

Character Value Internalization of Responsibility of the Kampung Pulo Adat

(Field research at Kampung Pulo, Kampung Ciakar, Cangkang Village, Leles Sub-District, Garut District)

Neneng Nafisah, Endi Suhendi, Yustina Yustina, Munifah Munifah, Ernawati Ernawati

Islamic Education Study Program, Graduate Program

UIN Sunan Gunung Djati

Bandung, Indonesia

neneng.nafisah06@gmail.com, Ayah.shanum13@gmail.com, Yuliasefter1967@gmail.com, Munifah5770@gmail.com

Abstract—This paper aims to examine the character value internalization of responsibility of the traditional/adat community, explain the cultural values and norms adopted by the adat community as well as ways/processes of internalizing the character of responsibility to preserve the ancestral traditions they believe in. This research is descriptive qualitative research. The data collection conducted through field research and literature study. The data were analyzed through data reduction, data display, and conclusion drawing. The results showed that the Formation of character began with individual members of the community who possesses values based on the goals they were trying to achieve; the character of adat community is formed by the cultural values they adopted and then formed a personal character that was typical of adat community. These cultural values are instilled in the process of character internalization of responsibility which is a characteristic of civilized or cultured human beings, carrying out their duties and obligations, which they supposed to do, to themselves, society, environment (natural, social, and cultural), the state and The One Almighty God, and the responsibility of preserving ancestral heritage.

Keywords—character value; cultural values; Kampung Pulo Adat

I. INTRODUCTION

The character of responsibility is a characteristic of civilized (cultured) humans. Humans feel responsible because they are aware of the consequences, either good or bad, of their actions, and they also realize that other parties need their dedication or sacrifice. To obtain or increase the awareness to be responsible, efforts must be made through education, counselling, example, and piety to the God Almighty.

Responsibility is important within a person so that the person does not experience failure or inflict negative effect to themselves or others. With the presence of responsibility, we will get our rights in full. Also with responsibility people will have greater sympathy for us, by itself our standing and quality in the eyes of others will be improved because we have a big responsibility.

National character is the basic capital in building a high level civilization; people who have the character of responsibility, honesty, discipline, cooperative, tolerant, and obedient to the rules, tough and have a work ethic will produce a system of social order that is orderly and good.

The character of the nation is built from core ethical values derived from religious values, national and cultural philosophy. The values derived from national culture are numerous and diverse as well as contain national noble values that can make this nation have strong social capital to build a superior civilization. But today's reality shows that the noble values of national culture, experience many challenges, due to the external values that profusely enter and intervene in the original values of national culture.

Local wisdom found in several adat groups/ communities in Indonesia contains a lot of noble values of national culture that remain strongly ingrained as the character identity of the community. But on the other hand, the value of local wisdom is often ignored, because it is considered out-dated. Whereas from these local wisdoms, we can promote some noble values that can be used as models in the development of Indonesian culture. This field study is carried out in this context, to examine how indigenous or adat community as minority groups internalize their cultural values into cohesive values and it reflects in the strong responsibility character. Adat communities, which located in Kampung Pulo, Cangkang Village, Kampung Ciakar, Leles Sub-district, Garut of West Java Province, are indigenous community that continue to internalize and preserve traditional values into the character of their community, in the midst of domination of the majority culture.

With regard to this background, to facilitate the research and directing the discussion, the author tries to focus on the planting of the character values of responsibility on the Kampung Pulo adat community. The author identifies several problems, namely the cultural values and norms adopted by the adat community of Kampung Pulo, the way/process of internalizing the values that are believed, as well as the form of

responsibility character they have as a result of the value internalization process.

The objectives of this study are first, to describe briefly the general conditions of the values that are still internalized by the community members of the adat village. Second, to describe briefly the internalization process of the values they believe in. Third, to describe briefly the form of responsibility character they have as a result of the value internalization process.

This research is a field research, which is a research conducted in certain communities, namely the Kampung Pulo adat community in Cangkuang Temple, Cangkuang Village, Kampung Ciakar, Leles Sub-district, Garut District, West Java. Data analysis technique in this paper used the Miles and Huberman model, namely qualitative descriptive analysis with Interactive Model of Analysis, including; (1) data collection; (2) data reduction, namely choosing the significant data, focusing on the important things, looking for themes and patterns and removing unnecessary ones; (3) data presentation, so that the writer will understand what is happening easily and plan the further work; and (4) verification, which is giving conclusion so as to get the desired results. Interactive models in data analysis can be shown below:

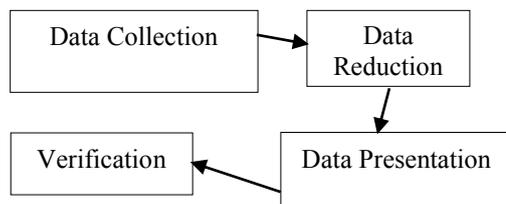


Fig. 1. Interactive model of data analysis.

