

The Inculcation of Sundanese Local Wisdom Values in Millennial Generation

(Ethno-pedagogy on Social Studies Learning at the Pasundan Middle School, Cimahi)

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Abstract—The rapid flow of information and telecommunications in the millennial era has led to the waning of local wisdom values. This issue is a very serious problem to be researched, because young people will most likely lose their cultural identity. Therefore, it is necessary to instill the values of Sundanese local wisdom in the millennial generation through the Ethno-pedagogy learning model integrated into the social studies learning at school. The research type used in this study is the library research with documentation analysis as the data processing techniques. Data sources used were books, manuscripts, and scientific reports contained in articles or journals regarding the values of Sundanese local wisdom, Ethno-pedagogy, and the millennial generation. The research findings

show that Sundanese local wisdom values originate from oral and written traditions. Ethno-pedagogy is an effective learning model in instilling Sundanese local wisdom values through social studies learning. Ethno-pedagogy Sundanese local wisdom values were carried out through the three academic cultures, namely education as a product, education as a process, and education as a practice of social communication. The inculcation of Sundanese local wisdom values can strengthen the cultural identity of the young generation in the millennial era.

Keywords—*Ethno-pedagogy, Local Wisdom, Social Studies, Millennial Generation*

I. INTRODUCTION

The 4.0 industrial revolution is the culmination of the development of information technology, which leads to changes in various fields of social and cultural life at the global, national, and even local levels. Therefore, the rapid development of technology brings concern about the fading of local cultural wisdom values. As stated by Agus Gumiwang in the 2018 National Conference on Local Wisdom, "The rapid flow of globalization and information technology has a profound influence on ways of thinking, culture, and lifestyle among millennial. Although the characteristics of millennial generation vary depending on the region and socioeconomic

conditions, in general, their character is shaped by familiarity with technology."

The development of information technology moves slowly but surely makes the millennial generation no longer recognize their own culture. As revealed by several previous researchers including [1] stated "The characteristics of millennial generation make technology a lifestyle, an instant communication, real-time, and network development, they tend to be more permissive to diversity, to not care about their privacy so that updating-status is like a daily activity to create a cyber-culture a new culture where all activities are carried out in an unlimited virtual world. However, the research revealed that the

millennial generation still holds that their family is a very important pillar for their lives.”

This point of view is in line with what was revealed by the Central Bureau of Statistics, [2] that “Millennial generation has a unique character when viewed from the region and socioeconomic. The main characteristic of the millennial generation is marked by increasing familiarity with media communication and digital technology. Since raised by advanced technology around them, the millennial generation has creative, informative, passionate and productive traits. They always involve technology in all life aspects, so they look very reactive to the environmental changes that occur around them.”

From those characteristics revealed by [1] and [2], there is a concern that the millennial generation will enjoy their technological activities that will be a boundary for them to learn about their local culture and will probably leave their cultural roots. As revealed in research [3], that “The advancement of the information era with all its achievements affects the occurrence of a shift in the value of life held by human beings. Unique and distinctive values in every achievement of human culture are increasingly eroded by new values that come from outside with the sense of uniformity. Therefore, there must be an effort to transform the value of local culture in a global context that demands the transformative role of education in various aspects of culture to students by using the paradigm of transformative epistemology.

Meanwhile, [4] said that local wisdom is a wisdom or noble values in local cultural wealth in the forms of traditions, proverbs, and life motto. Local wisdom is built from social values that are upheld in the social structure of the community itself and has a function as a guide, controller, and signs to behave in various dimensions of life both when dealing with other people and with nature. To make technological developments go hand in hand with the development of local culture, millennial generation needs to be equipped with the values

of local wisdom through Ethno-pedagogical learning methods and utilizing digital media to disseminate local wisdom at a global level.

The problems mentioned above are important to be studied so that the millennial generation can maintain the wisdom of local culture because it is the identity and noble values of the Indonesian nation which is well known for its multi-ethnicity and culture. Therefore, the problems in this research are, *first* how to explore the values of local wisdom? And *second*, how do you instill the values of local wisdom in millennial generation through the Ethno-pedagogy method in social studies learning?

II. METHOD

The method used in this study is library research with data collecting techniques in the form of documentation methods. Therefore, this study collected the data from various library information so the data used were secondary data obtained from the results of research conducted by previous researchers, they are in the forms of books, manuscripts and other scientific reports relating to Sundanese local wisdom values, Millennial Generation, and the Ethno-pedagogy learning models.

