

Transforming the Local Wisdom Values of the Cireundeu Indigenous Peoples in Enhancing Civic Culture

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ABSTRACT

One of globalization impact are disorganization and cultural lag against the indigenous of values in society prominent against indigenous of society. Cireundeu indigenous of society is one of indigenous society in West Java which has specific features among indigenous society which has been being preserve and converse indigenous of values throughout effort to transformation indigenous of values to increase civic culture. This research uses qualitative approach and case study method. The data collection techniques used are through observation, interviews, documentation studies. Data analysis techniques using data reduction, testing the validity of data through construct validity and triangulation of findings and conclusion. The results of this research are (1) indigenous Cireundeu of society has specific feature such as Sunda Wiwitan faith, ritual of Satu Suro (new year of Saka Sunda) and special feature is cassava as main matter of meal, (2) the values is transformed such as cassava is not only the main matter of meal to develop as commodity economic of society, faith of Sunda Wiwitan has been exposes and flexible throughout Focus Group Discussion (Surasa), and ritual of Satu Suro for general society, (3) the obstacles in the transformation of this values are disharmony communication and coordination intern indigenous Cireundeu of society dan extern obstacles with government and indigenous Cireundeu of society decrease to understand the tradition values as indigenous values and identity. (4) the efforts to overcome these obstacles are a) making communication and coordination by Focus Group Discussion (Surasa) as medium input to solve the problem and, b) constructed and tricked with taking the guest, making a book of Cireundeu, has constructed and tricked program of UMKM, and increase participation by involved of society in indigenous of activity such as ritual Satu Suro.

Keywords: Civic Culture, Local Wisdom, Transformation.

1. INTRODUCTION

Globalization is one of the causes of social change that results in changes in both institutions and socio-cultural values. Change means a process that causes the current situation to be different from the previous situation, changes can be in the form of regression and it can also be progress [1]. The further impact of globalization causes changes in behaviour such as lifestyle and the structure of society towards global convergence that penetrates boundaries ethnicity, religion, region, region and even country [2].

The problems faced by indigenous peoples today are as follows: *First*, disorganization, namely the process of the fading of norms and values in society due to changes that occur in community institutions. *Second*, cultural lag or cultural backwardness, where indigenous peoples cannot keep up with the times. The problem of

disorganization is a form of progress in social change, but it has an impact on the fading of the values that exist in indigenous peoples because people have to adapt to more modern values. Cultural lag is a form of setback in social change, where indigenous peoples do not keep up with the times because they are worried that their values will fade or even disappear so that indigenous peoples close themselves to the times.

Based on data from the Department of Tourism and Culture of West Java Province in 2016, Cireundeu Village was designated as one of the traditional villages in line with other traditional villages in West Java. Cireundeu indigenous peoples have transformed traditional values into local wisdom values but only limited to the value of belief, namely Sunda Wiwitan, while there are new problems faced since the 2000s including: *First*, the change in the mindset of the Cireundeu indigenous people from traditional (rural

community) towards modern (urban community). *Second*, the population problem. *Third*, diversification in the life order of the Cireundeu indigenous people, both in the life of society, nation and state. *Fourth*, the entry of culture from outside through the rapid means of information and communication. *fifth*, the reduced enthusiasm of the younger generation towards the values of local wisdom. *Sixth*, the negative impact of the progress of facilities and infrastructure on the development of cultural values from outside. *seventh*, the lack of knowledge and understanding of indigenous peoples about civic culture.

Starting from this, transforming the values of local wisdom includes not only one value but the whole value. the transformation process must ensure the creation of a modern civil society and enhance civic culture so that indigenous peoples are able to face the challenges, developments and changes of the times through an open and positive attitude as an identity based on virtue values (civic virtue).

