: 21) explains the functions of local wisdom, namely as a marker of the identity of a community, an adhesive element (cohesiveness) between citizens or social groups, cultural values that are held firmly by individuals or groups, encouraging the development of togetherness, and as a joint mechanism to maintain communal solidarity. Therefore, Kristiyanto (2017) emphasized that the concept of local wisdom can be used to support national development programs and even solve problems at the community level (Saadah and Falikhatun, 2021).

### ***Concept of Interest***

According to the Big Indonesian Dictionary (<https://kbbi.web.id/minat>), interest is a tendency of the heart or passion to attention liking for something. According to Jogiyanto (2007), interests sometimes change because of the times or are dynamic. Meanwhile, Gie (2014) explains that interest is busyness, interest, or involvement in an activity considered necessary. Based on several explanations of the concept of interest above, it can be said that interest is a concentration of attention that is based on feelings, pleasure, inclination, and the

desire to receive something from outside oneself actively, including following directions or targets from the organization or certain institutions (Sumanto, 2014). Thus, the individual or group quickly devotes time and attention to this activity (Achru, 2019).

According to Achru (2019), interest is divided into two: cognitive interest, which is closely related to knowledge, experience, and concepts obtained from the environment, and affective interest, which is the emotional level expressed through the assessment of an activity. Then, the concept of interest can be measured through four indicators: feelings of pleasure, interest, attention, and involvement or participation (Safari, 2003).

### ***Knowledge Concept***

In the Big Indonesian Dictionary, knowledge is everything known or known in relation to the lesson (<https://kbbi.web.id/tahu>). Knowledge is information that has been interpreted by an individual based on that individual's history and experience. Knowledge can be seen from various perspectives: a state of mind, an object, a process, conditions for gaining knowledge, and an ability (Indarti, 2014). The factors influencing knowledge are age, education, intelligence work, media or information, environment, social relationships, and experience (Notoatmodjo, 2005). Knowledge results from finding out, from not knowing to know, and from not being able to become able. This discovery process includes various methods and concepts, both through education and experience.

Coherence Theory (Theory of Coherence) Based on this theory, knowledge is considered valid if the knowledge is consistent with previously existing knowledge and has been proven true. In mathematics learning, this is usually called the deductive nature.

Correspondence Theory (Theory of Correspondence) Based on this theory, knowledge is considered valid if the knowledge relates to an actual reality. This theory is based on empirical facts, so knowledge is proper if facts support that knowledge is actual. Thus, the truth here is based on inductive conclusions.

According to Pragmatic theory (Theory of Pragmatism), knowledge is said to be true if the knowledge is seen to be practically correct or has the correct practical properties. Followers of this theory argue that knowledge is proper if it has practical use (Anisa Sholikhati et al., 2012; Ridwan, M., Syukri, A., & Badarussyamsi, B. 2021)

### **Method**

This research uses a mixed-method with the substance of understanding as a research design method (or methodology); researchers collect, analyze, and mix (integrate or connect)

quantitative and qualitative data in one study (Morse, J. M.2016), which aims to gain a deeper understanding of reality (Johnson, R. B., Onwuegbuzie, A. J., & Turner, L. A. (2007; Rashid, 2015; ).

The mixed method allows researchers to determine one method as the primary and supporting data (Samsu (2021). In this research, the quantitative method is the primary data collecting data through a survey with a questionnaire instrument distributed to 100 respondents living in Yogyakarta. Then, the collected data was tested statistically using Pearson correlation to see the relationship between the variables of interest, knowledge, and local wisdom on the SDGs framework. Then, qualitative methods were used to support data through group discussions for data collection.

The research location in Yogyakarta City was chosen because it has characteristics [of the Human Development Index](#) (HDI) which reached the highest score of 87.18 from 10 cities in Indonesia in 2011 ([Yogyakarta City's Human Development Index is the Highest in Indonesia](#) ([katadata.co.id](#)). Haryono, S. 2014).

## **Result and Discussion**

This research moves from the main problem of SD/SDGs knowledge to what extent is the correlation between community knowledge about local wisdom and SD/SDGs knowledge? Moreover, to what extent is the public interested in acquiring SD/SDGs knowledge? This research is necessary because interest in obtaining knowledge and information about SD - SDGs programs in society dramatically influences community participation.