The results of the research used as the source of this data were the research conducted by Hermawan, Iwan entitled Sundanese Local Wisdom in Education published by Widyariset, Vol. 15 No.1, April 2012. [5] And the data that has been obtained from various literatures is collected as a single document that is used to answer the problems formulated in this study.

III. RESULTS AND DISCUSSION

A. Sundanese Local Wisdom Values

Local wisdom in the relics of past civilizations is supposed to be the value of revitalization to form the character of the next generation. As the opinion of [6] that revitalization of a culture can be defined as a planned, sustainable, and intended effort so that cultural values are not only understood by their

owners but also evoke all forms of creativity in daily life and face various challenges. For the sake of revitalization, the cultural verses must be reviewed or interpreted recently.

According to the results of the research conducted by [7], the Sundanese way of life which is then called the Sundanese local wisdom can be reflected in oral and written traditions.

B. Local Wisdom Values come from Oral Traditions

The values of local wisdom derived from oral traditions are reflected in the Sundanese way of life in the form of *babasan* (expressions) and *pariahasa* (proverb). The view of human life derived from oral traditions in the form of expressions and proverbs which are divided into 5 categories, namely: 1) The view of human life about humans as individuals; 2) The view of human life about humans with their society; 3) The view of human life about humans with nature, 4) The view of human life about humans with their God, 5) The view of human life about humans in pursuing physical and spiritual improvements. The five categories can be explained as follows;

First, from the view of human life about humans as individuals, it is reflected in the traditional expression *kudu hade gogog hade tagog*, which means that humans must be good in both language and behavior. In the context of social life, it means that all words must be considered by someone before they are spoken as an effort to control themselves, to create good attitudes and behaviors that are shown with subtle language both in conveying ideas, policies, orders, and in receiving criticism from the community. Another traditional expression is *nyaur kudu diukur, nyabda kudu diunggang*, which means that all words must be considered before they are spoken, always control yourself in speaking. In a global context, the point is before writing the material to be uploaded to social media, someone must first consider it carefully. Likewise, the expression of *ulah bengkung bekas nyalahan* means that behavior must always be good and right, do not deviate, have strong

principles and convictions. This is what must be maintained by the millennial generation. Times may change but behavior must refer to one's own culture. In fact, there are expressions in the form of prohibitions, as reflected in the expression *ulah elmu ajug*, which means that a person can only advise others to do good, but he himself does bad. The expression *heunteu gedag bulu salambar* means that it is not to feel the slightest bit afraid of facing the enemy. In the context of social life, it is shown by the attitude of someone who has a brave attitude, does not feel afraid to face the enemy (in war), dare to act for justice and truth. This is also still relevant to the expression *teu busik bulu salambar* which means that it has a strong principle, cannot be shaken at all.

Second, local wisdom that shows the view of human life with their society is reflected in the expression *kudu silih asih, silih asah dan silih asuh*. a) "*Silih asih*" is a community process based on equality, partnership and friendship, b) "*Silih asah*" is the process of educating each other to improve the quality of human resources, and c) "*Silih asuh*" is the process of treating someone proportionally and professionally based on morality, religion, and achievement, thus it can create an atmosphere of peace, mutual respect, and a sense of family. This is also reflected in "*kawas gula jeung peueut*" which means that among human beings, we must live in harmony and peace, must love and never argue each other, and must be forever united so that there is no disunity even though living in diversity.

Third, the view of human life about humans with nature is reflected in the expression 1) "*Manuk hiber kujangjangna, jalma hirup kuakalna*", this implies that every living thing has been given a way or tool to carry out their lives. Therefore, do not try to damage nature, because it will damage the ecosystem that has been built naturally. As a result, natural balance becomes unstable and causes disasters everywhere. 2) "*Jawadah tutung biritna sacarana-sacarana*". This expression means the same thing as "*ciri sabumi cara sadesa*", that is, each nation has its own ways and traditions. Therefore, we must respect each

other and respect each other's ways and traditions even though they are different from ours. In other words, if we are in a particular area, then we must follow the customs or culture of the region. Thus, we will forever live peacefully even though we live in a diversity of tribes, religions, ethnic groups, skin colors, languages and others.

