

EDUCATION BASED ON SUNDA LAND WISDOM

Nana Sutarna
STKIP Muhammadiyah Kuningan, Indonesia

Info Artikel

Article History:

Received (January) (2021)
Approved (February) (2021)
Published (March) (2021)

Keywords:

Keywords: *Education, sunda land wisdom.*

Abstract

This study aims to describe the diversity of forms of Sundanese wisdom, design strategies for the implementation of Sundanese wisdom in the world of education and arrange a systematic flow scheme in the process of internalizing Sundanese wisdom values in learning activities. By using a qualitative method, an analytical descriptive approach. The harmony of Sundanese people with the natural surroundings results in increasingly complex local wisdom. So a strategy was designed to facilitate the process of implementing Sundanese wisdom values. The discussion is reviewed in depth by making a systematic flow scheme of the internalization process. Then included examples of the application of the internalization of the wisdom values of Sundanese Land in PAUD institutions. This design and scheme is intended to facilitate the reader in implementing Sundanese wisdom values, especially integrating them in the world of education so as to raise the existence of Sundanese wisdom, maintain national identity and live in harmony with a cultured society.

INTRODUCTION

One of the characteristics of the State of Indonesia is that it consists of a pluralistic society. The plurality of a society can be seen from two aspects, namely cultural pluralism and social pluralism. Cultural pluralism is determined by genetic-social indicators (race, ethnicity, ethnicity), culture (culture, values, habits), language, religion, region and even caste (Affandy, 2017). While social is determined by indicators such as class, status, strength and institutions. Of course, each tribe has its own local wisdom.

Local wisdom is a view of life and knowledge as well as various activities in the form of life strategies in local communities to answer various problems in their needs (Njatrijani, 2018). Sundanese is one of them, in which there is a harmonious local wisdom. Sundanese land wisdom is a system in the life order of the Sundanese people, which includes a dynamic and sustainable social and cultural system in the form of a set of rules, values, norms, and knowledge that continues to develop from generation to generation. Sundanese land wisdom can also be interpreted as various aspects of culture found in Sundanese land. This dynamic characteristic of culture is inseparable from the role of education as a social institution. Where not only changes and reforms society in terms of cultural values, but also functions to transmit and pass on cultural values and regulate social behavior systems based on local customary norms. This shows that changes in cultural values can occur as a result of the educational process.

Education as a social institution that has a conservative function focuses on a review of local wisdom which is a form of revitalization or reviving the spirit of cultural wealth which in turn will color Indonesian education in carrying out its identity (Herlambang, 2018). Based on this opinion, education cannot be separated from the culture of the local community so that education must be based on the values of local cultural wisdom.

Educational institutions are one of the social institutions in the context of the enculturation process to deliver individuals into the life of a cultured society and maintain the

continuity of their cultural existence (Rasyidin et al, 2017). Through educational institutions, it is considered capable of maintaining the continuity of existence even though members of the community in it change.

Education based on the wisdom of the Land of Sunda is an educational process that internalizes the cultural values of the people in the Land of Sunda. In it there is the development of the potential of students through understanding, appreciation and practice of the values of Sundanese wisdom.

Sunda land is located in the area of West Java. Covering the Priangan area, namely: Bandung, Sumedang, Tasikmalaya, Cianjur, and surrounding areas. The area touched by two cultures, namely Sundanese and Javanese culture (Yogyakarta), namely Cirebon. While there are also coastal areas of West Java such as Karawang and Subang or known as kaleran, have cultural characteristics that are somewhat different from Priangan because of their location in coastal areas and ports so that they intersect with other ethnic groups. However, these areas are still in one family, Sundanese culture.

Sundanese people are people who love mountains (Indrawardana, 2012). This is evidenced by the many community activities in the mountains and managing mountainous areas as agricultural land and livestock. In addition, evidence of the closeness of the Sundanese people to the mountain can be seen from the works of art. Many songs, Sundanese kawih, carpon with the theme of mountains or life in the mountains.

At this time, there are various studies that are in line with the title of this article. Some of them are: "Sundanese Local Wisdom in Education" explains that in the community there has been a shift in views on Sundanese cultural values, the lack of literacy sources for Sundanese local wisdom and the findings state that some schools are aware of the importance of Sundanese cultural inheritance (Hermawan, 2012). This research is based on knowing: the process of inheriting the value of Sundanese local wisdom in the Sundanese community, the process of integrating educational activities with the values of Sundanese local wisdom, and the role of schools as an institution for inheriting the

E-ISSN.xxxxxx

values of Sundanese local wisdom. However, there is a problem, namely the incompatibility of the findings with the formulation of the problem listed. So there is no right answer to what the stages of the process of inheriting local values are, as well as the details received by students for integrating educational activities with the values of Sundanese local wisdom.