Data Collection technique used in this scientific article is literature study or library research and field study data collection techniques. The literature study used objects of research studies that focus on literature in the form of mass media, books, articles, journals, and theses, both in print and electronic forms that have relevance to the problem and support the analysis of the discussion, and can be accounted for scientifically, including general processes such as: identifying the theory systematically, library discovery and analysis of documents containing information relating to the problem.

For the field study, the author conducted observations and interviews with the adat community of Kampung Pulo.

II. THEORETICAL FRAMEWORK

Character is a characteristic possessed by an object or individual. This unique trait is original and rooted in the personality of the object or individual, and is a "machine" that encourages how one acts, behaves, speaks, and responds to something. Character is the inner standards implemented in various forms of self-quality [1]. Individual character is based on values and ways of thinking based on these values and manifests in behavior. Character is a conduct, nature, moral, or personality that is formed from the results of internalization of various virtues that are believed and used as a basis for the perspective, to think, to behave, and to act. Virtues consists of a number of values, morals, and norms, such as being honest,

having the courage to act, being trustworthy, and respecting others, is a character definition given by the Ministry of National Education [2].

Whereas Endin cites the definition of character in the Complete Dictionary of Indonesian Language which is a conduct; psychological traits, moral or character that distinguish one person from another [3]. Terminologically, character is a stable personal attitude and the results of the progressive and dynamic consolidation process, the integration of statements and actions.

Character or identity, according to Bung Hatta in originates in "Culture matters" [4], to build a character, it needs conducive attitudes and values, including: Attitudes, orientation and praxis of trust (trust instead of prejudice), discipline of hard work (not only blaming others), introspection, thorough, prioritizing education, enactment of rule of law, critically draws the attitude of living together, and our shared identity as a nation.

The character of a nation greatly influences how the nation will be in the future. So it is necessary to have character education that is able to shape the future of the nation through education.

The character of adat community is formed by the cultural values they hold. According to Alwasilah, there are many Adat communities in Indonesia who until now still maintain their local wisdom and has been proven effective in carrying out education that is called as traditional education, including character education well. Some adat communities, local wisdom comes from cohesively internalized values. Local wisdom can be defined as the wisdom or noble values contained in the riches of local culture, in the form of tradition, *petatah petitih* (words of wisdom), and the watchword of life. Local wisdom can be understood as ideas, values, local views that are wise, full of wisdom, good value, embedded and followed by members of the community. The preservation of adat community to date is a form of hereditary responsibility from generation to generation by maintaining the values inherited from the ancestors by the process of embedding or internalizing cultural values in character education.

Education is closely related to values, education even contains objective values. One important value in education is the cultivation of moral values. Kneller said that "Education is widely regarded as a moral enterprise [5]. Teachers are always drawing attention to what is said and done and how students are taught to behave. They are concerned with moral values and improving individual and social behaviour."

Character education also has a close connection with components: traditional moral knowledge, compassion and altruism, as well as moral tendencies. Lickona describes moral tendencies including having a conscience, loving kindness, having self-control, humility, moral habits and good will [6]. Lickona (www.cortland.edu/character/articles) also said that character education is an effort to develop virtue as the foundation of a useful, meaningful, productive life and foundation for a just, compassionate and advanced society [7]. Good character includes three main components, namely: moral knowing, moral feeling, and moral action. Moral

knowing includes: moral awareness, recognizing moral values, perspectives, moral reasoning, decision making and knowledge about oneself. Moral feeling includes: conscience, self-esteem, empathy, loving kindness, self-control and humility. Moral action includes competence, goodwill and habits.

In line with Lickona, Character contains three basic elements, namely knowing the good, loving the good and doing the good [8]. In character education, goodness is often summarized in a series of good (noble) traits. Thus, character education is an effort to guide human behaviour towards the values of life. This effort also provides a way to appreciate the personal perceptions and values displayed by students, both at home, school, and in the wider community. The focus of character education is on ethical goals, but the practice includes strengthening important skills that cover the social development of students.

Education in Arabic is called *tarbiyah*, derived from the root words *Rabba Sya'i*, *Yarbu* or *Rabba'an* which means to rise and grow [9]. Education according to the terminology, if it is intended for poultry and animals, the meaning of education (*tarbiyah*) is the abundance of food, drinks and shelter. If it is intended for humans, then the definition of education (*tarbiyah*) is more of *ruhiyah* in nature, which is respecting human beings, their words and actions, then directing them with *shohih* (valid) direction that is loved and blessed by Allah SWT with direct or indirect supervision.

