

“Penyadapan” as Local Cultural Values in Citizenship Education Learning

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Abstract— Penyadapan program is a program at Rancakalong senior High School. The purpose of the program is to bequeath art and cultural value in formal education. This research uses qualitative approaches and case study methods. Result show is many local cultural values contained in the art that exists in n Rancakalong, the value of the local culture of the most dominant is the value of deliberation, cooperation, and unity. There are three ways to bequeath this cultural value in penyadapan programs are by imitation, identifying, and socializing. There are constraints during the process of passing cultural values of lack of interest in the young generation and the negative impact of globalization. The effort to overcome obstacles is to require penyadapan programs as an effort of the school.

Keywords: local cultural values, penyadapan programs, civic culture

I. INTRODUCTION

Behavior is a reflection of someone who becomes a person’s measurement is said bad or good. In this case, the behavior is part of the values used in everyday life. Values are a benchmark measure of the beliefs held by many in the environment of a particular culture. About what is right and proper to do and pay attention to [1]. Cultural values are an essential part of a community, especially those in a rural area. Cultural values serve as guidelines in social life because these cultural values inherited from ancestors that must be applied in social life. The cultural values according to a system of cultural values, serve as the highest guild line for human behavior. Seen from cultural values is the source of culture inherent in various forms of culture such as traditional ceremonial and other cultures [2]. Cultural values contained in culture are inherited from generation to generation in various ways so that these cultural values can reach modern times through various forms of culture.

Sumedang is the district that has a nickname as The Central of Sundanese Culture. As the districts which have many cultures, among others of the cultures, are traditional ceremonies and art. Arts found in various regions which become a symbol for those regions itself. By many arts which existed, it makes people very enthusiastic about the distinctive arts that found in the life of society. As in Sub-district at Rancakalong which is well-known with many arts and symbols in its area at Nagarawangi Village exactly, has a unique school, that is in Rancakalong Senior High school, the uniqueness is the students there still keep alive the cultures

which come from the ancestor by way of learning at school there. The coherency between the subject of culture and art and civic education generates a unique program that exists only at this school. It comes from Sundanese word *nyadap* which means taking the syrup of sugar palm tree.

In other words, *Penyadapan* is a program that obligates students to learn about the culture which is the art and the students should take part in art houses at Rancakalong. Not only the students joined the art house, but also trained directly by the art performers, which aimed for the students to present the show at school about what they have got from the art house as their responsibility on culture and art subject. Furthermore, the most necessary thing on *penyadapan* Program is the students should learn the values of local cultures on it and practice it at school as well as a society as their responsibility on civic education subject. *The 11th Grade does Penyadapan Program* at second semester. The general objective to transmit the local culture of art to the youth generation specifically at formal education as the culture regeneration, thus will not be left by the next generation. According to learn the art of tradition that comes from the local art. Learning resources in the form of abundant local art traditions around schools can be used in learning [3]. According to that opinion that in a school can be used as a means to learn about traditional arts. Therefore the need for inheriting local cultural values must be listed in a formal institution program subjects. It is line with what was stated by Local wisdom transmission should be engaged reciprocal in learning networks and autonomous learning in order to play a significant role in the country's developmental [4]. Based on this opinion, the transmission of local wisdom must be involved in learning networks and learning autonomy as an essential role in the development of the country.

The program held to run on the motto of “*Sumedang Puseur Budaya Sunda.*” The process of inheriting values that exist in cultures, especially in the arts, is continuously carried out to the younger generation as a form of regeneration for the future. It based on the research on "traditional *Ngalaksa* ceremony at Rancakalong in Sumedang (a historical study of the Tradition of society)" found that although the social impact of *Tarawangsa* art is very perceived but Not least in the area in Rancakalong also the art has begun to be abandoned by the young generation [5]. Based on the findings that many arts at Rancakalong have begun to be abandoned and must preserve and inherited to the younger generation.