There is a Purwakarta government program that integrates the values of Sundanese local wisdom in learning in schools which every day has the theme

RESEARCH METHOD

This study uses a qualitative method. By using a descriptive analytical approach. The main purpose of using this method is to understand more deeply about the treasures of Sundanese wisdom based on the existing theoretical basis and analyze the suitability of the internalization of wisdom values.

FINDINGS AND DISCUSSION

The values of Sundanese wisdom can be studied from many sources, such as: literary works, wayang stories, inscriptions, chronicles, folklore, pupuh, Sisindir, and the life of the people of Kampung Naga, Baduy people, and Kampung Pulo Ciamis which are still thick with culture. The form of Sundanese wisdom can be seen from:

1) The treasures of the language

Language is a sound issued by living things, which is used as a tool to communicate between each other. Kulsum (2014) stated that the number of Sundanese elements included in the fourth edition of the KBBI (labeled Elementary) was 161 vocabularies. This indicates the richness of the Sundanese language so that there is no term in Indonesian yet. Efforts to preserve Sundanese are by including Sundanese in many official institutions as the language of choice, and TV broadcasts from the government that specifically use Sundanese (Sundalana, 2013). This shows how rich Sundanese is so that it deserves to be used more widely.

2) Art

Starting from the art of music, there are angklung beans, gamelan, harp flute and rampak drums. The dance arts are jaipongan, renggong horse, bajidoran, and Sisingaan.

Batik crafts, wood carving and woven bamboo. The performing arts include wayang golek, folk dances, traditional ceremonies, and theater.

3) Customs

This custom is a rule in the form of values and norms that become the habits of the Sundanese people in social life. The Sundanese people are very thick with their quotes in the form of recommendations and prohibitions. Suggestions in Sundanese wisdom include being virtuous, obedient, intelligent, noble, kind, and many more. However, the most strongly held by the Sundanese people are *cageur*, *bageur*, *bener*, *pinter*, *tur singer* (healthy, good, true, smart, and introspective). The essence of aqidah and faith in Islamic teachings is the act of the heart, namely the justification of the heart that can be accepted (justified) by reason (Siauw & Abdurrahman, 2018). From this, it is revealed that the values of Sundanese wisdom are in line with Islamic concepts. There are types of excerpts such as the following according to (Sudjana & Hartati, 2011):

" kudu sapapait samamanis, sabagja cilaka "

(Must be both bitter and sweet, together in disaster) The quote is a family attitude that must always be together in joy and sorrow as well as a recommendation to maintain togetherness both in family and community life in order to create a harmonious environment. The prohibitions in Sundanese wisdom include being selfish, pitting against each other, low self-esteem, fighting, perfunctory and many more. Nukilan in sentence form as follows (Sudjana & Hartati, 2011):

"dikukung teu diawur, dicangcang teu diparaban" (locked up not cared for, tied up not fed)

This quote is addressed to a husband who neglects his wife. Does not provide for the wife. Sundanese people are very reluctant to take responsibility for those who are responsible, so the quote is often used as a threat in the form of social sanctions for perpetrators who are not responsible for their wives.

4) Natural Resources and HR

Sundanese people always describe a harmonious relationship with nature. The activities of the Kampung Naga community, both in their livelihoods and their interactions with nature, illustrate a symbiotic mutualism between humans and nature that runs in harmony (Wiradimadja, 2018). People still use traditional agricultural tools in order to preserve nature, food needs are obtained from agricultural products so that the dishes are very traditional nuances such as lotek, balabala, colenak etc. The creation of unique games played by Sundanese children made from natural ingredients such as congklak, stilts, engkle etc. The diversity of forms of Sundanese wisdom in fact does not make this wisdom more famous from generation to generation. The existence of the dynamics of life in a global format makes Sundanese wisdom seem to experience alienation. So that efforts are needed to maintain the existence of this culture by instilling a love for the Land of Sunda, especially to the next generation of the nation. One way is to integrate the values of

local wisdom in learning at school. Asmani (in Herlambang, 2018) suggests that there are stages of school implementation strategies based on local wisdom, namely:

1) Local Advantage Inventory Stage

This stage is used to identify all regional advantages in every aspect of potential (SDA, HR, Geography, History, Culture). Pay attention to the potential of local advantages and identify them by collecting sources through literature, interviews, observations and documentation. Then group the results of each aspect of competitive and comparative local advantage.