2. THEORETICAL REVIEW

2.1 Civic Culture

Citizenship culture or civic culture is closely related to the democratic development of the civic society or civil society-Pancasila which requires its citizens to carry out the individualization process in the sense that everyone must learn how to see himself and other individuals as independent and equal individuals, no longer bound by attributes. specifically in the context of ethnicity, religion or class in society [3]. Citizenship culture is needed to form the identity of good citizens to be able to differentiate from other nations, the identity formed is a set of ideas in which these ideas are realized in the form of culture. Citizenship culture (civic culture) is an institutionalized attitude and action that is built on values that emphasize the importance of citizen participation in making decisions related to various public aspects [4].

The element of civic culture that needs to be developed is civic virtue. Civic virtue is a term in civic education that refers to the character or commitment needed to maintain and promote democratic citizenship and government [5]. Civic Culture is a supporter of the creation of citizenship education [3]. In support of this, the civic virtue must also be developed. The development of civic virtue is the foundation for the development of civic participation which is indeed the ultimate goal of civic education (PKn).

Socio-political and cultural citizenship education has a vision of education to educate the nation's life, namely to develop citizenship intelligence (civic intelligence) for democratic development. Civic intelligence in a broad sense requires the realization of a civic culture or civic culture as one of the determinants of the growth and development of a democratic country [6]. Civic culture

in its development requires a supporting element, namely civic virtue to be a guide for the development of civic participation (participation culture) so that the three are very closely related and are the ultimate goal of civic education (civic education).

2.2 Local Wisdom

Local wisdom is etymologically derived from two words, namely wisdom which in English is "wisdom". The word "wisdom" which means 1) wise, clever, and clever, knowledgeable, 2) understands, understands. The word local means local, so when put together it becomes local wisdom.

Wisdom is the knowledge and way of thinking in the culture of a human group, which is the result of observation over a long period of time. Local wisdom is interpreted as a thought about life which is the result of observation. Local wisdom is understood as local ideas that are wise, full of wisdom, of good value found in the local community. Local wisdom (local genius) is cultural identity, namely the identity or cultural personality of the nation that causes the nation to be able to absorb and process foreign culture according to the character of its own abilities [7]. Local wisdom has six dimensions, namely the dimension of local knowledge, the dimension of local values, the dimension of local skills, the dimension of local resources, the dimension of decision making and the dimension of local group solidarity [8].

The characteristics and functions of local wisdom are as follows:

- a) As a marker of the identity of a community
- b) As the glue element of social cohesion
- c) As a cultural element that grows from below
- d) Serves to provide a colour for community togetherness
- e) Changing the mindset and interrelationships of individuals and groups by laying the Common Ground.
- f) Encouraging the establishment of togetherness, appreciation and mutual mechanisms to defend themselves from the possibility of disturbance or destruction of group solidarity as a whole and integrated community [9].

Local wisdom based on its scope has a fairly broad scope including:

- a) Thoughts, attitudes, and actions in language, practicing art, and literature, for example literary works with philosophical and niti (wulang) nuances
- b) Thoughts, attitudes, and actions in various cultural artifacts, such as kris, temples, decorations, paintings, and so on
- c) Thoughts, attitudes, and social actions in the community, such as uploading, courtesy, and state [10].

2.3 Transformation

Transformation is a word that comes from English which consists of from two basic words namely "Trans" which means crossing or beyond and "Form" which means form. transformation means controlling one form to another. Transformation is a process of change gradually so that it reaches the ultimate stage, changes made by responding to the influence of external and internal elements that will direct changes from previously known forms through the process of repeatedly multiplying or multiplying. Transformation involves changes in the networks of social and ecological relationships, if the structure of these networks is changed, there will be a transformation of social institutions, values and ideas [11].

Transformations can cause changes to certain objects. Changes in certain objects can be desired or unwanted, so that they can involve changes in social and ecological relationships, this is because social transformation is influenced by various factors including humans in social and ecological relationships experiencing changes themselves either through the learning process, recognizing and understand the conditions that are currently happening and are carried out because of the desire to endure something that is happening. The social changes described above will involve people, technology, values and social movements, this can also be interpreted as social change.