While the meaning of giving *tarbiyah* can also be interpreted as "the process of knowledge transformation from educators (*rabbani*) to, so that the student has a high enthusiasm and great attitude in understanding and realizing his life, so that piety, character, and noble personality are formed." [10].

The term *rabbani* (which has the same root as *tarbiyah*) is often translated as pastor, monk, or religious expert. But in this context *rabbani* is more appropriately interpreted as people who have a high spirit of faith, who have personal attitudes that really try to understand God and obey Him. This includes human moral awareness in his life in this world. Therefore, there is a correlation between piety, character, and noble person.

In the process of national character education, students actively develop their potential, carry out the process of internalization, and embedding values into their personalities in socializing in society, developing a more prosperous society, and developing a dignified life of the nation.

The process of internalization stems from biological desires and instinctive aptitude which is existing from inheritance in the organism of each individual since their birth. However, the factors with the most important role in building communal humanity are the surrounding situations, various other individuals at each level in the process of socialization and enculturation [11]. In the analysis of "symbolic interactionism", human interaction in society is characterized by the use of symbols, interpretation, and certainty of the meaning of the actions of others. In this case individual is not made to be socialized, but is always in the process of socialization. Individual is not formed by default, but undergoing constant

changes in the interaction process. Thus, "symbolic interactionism" involves elements of socialization in it.

The concepts and theories of socialization in the inheritance of cultural values in social science have many definitions. This is because several social science disciplines such as Anthropology, Sociology, Psychology, and Political Science stipulate that socialization is considered as the main process in individual development. Socialization refers to the process of interaction through which an individual acquires the norms, values, beliefs, attitudes, and language characteristics of his or her group [12]. In general, socialization is related to the interaction process in which an individual acquires the norms, values, beliefs, attitudes, and language in his group.

In short, socialization includes content, processes, ways, and agents as elements that work in a social system, whether as a group, family, or the wider community.

Parson states that "Socialization is used in a broader sense and refers to the process of learning orientations that have functional meaning for a complementary role system." Parsons has a clear view of the social analysis level at each level of the system of action [13]. The level of analysis is hierarchical and integrative in two ways. "First, the lower level provides the conditions needed for the higher level. Second, the higher level controls the level below it [14]. "The relationship is reciprocal by exchanging information and energy which is named cybernetic hierarchy" [15]. The stages of the process of inheriting traditional values through cybernetics mechanisms include: institutionalization, socialization, internalization, and control that take place in a system.

Decree of the Minister of National Education stated that the results of discussions and workshops about "Cultural Education and National Character" resulted in "National Agreement on the Development of National Culture and Character Education" for various regions of Indonesia consisting of 18 values as follows [2]: (1) Religious; (2) Honest; (3) Tolerant; (4) Discipline; (5) Hard work; (6) Creative; (7) Independent; (8) Democratic; (9) Curious; (10) National Spirit; (11) Patriotic; (12) Appreciate achievement; (13) Friendly; (14) Peaceful; (15) Like to read; (16) Environmentally aware; (17) Socially aware; (18) Responsible. One of them is the responsibility character. The attitude of responsibility is one of the character values of the 18 character values in the character education.

According to the *Kamus Besar Bahasa Indonesia* responsibility is a state of being obliged to bear everything (if anything happens it can be prosecuted, blamed, charged, etc) [16]. Responsibility is the attitude and behaviour of a person in carrying out their duties and obligations as they should be done to themselves, society, environment, country, and God [17].

Responsibility is human awareness of intentional or unintentional behaviour or actions. Responsibility also means doing something as an implementation of awareness of their obligations [18]. Every human being as Allah's creature is responsible for their actions. Word of Allah SWT:


 "Each individual is responsible for what he/she has done." (QS.al-Mudatstsir, 74: 38)

From the verse above it is stated that humans are responsible beings. Humans are creatures of God, individual beings and social beings. So that humans are greatly demanded to be responsible in the theological, individual, and social contexts.

Responsibility in the theological context arises with humans constantly aware of their beliefs in the values in their religious teachings. Responsibility is closely related to obligations. Obligation is something that is charged to someone. The distribution of duties differs and each state of life determines certain obligations, and the status and role also determining one's obligations. This obligation is divided into two parts: first, limited obligation is the responsibility that is applied to everyone, it is not differentiated. Second, unlimited liability which is the responsibility applied to everyone, so that there is a higher value because it is carried out depending on the conscience [19].

The issue of responsibility in the individual context relates to the theological context. Humans as individual beings means that humans must be able to take responsibility for themselves by maintaining the balance between their own body and spirit and must also be responsible for God as the creator. Human responsibility as an individual being will be stronger when the human being has an awareness of his responsibilities and will strive wholeheartedly to carry out his responsibilities not as a burden but as awareness.