The inheritance process is carried out of to students in the form of performances, starting from the students are required to go directly into a society in which the tradition is still in the form of art, then the students directly learn from the arts players and then shown in school that has been able to play an art. Based on this explanation, it summarized into one program that is seeded in the school, namely *penyadapan* Program in Rancakalong Senior High School. The concept of *penyadapan* applied to the learning of art and culture in Rancakalong High School aims to provides knowledge to the students about the arts that grow and develop in Rancakalong District through appreciation and creation activities [6].

II. THEORETICAL REVIEW

Indonesian archipelago consists of various colors of culture and language, so Indonesia has a wide variety of cultures. For the sake of national integration, we have a formula of *Bhineka Tunggal Ika*, which means different but still one. Indonesian Community Local wisdom often described as a way to find the various solution in society. Therefore, local wisdom generally interpreted as a way to solve environmental problems in society in their way, so if compared to the modern society way be comparable to the term Negotiation [7].

Further strengthened that the creation of Indonesian national culture influenced by dynamic Western elements [8]. Then a culture must socialize through verbal communication and non verbs [9]. In the culture that there are seven aspects of universal culture, namely: 1) language, 2) system of Knowledge, 3) social organization, 4) equipment systems of life and technology, 5) livelihood systems of living, 6) religious systems, 7) arts [10]. Then to these seven aspects must be transmitted through several elements of transmission are cultural values, community customs, views on life, and various other concepts that exist within the community — further, the process of transmission through imitation processes, identification processes, and socialization [11].

Furthermore, this strengthened preservation is an activity, or that carried out continuously, directed and integrated to realize a specific purpose that reflects the existence of something that remains and is lasting, dynamic, flexible, and selective. [12]. Preservation of cultural conservation, creating a sustainable [13]. The results of the transformation seen to be able to stimulate the dimension of local Government accountability in fulfilling the expectations of its leaders because it is built on the same value awareness of local cultural values [14]. Civic culture is the behavior of a democratic society that realizes the importance of participation as a democratic mobilizer in the community, and then citizens do immediately the consequences of such behavior [15]. After becoming a citizen culture next the creation of a citizen's desire to live together is the basis of an adage in this sense of togetherness not only to be together but rather living together in a dynamic relationship with no desire to live together, the public will not created, without the desire to live with the ability to only live ideals [16].

III. METHODS

The qualitative research approach used with a case study research method because it deals with ongoing events and concerning current conditions. While the data collection technique uses interviews, observation, and documentation study techniques. To get credible data to use several processes carried out, namely the triangulation process and member check. In the triangulation process, the types of triangulation used were triangulation techniques which included interviews, observation, and documentation studies. Then triangulated data sources included Citizenship Education Teachers, Cultural Arts Teachers, and Class XI students at Rancakalong High School. Then the next process to get credible data is the member check process. At the member check stage, confirmation was given to each informant at the end of the interview by mentioning the outline with the intention that the informant corrected if there were errors, or added what was still lacking.

IV. RESULTS AND DISCUSSION

Culture is a guideline for the community culture is complex which includes knowledge, beliefs, arts, morals, laws, customs and other abilities and habits obtained by humans as members of society, art is part of the integral of a culture and is part of the pattern of behavior of people's lives, and has a function to helping humans achieve a spiritual life that is full of peace and well-being as a life goal. Art has never separated from its people, and as one of the essential parts of culture, art is an expression of the creativity of the culture itself [17]. Value is valuable both according to the standards of logic, aesthetics, ethics, religion and becomes a reference for funds for the self-confidence and life systems [18]. Without the value of the village community, it will be easier to experience division, especially with the inclusion of foreign cultures that cause traditional values to fade and can even disappear unwittingly.