Fourth, the view of human life about humans with their God is reflected in four expressions as follows: 1) *Mulih kajati mulang kaasal* (returning to a true place, returning to their origin) this expression implies that humans will one day return to God, the creator. Therefore, humans must always prepare themselves for the hereafter world. Thus, humans must always make peace by establishing friendship with anyone without seeing the difference they have. 2) *Dihin pinasti anyar pinanggih* (determined since long ago, only found now) means that everything experienced now has actually been determined in advance. Something happens due to God's will. But that does not mean we just need to wait without any efforts, but rather to tell us to endeavor. 3) *Nimu luang tina burang*. The meaning is to gain experience or knowledge at the time of an accident. 4) *Buaya mangap batang liwat*. It means getting something expected unexpectedly.

Fifth, the view of human life about humans in pursuing of physical and spiritual improvements is reflected in the expression; 1) *Ulah ngukur baju sarereg awak* means do not consider something only from personal interests. 2) *Ulah pupulur memeh mantun* means do not ask for salary before work. 3) *Ulah kumeok memeh dipacok* means losing even before competing, be a knight who is always brave to face any problems. 4) *Mending waleh batan leweh* means it is better to be honest than to suffer grief. 5) *Mending kendor ngagembol, tinimbang gancang pincang* means it is better slow but obtains many results than fast but does not obtain any results. 6) *Ulah puraga tamba kadenda* means never do a job un seriously, but do it seriously so that the results are satisfying.

The relation with humans in pursuing spiritual or inner satisfaction in Sundanese culture is reflected in the expression 1) *Tiis ceuli herang mata* means that in life always find calm and peace. 2) *Kudu bisa mihapekeun maneh* means as human beings, we must be able to behave properly. Thus, many people will like us.

Based on these traditional expressions, Sundanese people must possess the qualities of being polite, simple, honest, brave and firm in standing for the truth and justice, trustworthy, respecting others, being careful, being able to control themselves, being fair and broad-minded, loving their homeland and nation, and being kind-hearted. However, the impact of technological progress increasingly alienates the millennial generation from the values of local wisdom which is a view of life in behavior. Therefore, the values of local wisdom must be taught again through education, so that the millennial generation has the identity to compete in the era of globalization.

C. Sundanese Local Wisdom based on Written Traditions

Sundanese Local Wisdom can be explored from written traditions originating from ancient manuscripts such as the script of Sanghyang Siksakandang Karesian (SSK) and the Carita Parahiyangan Fragment (FCP) [8]. Baduy society is a mirror and a picture of the past Sundanese life. The Baduy have inherited something that is beyond calculation and estimation in the current era of modernization and globalization. The problem is that we do not know and recognize the treasury of our own nation well. Besides in the Baduy area, Sundanese local wisdom can also be explored from the Kampung Naga community. In Baduy the social system is known as Tri tangtu di Buana which consists of Prabu, Rama, Resi, whereas in Kampung Naga the social system is known as Tri tangtu di bumi, namely the three determinants of power in the world, which consist of (*tata wilayah, tata wayah, and tata lampah*). Thus, the community system of Kampung Naga community is one of the manifestations of the past Sundanese system

as explained in Fragment Carita Parahiyangan script which is able to give a partial picture that the Sundanese people of the past have had a regular level of social life, as reflected in the life system of Kampung Naga.

Then for humans to live peacefully in the world, it is explained in the script of the Sanghyang Siksakandang Karesian. There are twelve elements of *pangimbuhning twah* which must become the principles of life for Sundanese people, including: 1) *Emet* (thrifty, not consumptive). Sundanese people must be accustomed to not being consumptive to be able to control their greed. Such Sundanese people will avoid corrupt behavior and cheat. 2) *Imeut* (thorough, careful). Sundanese who are careless about their work, so they waste a lot of time to correct their mistakes because of the inaccuracy they have done. 3) *Rajeun* (diligent). As long as he continues to work, such a person can make use of his life with the work he is engaged in. For Sundanese people like this, no day is wasted. 4) *Leukeun* (persevering). Perseverance in achieving the goals that are aspired. Perseverance is always closely related to obedience. 5) *Pakapradana* (dare to perform / dress politely, well behaved). Sundanese people who do not have good attitudes in socializing, their feelings of sympathy and empathy will disappear slowly. 6) *Morogol-rogol* (enthusiastic, high-work ethic). Willing to work with superior and the best quality will encourage inner/spiritual abilities that trigger positive Sundanese talent to be realized in real life. 7) *Purusaning Sa* (heroic, honest, brave). Excellent quality of creation and innovation and renewal are only born from heroic leaders. The reformers who dare to challenge the stagnation of human thought. Honesty is like a compass needle in the right direction. 8) *Widagda* (wise, rational, and have a sense of balance). The arrogance of ratios that sometimes dominates human thought needs to be balanced with a true sense of humanity. 9) *Gapitan* (dare to sacrifice for their confidence). Confidence is the only way to achieve the vision of Sundanese life. 10) *Karawaleya* (generous). Life is being together with other people. Social piety