In the social context of a human being is a social being, he/she cannot live alone without other people. The values played by a person as a social being must be accounted for so as not to disturb the harmony of life between social members and not to interfere with the existing value consensus and have been mutually agreed upon. According to its nature, human beings are moral beings, but humans are also individuals who have their own opinions, their own feelings, and the willingness to act according to their own desires so that humans are prone of making mistakes, error, intentional or not. Therefore in this case humans must be responsible for themselves personally.

The theory of cultural value internalization is carried out by inheriting ancestral values with the process of socialization and hierarchical cybernetics mechanisms as illustrated with Figure 2.

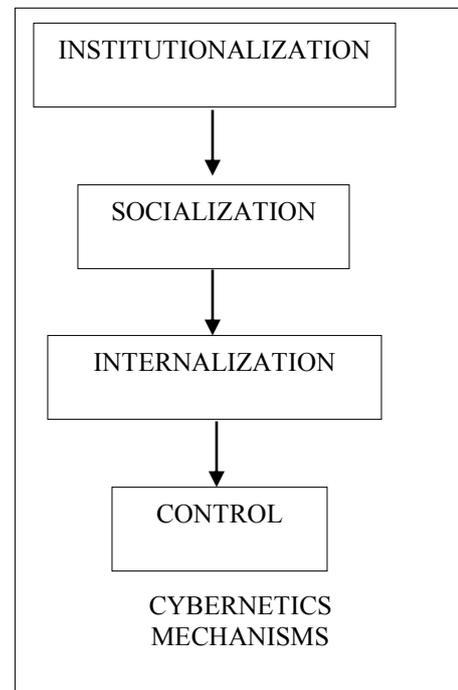


FIG. 2. The internalization process of cultural value inheritance.

III. RESULTS AND DISCUSSION

A. Location and History of Kampung Pulo

Kampung Pulo is a village located inside an island in the middle of the Situ Canguang area. Kampung Pulo itself is located in Canguang Village, Kampung Cijakar, Leles sub-district, Garut District of West Java Province. The administrative limits of Kampung Pulo are as follows: (1) North: Neglasari village, Kadungora sub-district; (2) South: Margaluyu village and Sukarame village, Leles sub-district; (3) East: Karang Anyar village and Tambak Sari village, Leuwigoong sub-district; (4) West: Talagasari village, Kadungora sub-district and Leles village, Leles sub-district.

Kampung Pulo is located between the cities of Bandung and Garut, 2 km from the Leles sub-district and 17 km from Garut or 46 km from Bandung. The environmental condition in this area is good; the cleanliness of the location is well maintained and also has a good landscape. Visibility level in this region is classified as quite clear with low noise levels. There is a restored Hindu temple called Canguang temple in the village.

Electric resources for lighting purposes in this area come from PLN (State Electricity Corporation) and taken indirectly through one of the houses in Canguang village. The source of clean water in this region comes from wells and lake water with clear, tasteless, and odourless water. Due to the absence of other buildings being built in the Kampung Pulo, there is no other tourism facility in the Kampung Pulo.

Until now the population of Kampung Pulo has reached 22 people. Eleven men and women. Their livelihoods are farmers and fishers. After Kampung Pulo became a tourist attraction,

95% of women in Kampung Pulo became traders. There are no layers of society in the social structure of Kampung Pulo. However, there is one person that is trusted by the community to become a *kuncen* or caretaker. The duty of a caretaker is to deliver the messages of the pilgrims to the sacred spirits. Mr. Atang is the current *kuncen* or caretaker of Kampung Pulo.

According to folklore, previously the population of Cangkang still embraces animism and dynamism while others are Hindus. And then Arif Muhammad stopped by in this area. Arif Muhammad was a warlord from the Mataram kingdom. He was sent by Sultan Agung to expel the VOC in Batavia in 1645. Then Arif Muhammad left for Batavia to attack the VOC. Unfortunately, Arif Muhammad and his troops were successfully defeated. Because of this defeat Arif Muhammad did not want to go back to Mataram because of shame and fear of the Sultan Agung. He began to spread Islam to the people of Kampung Pulo. Arif Muhammad and his friends finally settled in the Cangkang area, namely Kampung Pulo.

He died and buried in Kampung Pulo. He left daughters and one son (but his son died when he was going to be circumcised). Therefore, in Kampung Pulo Village there are 6 traditional houses lined up facing each other, 3 houses each on the right and left in addition to a mosque. The amount of the house should not be added or reduced and those who stay in the house should not be more than 6 households. If a child becomes an adult and then married, no later than 2 weeks after that, he must leave the house and must leave the neighborhood of the six houses. Although 100% of the people of Kampung Pulo are Muslim, they also carry out some Hindu rituals.