The dominant values that appear in the *penyadapan* program include, first, the value of deliberation, it arises and encourages the integration between the community and students who want to learn the art. The preparation stage is a forum where various parties formulate schedules and preparations in this stage, not often causing a debate because of differences of opinion. However, with deliberation by emphasizing the common interests and the same goals, in the end, all the different opinions are united without creating division. If it is associated with the history of Indonesia, the value of deliberation has existed since time immemorial and inspired the entire culture of Indonesian society. Deliberation means active actions that do not stop at the boundary-limited voluntary opinion but increased from voluntary efforts to act expressing opinions as well as possible [19]. Deliberation is interpreted as a discussion to bring together opinions in the resolution of a joint problem or a decision taken from a meeting that not based on the majority vote [20]. This deliberation for consensus sourced to customary law. In this case, it means the way of decision making with the deliberation based on tolerance, where the common interests take precedence over the interests of individuals or groups [21].

Second, the value of cooperation is an act of cooperation carried out by the community voluntarily in working on an interest or public work". Findings in the field of cooperation are seen in the community when carried out a common interest based on the same goals. Cooperation can be created especially among rural communities that are still traditional [22]. Gotong Royong becomes the hallmark of the Indonesian local wisdom that demonstrates social cohesion in social solidarity and social interactions [23]. One of the means to build the nation's character by transforming the values of local culture is the culture of Gotong Royong [24]. Third, the value of unity in the implementation of interception often occurs in a conflict that results in a division. Therefore, during the process of *penyadapan*, there is a significant value, namely the value of unity. In line with the proverb Sunda *ka cai jadi salewi, ka darat jadi salebak, saketek sapihanean sabata sarimbangan*. In the Indonesian language, this slogan means that every move and action must be in a unified whole and must not divide. The principle of unity and unity of the nation that we know with the motto "*Bhinneka Tunggal Ika*," which contains meaning although Indonesia *Berbhinneka*, but integrated with unity. It is a unique uniqueness of the Indonesian nation that unified in a force and harmony of religion, nation, and state that must be voluntary [25]. The social impact of the *Penyadapan Program* in Rancakalong Senior High School there are:

1. Have a good relationship, because with the holding of *Penyadapan* program, students and other communities will meet each other in the process of practicing the arts. So the relationship will remain well.
2. With the establishment of communication, with the meeting between students and other communities, the existence of relationships will also establish communication with each other both individually and in groups or communities.
3. Absorb information, after communication established, there will be exchanging information about life or livelihood.
4. Motivated, through information obtained from other people there will be motivation in themselves to be able to follow what is being a majority in their environment
5. Learn to be able to live in people's lives especially in rural areas where the majority of the population as farmers are usually activities carried out in cultivating heir rice fields or gardens do by their self, this behavior revealed to students as a form of regeneration.
6. Work according to ability, that everyone will work according to their abilities.
7. Put self in a useful position, for example, when in celebration events, people always work with the parts they think are needed, by the cook, cooking rice, take firewood, and others.
8. Always want to be needed where in some cases, people will feel themselves to be needed by other people, meaning that humans are social beings who need help from each other so that it will be welfare.

Values in the arts are included in social values because most of the values contained in the arts displayed in the *Penyadapan* program are related to community life. Social values involve values that are very useful for the creation of

social integration and good social order [26]. Based on these opinions, social values function to create a healthy society's life order, if the community can solve it quickly, besides the values in the arts above, there are still many noble values that are still inherited, this is line with the regional regulations of Sumedang Regency Number 113 of 2009 concerning *Sumedang Puseur Budaya Sunda* (SPBS) Chapter 3 Section 5 verse 2. These values referred to as the marginal basis which means ten behaviors or traits that must be possessed by the Sumedang community to be implementing development and community governance so that they can provide usability and results. The essence of this value taken from the Sundanese social-cultural values that grow and develop in Sumedang community and appear in the arts in the *Penyadapan* program. Ten intended behavior or value is as follows:

1. *Taqwa*, which includes nurturing and enhancing faith in Allah, keeping ritual piety, developing social piety, keeping and carrying out *akhlakul karimah*, carrying out *zakat, infaq, and shodaqoh*.
2. *Someah*, which includes always being friendly, sincere in the determination of all deeds that do not justify discrimination people, humble. In the second character of the *Penyadapan* program must be owned by the people of Sumedang seen when guests come to the *Penyadapan* program. They shake hands between men and women, even exchanging greeting with each other jokes and then communicates, in addition, the existence of friendship and communication with each other — both individually an in groups or communities.
3. *Surti*, which includes feeling sympathy and empathy, does not like to hurt others wisely, always trying to sharpen the eyes of the heart. In this third trait, *Penyadapan* program which always expected to try to hone the heart or sensitivity to everything done during life, and if what done is wrong, then humans should engage in meditation.
4. *Jembar*, which includes broad-minded demoracy, is easy to provide benefits and is not hard-hearted to respect the strengths of others and encourage others to develop patience and trust. In the fourth *Penyadapan* program that *must* be possessed by students when the assigned tasks are all orderly, there is no takeover of duties a none works with their respective expertise.
5. *Brukbrak*, which includes being honest and not making it difficult for those who easily, uphold the law, does not harbor hatred for others. In the *Penyadapan* program, this attitude seen held by students when seen in terms of costs to prepare offerings or anything related to finance, everyone who given the task of being honest.
6. *Guyub*, includes holding firm commitment, to working together in building integrity, to maintain unity to help each other. The sixth *Penyadapan* program attitude that must be possessed by the Sumedang community seen when *Penyadapan* program has the value of cooperation. The values are closely related to how the *Penyadapan* program process prepared until the *Penyadapan* program finished staged. Not just a collaboration, mutual respect and cooperation in selfless value becomes a separate point

not only when the performance but also the same thing applied in everyday life.

7. *Motekar*, including creative and innovative, dynamically, always have fresh ideas, capable of utilizing existing resources to the maximum, mastering science and technology. In the *Penyadapan* program, especially students and the community must be open the learn science and technology so that they can keep up with the times and not forget the local culture.
8. *Tarapti, Taliti, Ati-ati*, which includes professional, caution and careful in doing something, puts things in their place, calm and not easily affected, incitement of mature consideration in making a decision. In the eight characters of *Penyadapan* program that must be owned by the Sumedang community, especially students when before the implementation of determining the assignment of each person, each person given the task of working on the task professionally and does not take over the task.
9. *Junun-Jucung*, includes consistent process-oriented not merely results, not quickly discouraged and dared to face the challenges of working on and doing things completely, not half-hearted, or the totality of the results of hard work can benefit himself and many people. In the ninth character *Penyadapan* program that must be owned by the Sumedang community, it seen that every person who gets an assignment according to their respective expertise before the *Penyadapan* program begins, so that everyone who gets the assignment will not leave his assignment until the *Penyadapan* program ends and the person mandated to do an assignment.
10. *Punjul-luhung*, includes the courage to make decisions, that have high competency, try to do and give the best have a high sense of shame to do things that are not good to maintain the noble values of a culture. In the tenth character of *Penyadapan* program that must be owned by Sumedang community, seen when the value in implementing the *Penyadapan* program is a way to overcome the occurrence of irregularities in the local community or the existence of social control.

V. CONCLUSION

Penyadapan Program is a program at Rancakalong Senior High School, which is a combination of Arts and Culture subjects and PPKn. It requires students to learn the arts directly and will perform again. The essence of *penyadapan* so students understand practice the values of local culture handed down by ancestors through culture in form of arts and schools as ingredients. There are there are three most dominant values during the *penyadapan* process, namely the value of deliberation, cooperation and unity. The obstacles faced during the process of inheriting cultural values are; the lack of interest of younger generation in the local culture. There are art studios that are self-closing to be used as objects of the *penyadapan* program. The effort to overcome these obstacles are making the *penyadapan* program a mandatory program in Rancakalong High School, and looking for more art that can accept the existence of this *penyadapan* program.

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