Pearson's statistical test was carried out on data from 100 respondents regarding interest, knowledge of SDGs, and local wisdom in implementing SDGs, so the correlation test results were obtained as in Table 1.

Table 1. Results of Correlation Test of Interest, Knowledge of SD-SDGs, and Local Knowledge

Variable		SD/SDGs Interest	SD/SDGs Knowledge	Local Knowledge
SD/SDGs Interest	Pearson Correlation	1	.945*	.885**
	Sig. 2 tailed		.000	.000
SD/SDGs Knowledge	Pearson Correlation	.945**	1	.888**
	Sig. 2 tailed	.000		.000
Local Knowledge	Pearson Correlation	.885**	.887**	1
	Sig. 2 tailed	.000	.000	
**. The correlation is significant at the 0.01 level (2-tailed).				

Based on the results of the analysis in the table above, it can be said that:

The level of knowledge related to SD/SDGs has a positive and significant relationship with interest in SD/SDGs; people with high SDGs knowledge tend to have high interest in the program (*Sustainable Development Goals*); this is indicated by the significance of the correlation test results of 0.000 and a positive correlation coefficient of 0.945

The level of knowledge of local wisdom has a positive and significant relationship with interest in SD/SDGs; people with high knowledge of local wisdom tend to have high interest in the program (*Sustainable Development Goals*); this is indicated by the significance of the correlation test results of 0.000 and a positive correlation coefficient of 0.885

The level of knowledge about SD/SDGs has a positive and significant relationship with the level of knowledge of local wisdom; people with a high level of knowledge of SDGs tend to have a high level of knowledge of local wisdom, as indicated by the significance of the Sevesar correlation test results of 0.000 and a positive correlation coefficient of 0.887

In the qualitative aspect, most Yogyakarta people have high levels of SD/SDGs knowledge, local wisdom, and interest in SD/SDGs knowledge. Even though a small number still have low SD/SDG knowledge, local wisdom knowledge, and interest in SD/SDG knowledge, the three progress issues are highly correlated.

Most of the people of Yogyakarta have a strong and convincing correlation between knowledge about SD/SDGs and the level of knowledge of local wisdom and interest in SD/SDGS knowledge. Thus, the development and progress of SD/SDGs is highly correlated with the development of local wisdom knowledge and interest in SD/SDGs knowledge.

Apart from that, the people of Yogyakarta have a high interest in SD/SDGs knowledge, which, in turn, will be increasingly valuable in achieving SD/SDGs in relation to the role of government, social groups, and companies. This interest correlates with developing local wisdom knowledge, which needs to be maintained and developed.

## **Conclusion**

The people of Yogyakarta City have SD/SDGs knowledge, local wisdom, and a high level of interest in SD/SDGs knowledge. Even though there is still a tiny percentage of SD/SDGs knowledge, local wisdom knowledge and interest in SD/SDGs knowledge, the three progress problems are highly correlated.

Most Yogyakarta people have a strong and convincing correlation between knowledge about SD/SDGs and local wisdom and interest in SD/SDGS knowledge. Thus, the development and progress of SD/SDGs is highly correlated with the development of local wisdom knowledge and interest in SD/SDGs knowledge.

The people of Yogyakarta are highly interested in SD/SDGs knowledge, which will be increasingly valuable in achieving SD/SDGs, both about the role of government, social groups, and companies. This high interest is highly correlated with the development of local wisdom knowledge.

In order to increase public knowledge and awareness about sustainable development, more intensive communication and education efforts are needed from the government, educational institutions, and social and cultural institutions. This can be done through public campaigns, training, seminars, and workshops that educate the public about environmental issues, resource management, and sustainable practices.

In maintaining and strengthening local wisdom, involving communities in learning and preservation is essential. This can be done through active community participation in cultural events, village activities, or local wisdom education programs at the community level. Apart from that, local governments also have an essential role in supporting and protecting local wisdom through policies that support the preservation and development of local wisdom in Yogyakarta.

Integrating sustainable development principles into government policies and programs could also be necessary. In this way, people will gradually adopt sustainable practices daily and become change agents for a better environment in Yogyakarta. Providing undergraduate and even postgraduate education for sustainable development with a multi-disciplinary

approach that the ASEAN community can reach is deemed necessary. Since sustainable development education has been established in the ASEAN and Asia regions, various higher education cooperation programs in sustainable development study programs are open.

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