2) Stage of Education Unit Readiness Analysis

At this stage the educator or team analyzes the internal and external advantages of the education unit seen from various aspects. Identifying real internal school data including students, Sarpas, supervisors.



(Figure 1. Implementation Strategy Based on Sundanese Wisdom in the World of Education.)

The values of local wisdom or culture must be the basis of learning for students. According to Panjaitan, et al (in Herlambang, 2018) there are several kinds of culture-based learning, which are as follows:

- 1) Placing the pose of culture as a field of study specifically studied in the cultural studies program. In this case, culture is not integrated with any field of science.
- 2) Placing culture as a method for studying certain subjects.
- 3) Realizing the understanding or meaning created in a learning in a cultural perspective.
- 4) The embodiment of culture in everyday life.

E-ISSN.xxxxxx

- 5) Through traditional games and folk songs.
- 6) Through folklore.
- 7) Through the use of traditional tools.

In line with that, Muhaimin (in Herlambang, 2018) suggests that there are three stages of internalization of local wisdom in the learning process, namely: (1) The stage of value transformation; (2) Value transaction stage; (3) Transinternalization stage.

The systematic flow scheme for internalizing local wisdom values in learning activities. Based on Muhaimin's opinion, this scheme was created as an example of the internalization of Sundanese wisdom values adapted to learning activities in PAUD. One level of education that seeks to provide quality fundamental education services according to age, the development of the individual potential of children, and the socio-cultural life of children (Halimah, 2016). By taking the theme of the Center for Art and Natural Materials. This theme was appointed as a process of internalizing the value of Sundanese wisdom in PAUD learning activities. The form of the activity is making puppets from cassava leaves and then playing the role of puppet characters according to the puppet characters in Sundaland, for example: Cepot, Semar, Petruk, Gareng.

PAUD learning is carried out through a cultural approach that is packaged in a creative, entertaining and fun way. Implementation:

1) Value Transform

At the value transformation stage, internalizing the use value of natural materials, namely cassava leaves and cultural values from wayang stories can help teachers achieve learning competencies. In addition, this activity can help develop physical-motor, artistic, language, cognitive, moral and religious aspects, as well as social-emotional in children.

2) Value Transaction

Where is the stage of acceptance and appreciation of the value of learning. At this stage the teacher establishes reciprocal interactions with students about how to the making of the Wayang puppets, what the Wayang stories are like, and how to play them.

3) Transinternalization of Values

This stage is carried out not only through introduction and understanding but through habituation and example by all elements of the school, especially teachers. The teacher stimulates children to mention the meaning and wisdom of learning activities and then guides them to straighten the child's intentions. Values can be taken from wayang stories, namely: polite, friendly, honest, disciplined, cheerful, not greedy, obeying the rules, etc. The Wayang story is the result of a work of art that is noble, monumental, and has very philosophical value so that it is able to convey cultural values, beauty and character assertiveness (Nurgiyantoro, 2011). These values must be applied in daily life so that they reflect themselves as a Sundanese cultured society.

It is true that the wisdom of the Land of Sunda cannot be seen and determined only from one cultural source. There is a diversity of types of cultural elements so as to form a wisdom that is characteristic of the Sundanese people. The complex form of Sundanese wisdom can be seen from its very rich language treasures, its unique and creative arts, its natural resources and human resources that influence each other, as well as a set of rules in the form of values and norms that become a habit for the Sundanese people. The Sundanese people live a life very in harmony with the nature around them. The harmony of the Sundanese people with the surrounding nature directly or indirectly forms a mentality or character that is in accordance with the environment and nature of life around it, revealed from folk stories, excerpts, parables that are full of life guidelines and the names of people who take many names and terms nature (Indrawardana, 2012). This means that the harmony between the Sundanese people and nature is able to create its own wisdom values. In addition to being economically profitable or to fulfill clothing, food, shelter, the harmony can produce other works in the form of songs (Kawih Sunda), handicrafts, etc. This is able to enrich the treasures of Sundanese wisdom. With the many benefits and virtues of the Sundanese wisdom, it is very unfortunate if these values are no longer implemented in Sundanese society itself. The inclusion of global culture and the dynamic nature of the culture itself allows the wisdom of the