is very much needed for Sundanese people. 11) *Cangcingan* (clever). The clever Sundanese people who can take advantage of the opportunities that exist because opportunities do not come twice. 12) *Langsitana* (skillful), those who can do everything, multi-talented and pro-active. Pro-active people have the opportunity to succeed.

Based on the results of these searches, the millennial generation must make *pangimbuhning twah* a guideline in the life of society, nation and state.

D. Ethno-pedagogy Sundanese Local Wisdom values

Education is the main key for someone to recognize and develop their potential systematically. According to [9], Modern education does not have to forget the traditional education developed by ancestor in its traditional philosophy. Ethno-pedagogy is an educational practice based on local knowledge in various aspects of life. It views local knowledge or local wisdom (indigenous knowledge, local wisdom) as a source of innovation and skills that can be empowered for the welfare of society. Local wisdom is a collection of facts, concepts, beliefs, and people's perceptions of their environment. This includes how to observe and measure the environment, solve problems, and validate information. In short, local wisdom is the process of how knowledge is generated, stored, applied, managed, and passed on.

Ethno-pedagogy as a cross-cultural learning model. The teacher can teach in local cultural settings that may be different. Students are cross-cultural learners. Any student in the world usually shows a similar mindset. This can be interpreted that to provide a new understanding must be adjusted to the applied cultural values in the local environment. New things can easily be accepted if they contain values that are in line with local values. Education also provides universal values that must exist in every order value in the world. Conversely, excellent local values can also be raised and socialized into the

wider world. Education through the Ethno-pedagogy approach sees local knowledge as a source of innovation and skills that can be empowered.

The inculcation of Sundanese cultural values in schools is the most appropriate place because schools are organized institutions to continue the educational process that has been obtained by a child at home (family) and in the community, so the educational process developed must be a holistic educational process, which is a process education that not only equips students with intellectual abilities, but also morals and religion.

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One of the objectives of social studies subject is to form good citizens and have local, national and global insights. This shows that local wealth

must be one source of learning. Based on the results of studies of various Sundanese local wisdoms, both those that are still developing in the community and from the literacy results of ancient Sundanese texts, it is known that Sundanese local wisdom contains positive values that are universal to enrich learning material in schools.

Based on the results of research conducted by [5], it explains that the process of utilizing Sundanese local wisdom material in social studies learning is carried out by the teacher with the following procedures: (1) The teacher conducts a study of Sundanese local wisdom material from various sources to be used as a learning resource for social studies subject in class; (2) After the Sundanese local wisdom material has been successfully collected, the teacher carries out the material according to competency standards and basic competencies that must be achieved by students; (3) The next process, the teacher delivers the material to students through interactive classroom learning activities and critical thinking; (4) Students are also encouraged to access various Sundanese local wisdom materials related to the material discussed. These steps can be seen in Figure 1 below:



Figure 1 The Implication of The Sundanese Local Wisdom in Social Studies Learning at School by a Teacher

In the picture, it is clear that the values of Sundanese local wisdom can be taught by the teacher through social studies learning in the classroom. The results of the study were further developed by applying the Ethno-pedagogical

learning method. The Ethno-pedagogy method is a way of teaching the values of local wisdom through social studies learning. The inculcation of Sundanese local wisdom values through social studies can be done through three

academic cultures of social studies, namely social education as a product, social education as a process, and social education as a practice of

social communication. As seen in the chart below:

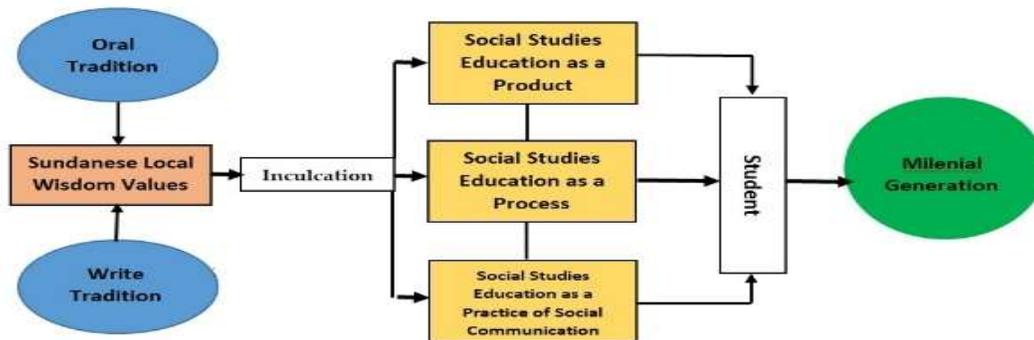


Figure 2 The process of the Inculcation of The Sundanese Local Wisdom in Millennial Generation through Social Studies Learning

The Inculcation of Sundanese Wisdom Values through Social Studies as a product is carried out by organizing material about Sundanese local wisdom values and then integrating it into the social studies curriculum. Activities undertaken by the teacher include: a) Conducting a study of the Sundanese local wisdom values from various sources both written and oral sources, to be used as a source of social studies learning in the classroom. b) Collecting various Sundanese local wisdom values then conducting an assessment of the Core Competencies and Basic Competencies to determine whether the local wisdom values listed are already included in it. c) Making a separate table that shows the relationship between Core Competencies and Basic Competencies with the values of Sundanese local wisdom to be developed, and including it into the table in the syllabus. d) Creating a syllabus that integrates the values of Sundanese local wisdom, then including the values that have been listed in the syllabus into the Learning Implementation Plan.

The inculcation of Sundanese local wisdom values through social studies as a process is carried out using educational transactions, namely the delivery of material about the values of Sundanese local wisdom through teaching and learning in the classroom. This is done by developing students' learning processes actively

that enable students to have the opportunity to internalize values and show them inappropriate behavior; and in the process, students are encouraged to apply Sundanese local wisdom values in teaching and learning activities in the classroom.

The inculcation of Sundanese local wisdom values through social studies as a social communication practice is shown by the students' real behavior in practicing social skills that are in line with Sundanese local wisdom values both in-class discussion activities and through extracurricular activities such as scouts.

The inculcation of Sundanese local wisdom values is carried out by the process of socialization of cultural values by teaching the younger generation in schools so that they will recognize the cultural values. Social studies have a big role in efforts to instill cultural values that exist in a community, in this case, the Sundanese community. Under the nature of social studies delivered by Fenton in [10], "Social studies prepare children to be good citizenship, social studies teach children how to think, social studies pass on the cultural heritage." Based on this opinion, one of the essences of social studies is for cultural inheritance. In this case, the inheritance of Sundanese local wisdom values is intended to prepare students to be good citizens, namely citizens who have national identities that are

under national cultural values and can compete in the 4.0 industrial revolution era.

IV. CONCLUSIONS

Sundanese local wisdom values come from the attitudes and traditions of the previous Sundanese people in carrying out their lives by referring to the view of life in the form of oral and written traditions. Oral traditions can be sourced from expressions (*babasan*) and proverbs (*paribasa*) as well as from folklore (legends), while written traditions originate from ancient manuscripts that were written by Sundanese leaders to manage the social life of Sundanese people to create the aspired community life.

A research conducted by [5] shows that the process of utilizing Sundanese local wisdom material in social studies learning was done by teachers by reorienting, revitalizing, redefining and reactivating Sundanese local wisdom values through the education process at schools.

Ethno-pedagogy is an effective learning model in instilling Sundanese local wisdom values through social studies learning. Sundanese local wisdom values are implemented through three academic cultures, namely: Social Studies education as a product, Social Studies education as a process, and Social Studies education as a practice of social communication in the millennial generation.

The process of education (Ethno-pedagogy) is no less important in instilling Sundanese cultural values in the millennial generation. Preserving and passing down Sundanese culture is synonymous with preserving national culture so that national identity can be strengthened if they feel that they are part of their culture.

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