B. Cultural Values of Kampung Pulo

The Kampung Pulo Adat community has values of belief in their ancestors, one of which is the belief of *Embah Dalem* Arif Muhammad and that the people of Kampung Adat Pulo and the Cangkang community are descendants of *Embah Dalem* Arif Muhammad. Based on sources obtained from local leaders, the origin of the Cangkang community came from Kampung Adat Pulo. It is related to the culture of the community, if the daughter or son of the Kampung Pulo Adat community is married they must leave the village and they are only allowed to stay after marriage for 2 weeks.

Kampung Pulo Adat community and the Cangkang community every 10th of Muharam always hold religious rituals, in the month of *Maulud* the community always commemorate the birthday of the Prophet Muhammad and in the month of Rajab commemorating Isra Mi'raj. On those days in Kampung Adat Pulo there will be Islamic traditions which is still carried out and commemorated by the people of Kampung Adat Pulo. Every 14th of *Maulud* the people of Kampung Adat Pulo carry out traditional ceremonies namely bathing heirlooms such as *keris*, *batu aji*, bullet from stone which are considered meaningful and blessed in traditional ceremonies led by adat leaders and also carrying out other ceremonies such as crop planting, marriage, and childbirth ceremonies. Cultural characteristics possessed by the people of Kampung Adat Pulo are different from other traditional Sundanese communities in West Java. One of the things that distinguishes it from other traditional villages is that in Kampung Adat Pulo, the number

of buildings in the traditional village area is only 7 buildings and the building should not be added or reduced, the number of these 7 buildings has its own meaning which is to symbolize the 7 children of *Embah Dalem* Arif Muhammad and the kinship system that applies in the community of Kampung Adat Pulo is somewhat different from the Sundanese people in general. In the community of Kampung Adat Pulo, the inheritance right of the traditional house is in the hand of the oldest woman, while the family's responsibility is held by her husband. The Pulo Traditional Village community also has restrictions on daily life such as being prohibited from making a pilgrimage on Wednesday to the grave of *Embah Dalem* Arif Muhammad or other sacred graves, prohibited from hitting big gong, and raising large four-legged cattle. At the present time they still maintain the culture as a tribute to their ancestors and the threat that states that if they do not implement the rules or violate these rules they will get some disasters. The people of Kampung Pulo are not bound by written law. They only know *pamali* as a term for violating taboos. The prohibition in Kampung Pulo must be obeyed by the residents themselves as well as the tourists who come to the village. Or it could mean that these are the values, norms, and culture that they profess. Among the values, norms, and culture they still follow, it can be formulated as follows:

First, the shape of the roof of the house must always be lengthwise (*jolopong*). They can't make a house with *jure* roof. The roof of the house must always be lengthwise.



Fig. 3. Kampung Pulo Traditional house.

Second, you must not hit a big gong. This prohibition is said to be related to an event in the past. When *Embah Dalem* Arif Muhammad was going to circumcise his boy, a party is held beforehand by carrying the boy who will be circumcised on a *jampana* or a stretcher/palanquin. For the entertainment, there was a big gong. When the party took place, a hurricane

suddenly blowing the palanquin along with the boy until it flew and fell. The boy finally died.

Third, specifically in Kampung Pulo, it is prohibited to raise large four-legged cattle such as goats, buffaloes, cows, and others. There are two presumptions, because they worried that the livestock would litter the local environment and sacred tombs and as considerations to preserve the plants in Kampung Pulo and to prevent the village littered with livestock droppings and also because previously the community are Hindus, meanwhile Hindus worship cows. It is also feared that the community had difficulty to give up Hindu beliefs (in the process of embracing Islam).

Fourth, the number of houses in the Kampung Pulo should not be added or reduced and those who live in the houses cannot be more than 6 heads of households.

Fifth, it is forbidden to make a pilgrimage on Wednesday, previously the local residents were not even allowed to work hard (on Wednesday), *Embah Dalem Arif Muhammad* would even refuse to receive guests because the day was used to teach religion. Because according to the belief if the community violates it, there will be a disaster for the community.



Fig. 4. Indigenous Prohibition of Kampung Pulo.

Sixth, every 14th of the month of Maulud they perform traditional bathing ceremonies for heirlooms such as *keris*, *batu aji*, bullets from stone which are considered meaningful and blessed.



Fig. 5. Mauludan activities and heirlooms of Kampung Pulo Adat community.

Seventh, on a pilgrimage to the graves, one must comply with several conditions, namely bringing coals of fire, frankincense, perfume, flowers and *serutu*, especially at the grave of *Embah Dalem Arif Muhammad*. According to local beliefs, it is to get the pilgrims closer to ancestral spirits because these objects are their favourite during their life.