3. METHODS

This research uses a qualitative approach. qualitative research is a type of research where researchers are very dependent on information from objects or participants on a broad scope and general questions [12]. A qualitative approach is used by researchers in order to understand the phenomena experienced by the research subjects, both behaviour, perception, and action. the reason for using this method is also related to the object to be studied, namely the community (social). the method used is descriptive analytical, which is a method that combines exposure with analysis that aims to find existing phenomena and then describe the results of the analysis. the focus of the research is the process of transforming and internalizing the values of local wisdom in the Cireundeu indigenous people in the life of society, nation and state. using this approach and method will provide breadth and depth in developing phenomena that occur in the field.

This research is located in Rukun Tetangga (RT) 03 Rukun Warga (RW) 16 Leuwi Gajah Village, Cimahi City as Cireundeu Village with the focus of research on the Cireundeu indigenous people as those who carry out these local wisdom values.

The data collection techniques used are through observation, interviews, documentation studies. Data

analysis techniques using data reduction, testing the validity of data through construct validity and triangulation of findings and conclusion.

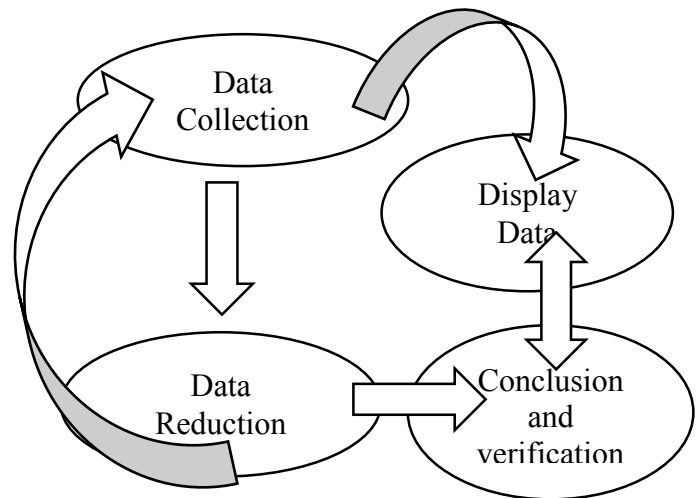


Figure. 1 Data Analysis

Source: Miles and Haberman 2014

4. RESULTS AND DISCUSSION

4.1 Characteristics of the Cireundeu Indigenous People

Cireundeu village is one of the villages in which there are indigenous people in the Cimahi City area. The characteristics of the Cireundeu indigenous people as an association said to have several main characteristics are as follows:

- a) Intimately, this is marked by the intimate relationship that the Cireundeu indigenous people have with each other.
- b) Private, this relationship is only for the people who are part of the Cireundeu indigenous people.
- c) Exclusively, this relationship applies only to the indigenous people of Cireundeu and not to people who are outside the indigenous peoples [13].

The indigenous people of Cireundeu can be categorized as an association based on blood ties (*gemeinschaft* by blood) because they are based on blood ties and descent. The indigenous people of Cireundeu uphold the principle of "*Gusti Nu Ngasih, Alam Nu Ngasah, Human Nu Ngasuh*", namely that humans cannot be separated from nature because nature is God's creation that gives life to humans and the humans who care for it. In the characteristics and characteristics possessed by the Cireundeu indigenous people, there are values and patterns that show the privileges and principles that are firmly held, namely the relationship between humans and nature. This is realized through national values and human values owned by the Cireundeu indigenous people which are the same as the basic values of Pancasila as a specification, crystallization and elaboration of values.

The following explains how the characteristics of the Cireundeu indigenous peoples include:

- a) The indigenous people of Cireundeu have a very close relationship with each other.

- b) The system of life is based on the basis of kinship.
- c) Elders have an important role as someone who is elder and respected.
- d) Religious life is thicker
- e) Indigenous people of Cireundeu have the main occupation of farming and raising livestock.
- f) The relationship between traditional leaders and indigenous peoples is informal.