Sundanese to experience alienation in their own home. Seeing that the target of global culture is widely absorbed by young people, the design of a strategy for implementing Sundanese wisdom in the world of education is the most appropriate solution. Where in the teaching and learning activities integrate the wisdom of the Sunda Land which is packaged in such a way that it is interesting to learn. Based on the results of the analysis, the implementation of Sundanese wisdom values in PKN learning, teachers can deliver material that is combined with Sundanese wisdom values (Purwanti & Sapriya, 2017). These positive values are: social values, religious values, cultural values, ethical and moral values and leadership values. This proves that to elevate the existence of Sundanese culture cannot be done completely. There needs to be a strategic design so that it is interesting to learn and easy to implement.

Cooperation is needed to build the existence of Sundanese wisdom. Collaboration between the community, the education system and the law or bureaucracy will make the internalization process run as a whole. In line with the research that the Purwakarta government implements character education based on Sundanese local wisdom known as 7 Poe Atikan, which from Monday to Sunday has its own theme in accordance with Sundanese culture (Permatasari & Hakam, 2017). The government's participation in the existence of Sundanese culture makes the internalization of values more well-planned and official.

The process of internalizing the values of Sundanese wisdom in the field of education is the biggest milestone in the existence of Sundanese culture, because in it there is an educated young generation whose enthusiasm and creative power are still very high.

CONCLUSION

Sundanese aims to maintain the existence of Sundanese culture in the Sundanese community. The harmony of the Sundanese people with the surrounding nature has resulted in the increasing complexity of their local wisdom. In the world of education, the wisdom of Tanah Sunda can be implemented through stages and systematic flow schemes to facilitate the process of internalizing the values of local wisdom. With all the ease of

the system and other supporting aspects, it is expected to be able to create a harmonious and cultured society.

REFERENCES

- Affandy, S. (2017). Penanaman Nilai-Nilai Kearifan Lokal Dalam Meningkatkan Perilaku Keberagaman Peserta Didik. *Atthulab*, 2 (2),193-205.
- Halimah, L. (2016). *Pengembangan Kurikulum Pendidikan Anak Usia Dini*. Bandung: Refika Aditama .
- Herlambang, Y. T. (2018). *Pedagogik*. Jakarta: Bumi Aksara.
- Hermawan, I. (2012). Kearifan Lokal Sunda Dalam Pendidikan. *Widyariset*, 15 (1),29-36.
- Indrawardana, I. (2012). Kearifan Lokal Adat Masyarakat Sunda Dalam Hubungan Dengan Lingkungan Alam . *Komunitas*, 4(1),1-8.
- Kulsum, I. (2014). Menyelisik Kosakata Bahasa Sunda Dalam Kamus Besar Bahasa Indonesia Pusat Bahasa Edisi IV. *Metalingua* , 12 (2),236-252.
- Njatrijani, R. (2018). Kearifan Lokal Dalam Perspektif Budaya Kota Semarang. *Gema Keadilan*, 5 (1),16-31.
- Nurgiyantoro, B. (2011). Wayang Dan Pengembangan Karakter Bangsa . *Jurnal Pendidikan Karakter* , 1(1),18-34.
- Permatasari , I., & Hakam , K. A. (2017). The Development Of Character Education Based On Sundanese Local Wisdom. *UPI International Geography Seminar*. Bandung: Universitas Pendidikan Indonesia.
- Purwanti, M. I., & Sapriya. (2017). Implementasi Nilai-Nilai Kearifan Lokal Sunda Dalam Pembelajaran PKN Sebagai penguat Karekter Siswa. *Jurnal Pendidikan Ilmu Sosial* , 26(1),39-52.
- Rasyidin , W., & dkk. (2017). *Landasan Pendidikan* . Bandung: UPI Press.

E-ISSN.xxxxxx

Siauw, F., & Abdurrahman, H. (2018). *Islam Rahmatan Lil Alamin*. Jakarta: Alfatih Press.

Sudjana, & Hartati, S. (2011). Nukilan Kearifan Lokal Suku Sunda Berupa Anjuran Dan Larangan. *Proceeding PESAT*, 4,14-17.

Sundalana, S. (2013). *Memelihara Sunda* . Bandung: Dunia Pustaka Jaya.

Wiradimadja, A. (2018). Kearifan Lokal Masyarakat Kampung Naga Sebagai Konservasi Alam Dalam Menjaa Budaya Sunda. *Jurnal Sosiologi Pendidikan Humanis*, 3(1),1-8.