Fig. 6. Mbah Dalem Arif Grave complex.

As previously explained, there are 6 houses and 1 musala, the position of the same-size houses is quite unique. Three houses were built in a row in the north facing south, three others in the south facing north so that they appeared as three pairs of houses facing each other. In front of the house there is a fairly large yard, while the musala is built on the west end. Currently, there are six household who inhabit the six houses. The six houses have the same size and division of room, which consists of front porch (*tepas*), one living room, one bedroom and one guest room, kitchen and warehouse (*goah*). Of the six houses, only one house that is still roofed with palm fiber, while the other five use roof tiles even without glass.



Fig. 7. Kampung Pulo Complex (1 house with ijuk roof and 5 other houses roofed with tiles).

It is said that the number of buildings in Kampung Pulo never increased or decreased. This is related to the rules set by Arif Muhammad. When Arif Muhammad died, he left seven children, six women and a man. Based on the rules set at the time, every girl must stay and control the house, while a man who is already married, no later than two weeks after marriage; he must go out of Kampung Pulo. If the head of the family dies, the inheritance rights fall on the woman. This is because; the familial system of the Kampung Pulo community is matrilineal. If one family does not have a daughter, the house is passed on to his married sister. But that does not mean that after leaving Kampung Pulo, the men cannot return here. Usually once a year, especially on Lebaran, villagers from Kampung Pulo who have settled outside the Kampung Pulo return home and gather in Kampung Pulo.



Fig. 8. Replica and mosque / musala of Kampung Pulo (symbolizing the only boy of Mbah Dalem Arif).

C. Cultural Character Values of Kampung Pulo

The typical characters that can be observed in the Kampung Pulo Adat Community are local wisdom that deserves to be preserved, namely religious, honesty, tolerant, discipline; hard work, independent, democratic, communicative, peaceful, care for environment, care for social, and responsibility can be described as following:

TABLE I. CHARACTERISTICS OF THE KAMPUNG PULO ADAT COMMUNITY

Characters	Culture value of Kampung Pulo
Religious	Obedient in carrying out the teachings of Islam which Arif Muhammad preached but still tolerant toward the previous belief of Hinduism
Honest,	The adat community always try to make themselves trustworthy as the descendants of the kampung adat and must preserve it
Tolerant,	Besides the grave of Arif Muhammad, there are Hindu temples and the adat community appreciates visitors who want to visit both places
Discipline,	Always orderly and obedient to various customary rules and regulations and feel taboo/do not want to break them
Hard work	Always earnest in fulfilling their life needs even though they have to stay in the village by becoming farmers and traders serving visitors of the kampung adat.
Independent,	This traditional village is limited to 22 people, if the population increases, they have to be willingly leave the traditional village to become a person who is not dependent on the adat community
Democratic,	Determining who has the right to live in a traditional village as well as choosing the adat elders or <i>kuncen</i> always through civil discussion (<i>musyawarah</i>)
Friendly/Communicative,	Displaying actions that show pleasure in talking, associating, and working with others. Open themselves to the outside community.

Table 1. Cont.

<i>Peaceful,</i>	Teaches attitudes, words, and actions that cause others to feel happy and safe in their presence.
<i>Care for Social,</i>	Attitudes and actions that always want to provide help to other people and communities in need.
<i>Care for environment,</i>	Attitude that always strives to prevent damage to the surrounding natural environment, and develop efforts to repair the damage of nature that has already occurred
<i>Responsible</i>	Carry out their duties and obligations, which he should do, for himself, the community, the environment (natural, social and cultural), the country and the Almighty God, and the responsibility of preserving ancestral heritage

D. Results of the Responsibility Internalization Process of the Kampung Pulo Adat Community

Adat community is a group of people who have lived from generation to generation in a particular geographical area because of their ties to ancestral origins, a strong relationship with the environment, and a value system that determines economic, political, social and legal institutions.

Based on this definition, it can be seen that Adat community in living their lives are based on the old ways or habits inherited from their ancestors. In their daily life, even though there are now many external influences from their social life, Adat community still try to maintain the noble values or customs that have been held since long ago, it is done to maintain the group identity of this community and to create a harmonious relationship between the community and the surrounding environment, so that these conditions ultimately form a personal character that is unique to the adat communities, including the Kampung Pulo Adat community. These cultural values are instilled in the process of value internalization

Etymologically, the internalization shows a process. In Indonesian the suffix *-ization* means a process. So that internalization can be defined as a process. In the Indonesian dictionary internalization is defined as appreciation, embedding, mastery that takes place through guidance, direction and so on [16].

So the technique of embedding cultural values that is carried out through internalization is a profound guidance and appreciation of cultural values combined with educational values as a whole which targets merges in the students' personalities, or becomes the upbringing or character of students.