The characteristics and characteristics of gotong royong and kinship are closely related to the life of the Cireundeu indigenous people. These values are practiced in life through the principles of "*Sareundeu, Saigel, Sabobot, Sapihanean*" and "*Silih welas, silih asah, silih asih, silih asuh dan silih rapih sasama*" or in the Sundanese context interpreted as Sabilulungan or mutual cooperation.

The characteristics of the Cireundeu indigenous people can be seen from the following aspects including: 1) religious systems and religious ceremonies, namely Sunda Wiwitan and the Satu Suro memorial ceremony, 2) community systems and organizations, namely the structure of indigenous peoples starting from traditional leaders, Ais Pangampih, Panitren, youth leaders and indigenous peoples, 3) the knowledge system is based on the guidance of elders, 4) the language used is Sundanese, 5) the art that is characteristic is "Angklung Beans", 6) the livelihood system is as a farmer and raising livestock, and 7) a system of technology and equipment varies between traditional and modern such as hoes for farming and machines for cutting cassava.

4.2 *Transforming the Local Wisdom Values of the Cireundeu Indigenous Peoples in Improving Civic Culture.*

The transformation of the values of local wisdom of the Cireundeu indigenous people is a process of changing the values that exist in society, especially indigenous peoples. The transformation carried out by the Cireundeu indigenous peoples is driven by factors from within the Cireundeu indigenous people themselves, namely the desire to face the problems and developments of the times by adhering to the principle of "*Ngindung Ka Waktu, Mibapa Ka Jaman*". Cireundeu customs have their own ways, characteristics and beliefs. Meanwhile, "*Mibapa Ka Jaman*" means that the indigenous people of Cireundeu are not against the changing times but are following them. Judging from the goal, the transformation or social change carried out by the Cireundeu indigenous people is a cultural change in society that is continuous and throughout the ages that leads to the formation of a civil society (civil society).

The process of transforming the local wisdom values of the Cireundeu indigenous people starts from the process of adaptation, goal achievement, integration, and latency. The traditional values of the Cireundeu indigenous people have turned into local wisdom values which must be internalized in various aspects of life. The internalization process includes the value transformation

stage, the value transaction stage, the trans-internalization stage [14].

The transformation of the values of local wisdom of the Cireundeu indigenous people includes various aspects of life including: 1) social institutions, 2) cassava as a staple food and as a creative economy commodity, 3) Sunda Wiwitan beliefs, 4) the commemoration of the Satu Suro ceremony, 5) art development, 6) traditional clothes are used during traditional ceremonies and guest visits, 7) weddings are carried out with two alternatives, namely stately in the KUA and in custom or only by custom, 8) education that is growing, 9) main job as a cassava farmer while work sideline workers such as factory workers, construction workers, motorcycle taxis, traders and others, 10) symbols, namely the design of houses and saresehan halls are permanent but must meet customary criteria, 11) the population is a mixture of the original Cireundeu community and the outside community, namely the son-in-law, 12) population administration by having a KK, KTP, and birth certificate, 13) the laws that are complied with are customary law and positive Indonesian law, and 14) adequate facilities and infrastructure such as mosques, schools, communication tools, vehicles and so on.

Civic culture values reflected in this change include the mastery of civic knowledge (civic knowledge), the embodiment of civic attitudes (civic dispositions), the appearance of civic skills (civic skills), ownership of civic commitment (civic commitment), ownership of civic confidence (civic confidence) and the appearance of citizenship skills (civic competence), public participation (civic engagement), national values (civic nationalism), religious values (civic religion) all of which radiate and crystallize back into citizenship virtues (civic virtues/civility).

4.3 *The Obstacle to the Cireundeu Indigenous Peoples in Transforming Local Wisdom Values in Improving Civic Culture*

In transforming the values of local wisdom of the Cireundeu indigenous people in improving civic culture, this is not without obstacles. The classification of these obstacles is as follows:

A common obstacle faced in the transformation of the values of local wisdom of the Cireundeu indigenous people in improving Civic Culture is the lack of communication and coordination between the parties involved, namely traditional leaders, youth leaders and the Cireundeu indigenous peoples as well as non-indigenous communities and the government. The next general obstacle is the difference in mindset or interpretation between the figures and the indigenous people of Cireundeu and the non-indigenous people. The difference in mindset causes different interpretations of opinions and decisions taken in solving problems.

The special obstacles faced by traditional leaders include: first, the lack of understanding and knowledge (civic knowledge) regarding a critical mindset towards

the process of changing the values of local wisdom in the Cireundeu indigenous community. how to approach (civic competence) traditional leaders towards non-indigenous people who are considered rigid and traditional. Another obstacle faced by traditional leaders is the existence of stereotypical views and flat-out views by non-indigenous people who see explicitly (from outside) the Cireundeu indigenous people without knowing and understanding the values, norms, customs and culture of the Cireundeu indigenous people.

The obstacles faced by youth leaders are the first shift in the direction of the mindset and behaviour (civic disposition) of youth which is influenced by their social environment, namely towards modernization. The second obstacle is the inability to balance existing values with modernization both in the socio-demographic and structural aspects of social organization. Modernization includes the total transformation of traditional or pre-modern shared life in the sense of technology and social organization towards economic and political patterns [13]. Another obstacle is the lack of creativity and innovation (civic skills) of youth leaders in organizing youth.

The Cireundeu indigenous people are a key instrument for implementing local wisdom values in various aspects of life. The obstacles faced by the Cireundeu indigenous people are first, the lack of motivation and support in transforming the values of local wisdom. The second obstacle is the friction of ideas and ideas among the Cireundeu indigenous people, both within the family and social system. These differences are caused by differences in religion, culture, and education.

4.4 Cireundeu Indigenous People's Efforts to Overcome Barriers to the Transformation of Local Wisdom Values

The following are efforts to overcome obstacles in transforming the values of local wisdom of the Cireundeu indigenous people in improving civic culture, including:

First, is to establish good communication and coordination between the various parties involved through Focus Group Discussion. In the Cireundeu indigenous community, the Focus Group Discussion is called Surasa, which is a discussion activity held at Balai Saresehan and is a form of Civic Engagement which is usually held once a week where Surasa participants consist of both the Cireundeu indigenous people themselves as well as non-indigenous people and the government. As for after communication is established, the next effort is to coordinate the results of the communication.

The second effort is coaching and empowerment which is an effort to improve the quality of the components of the Cireundeu indigenous community in increasing knowledge, understanding, expertise, attitudes and behavior towards socio-cultural aspects, both local wisdom values and the development of modernization.

The stages of empowerment are the stage of awareness and behavior formation, the stage of transformation of abilities, and the stage of intellectual improvement.

Another effort is to increase the participation (civic participation) of the Cireundeu indigenous peoples, both internally and with external parties such as the government and universities. The participation that the Cireundeu indigenous people are trying to build includes: 1) participation in decision making, namely community participation in making decisions and organizational policies, 2) participation in implementation, namely community participation in development operational activities through a program, 3) participation in benefit, namely participation in enjoying the results of development, and 4) participation evaluation, namely participation in participating in assessing and supervising activities [15].

5. CONCLUSION

The characteristics of the Cireundeu indigenous people include the Sunda Wiwitan religious system, there is a structure of indigenous peoples, a knowledge system from elders' guidance, using Sundanese language, the typical art of Angklung Beans, livelihood as farmers and livestock, and technological systems that vary between traditional and modern. The process of transforming the values of local wisdom of the Cireundeu indigenous people starts from the process of adaptation, achievement of goals, integrative, and latency, namely the process of internalizing values. The obstacles faced in transforming the local wisdom values of the Cireundeu indigenous people in improving civic culture are 1) lack of communication and coordination in public participation (civic engagement), 2) lack of openness, 3) differences in perceptions and opinions, 4) a crisis of trust, and 5) differences in mindset and perception in interpreting the values of local wisdom. the efforts made to overcome and minimize these obstacles are to establish communication and coordination through focus group discussions (Surasa) and community development and empowerment.

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