In a psychological framework, internalization is defined as combining or uniting attitudes, standards of behavior, opinions, and so on in personality. Freud is convinced that the superego, or moral aspect of personality, originated from the internalization of parental attitudes (parents) [20].

In the internalization process which is associated with the development of students or foster children there are three stages that represent the process or stages of internalization [21], namely:

Value transformation stage, this stage is a process carried out by educators in informing good and bad values. At this

stage there is only verbal communication between educators and students or foster children.

Value transaction stage: A stage of value education by carrying out two-way communication, or interaction between students and educators through reciprocal interactions.

Transinternalization stage: This stage is far deeper than the transaction phase. At this stage it is not only done with verbal communication but also mental attitude and personality. So at this stage personality communication plays an active role [21].

So associated with human development, the internalization process must proceed according to developmental tasks. Internalization is the central process of personality change which is a critical dimension to the acquisition or change of a human being, including the personalization of value or the implications of the response to the value, and so does the process culture internalization. The internalization process is a process that takes place since the individual is born until a moment before he/she die. Internalization is a process of embedding cultural values. The embedding and development of value are carried out through various educational and teaching didactics, such as education, indoctrination, brain-washing, and so on. The process of internalization stems from biological desires and instinctive aptitude which is exist from inheritance in the organism of each individual since their birth.

However, the factors with the most important role in building a communal humanity are the surrounding situations, various other individuals at each level in the process of socialization and enculturation [11]. The first group to introduce cultural values to children is family and this is where the first interaction and discipline is introduced to him in social life [22].

One of the functions of the family is as an institution to socialize cultural values that apply in a society. As stated by Keesing that family is the center of all social life of a child, in the family, the child is cared for, raised, and educated about his culture [23]. Therefore, community sustainability is centered on the family.

Through this internalization, the children will be taught by parents and other family members about the rules or norms they must obey. In the implementation of the socialization, many components are related, namely: ways, roles, values, and media used. All of this has an impact and influence on the process and success of socialization, both within the family and in the community.

Character formation begins with individual members of society who have values based on the goals they want to achieve. According to Aan Hasanah each individual is born in a state cultural hollow, and then the community shapes their culture and values, that are born from their choices and agreements [24]. Forming the characters of an individual starts from an understanding of oneself as a human being, its positive and negative potential, and the purpose of its presence on this earth.

The adat community of Kampung Pulo in preserving the culture of their ancestors have internalized the character of responsibility within each individual thus maintaining their

ancestral values even though the age has undergone many changes. Responsibility is one of the pillars of character education.

Responsibility is natural; it means that it has become part of human life, that every human being must be burdened with responsibility. If he/she does not want to be responsible, then other party will impose that responsibility. Thus the responsibility can be seen from two sides, namely from the side of the party who commit the act and from the side of the other party's interest. From the side of the party who commit the act he/she must be aware of the consequences of his/her actions. Thus, him/herself must recover the condition/situation well. And on the other side, if the party who commit the act does not want to be responsible, the other party will recover it both individually and in a social way [24]. Furthermore, when examined, responsibility is a characteristic of civilized or cultured humans. Responsibility is a burden that must be fulfilled as a result of the actions of others in the form of dedication and sacrifice. With balance, congruence, and harmony between human beings, humans and the environment, and humans with God.

Based on the results of interview with the village head of Kampung Pulo, although there are no written laws, the adat community still feel the responsibility to maintain the adat, even if there is anyone who break it, they will be reminded of the *pamali*, they are afraid of the catastrophe so that almost no members of adat community who do not accept the local customs. Like the shape of the roof of the house must always be lengthwise (*jolopong*). -Do not hit big Gong.- In Kampung Pulo, it is not permissible to raise large four-legged livestock such as goats, buffaloes, cows and others.

Every 14th of the month of *Maulud* they perform traditional bathing ceremonies for heirlooms such as *keris*, batu aji, bullet from stone which are considered meaningful and blessed. Those who have the right to control the traditional houses are the women and are also passed on to their daughters. Whereas for married men, they must leave the village after 2 weeks of their marriage. It is forbidden to go on a pilgrimage on Wednesday, previously the local residents were even not allowed to work hard on that day, *Embah Dalem* Arif Muhammad also refuse to accept guests because that day was used to teach religion. Because according to the belief if the community violates it, there will be a disaster for the community.

IV. CONCLUSION

From the research that has been conducted, the author can provide conclusions as follows: first, the cultural characteristics possessed by the Kampung Pulo adat community are different from other traditional Sundanese communities in West Java. One of the things that distinguish it from other traditional villages is that in Kampung Adat Pulo, the number of buildings in the traditional village area is only 7 buildings and the building should not be added or reduced, the count of these 7 buildings has its own meaning, which is to symbolize the children of *Embah Dalem* Arif Muhammad.

Second, the internalization theory of cultural values is carried out by inheritance of ancestral values with the process

of socialization and cybernetics hierarchical mechanisms. The stages include: institutionalization, socialization, internalization, and control that take place in a system.

Third, the formation of character begins from individual members of society who have values based on the goals they are trying to achieve; the character of adat community is formed by the cultural values they embrace and then forms a personal character that is unique to adat community. These cultural values are embedded in the process of internalizing values of Responsibility as one of the pillars of character education and is a characteristic of civilized or cultured human being, carrying out their duties and obligations, which they should do, to themselves, society, environment (natural, social and cultural), the country and the Almighty God, becoming a leading person responsible to preserving the ancestral heritage.

REFERENCE

- [1] S.B. Raharjo, "Pendidikan karakter sebagai upaya menciptakan akhlak mulia," *Jurnal Pendidikan dan Kebudayaan*, vol. 16, No. 3, Mei 2010.
- [2] Tim Pengembangan, *Desain Induk Pengembangan Karakter Bangsa Tahun 2010-2015*, Jakarta: Kementerian Pendidikan Nasional, 2010.
- [3] Endin, *Seminar Pendidikan Karakter Dalam Perspektif Pendidikan Islam*, Bogor, STAI Al Hidayah Bogor, 11 Maret 2012.
- [4] J. Oetama, *Sejarah Media Sosial*, Jakarta: Yayasan Obor Indonesia, 2006.
- [5] G.F. Kneller, *Introduction to the Philosophy of Education*, John Wiley & Sons, Inc., New York, 1971.
- [6] H. Kirschenbaum, *100 Ways to Enhance Values and Morality in Schools and Youth Settings*, Boston: Allyn and Bacon, 1995.
- [7] T. Lickona, *Effective Character Education*, 2008. [Online]. Retrieved from www.cortland.edu/character/articles/char_v.asp.
- [8] K. Ryan and K.E. Bohlin, *Building Character in Schools: Practical Ways To Bring Moral Instruction to Life*, Jossey-Bass Inc., Publishers, 350 Sansome St., San Francisco, CA 94104, 1999.
- [9] A.Lathif, *Manajemen Pendidikan Keluarga Muslim : 100 Materi Tarbiyah*, Bandung : Pustaka Ulumuddin, 2006, pp 96.
- [10] A. Mujib, and J. Mudzakkir, *Ilmu Pendidikan Islam*, Jakarta: Prenada Media Group, 2006.
- [11] Koentjaraningrat, *Pengantar Ilmu Antropologi*, Jakarta: Wedatama Widyastra, 2009.
- [12] F.E. Borgatta and L. M. Borgatta, "Suicide," *Encyclopedia of sociology*, 4, P2111-2119, 1992.
- [13] E.A. Parson and W.C. Clark, *Sustainable Development As Social Learning: Theoretical Perspectives and Practical Challenges for the Design of a Research Program*, in *Barriers and bridge to the renewal of ecosystem and institutions*. New York: Columbia University Press 1995.
- [14] G. Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, Jakarta: Raja Grafindo Persada, 2005.
- [15] S. Soekanto, *Sosiologi Suatu Pengantar*, Jakarta: Raja Grafindo Persada, 2004.
- [16] Tim Penyusun KBBI, *Kamus Besar Bahasa Indonesia*, Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008.
- [17] M. Mustari, *Nilai Karakter*, Yogyakarta: LaksBang Pressindo, 2011.
- [18] D. Widagdhho, *Ilmu Budaya Dasar*. Jakarta: Bumi Aksara, 1994.
- [19] R. Notowidagdhho, *Ilmu Budaya Dasar berdasarkan Al-Qur'an dan Al-Hadits*, Jakarta: Raja Grafindo Persada, 1996..
- [20] J.P. Chaplin, *Kamus Lengkap Psikologi*, Penerjemah: Kartiko, K. Cetakan Ke-6, Jakarta: Raja Grafika Persada, 2002.
- [21] A.G. Muhaimin, N.A. Rahman, *Strategi Belajar Mengajar (Penerapan dalam pembelajaran pendidikan Agama)*. Surabaya: Citra Media, 1996.
- [22] Khairuddin, *Sosiologi Keluarga*, Yogyakarta: Nurcahaya, 1997.

[23] R.M. Keesing, *Antropologi Budaya: Suatu Perspektif Kontemporer*, Jilid 2 translation R.G. Soekadijo, Jakarta: Erlangga, 1992.

[24] A. Hasanah, *Pendidikan Karakter Berspektif Islam*, Bandung: Insan Komunika, 2012.