

The Implementation of "*Maneuh di Sunda*" Local Wisdom in Character Education at Purwakarta Regency

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ABSTRACT

The study aims to analyze the value of local culture "*maneuh di sunda*" in character education at Purwakarta Regency. The theory used is the theory of social construction through three elements of dialectics, namely externalization, objectivization and internalization, then strengthened by the concept of character education and local wisdom. The methodology used in this study is a qualitative approach with a case study method. Data collection techniques were observation, interviews and document studies. Interviews were conducted towards 30 respondents. Data analysis uses four stages of analysis; data collection, data reduction, data presentation, and conclusion drawing. The results showed that Sundanese local wisdom, especially the value of "*maneuh di sunda*" was successfully applied to elementary school students in Purwakarta Regency. This is important because in the midst of the onslaught of technological and information advances that are so rapid, students need to expose towards local wisdom-based character education. Besides to fulfill the mandate of the law, it is also to preserve local cultural values that are ancestral heritage, so that students as a generation who live in a global environment do not forget the values of their local culture. The results of this study can also be a model for other schools and other regions to be adjusted to the character of their respective local cultures.

Keywords: Character education, *maneuh di sunda*, local wisdom.

A. Introduction

Law Number 20 of 2003 concerning the National Education System in article 3 states that national education functions to develop abilities and form a dignified disposition of the nation's civilization in order to educate the nation's life, aims to develop the potential of students to become human beings who have faith and

devotion to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

The empirical condition of learner behavior begins to experience a decrease in values. This can be seen from the increase in cases of student brawls, the emergence of motorcycle gangs,

students' smoking habit, cheating habit during exams, drug abuse by students and the decreased manners towards parents and teachers. In addition, there are also many cases of bullying carried out by some students, in forms of verbal, physical or mental violence. This condition certainly needs attention from all parties. Students need to get character education to prepare a next superior generation.

In general, the configuration of character as a totality of psychological and socio-cultural processes can be grouped into four, namely heart management, thought management, soul management, and body management. The four psycho-social processes are holistic, coherent, interrelated and complementary, which boils down to character building which is the embodiment of noble values (Director General of Higher Education of the Ministry of National Education, 2010). Meanwhile, in Government Regulation No. 19 of 2005, it is stated that the curriculum at the

education unit level is developed in accordance with regional potential or regional characteristics, socio-cultural of the local community and students. This is strengthened by the issuance of Presidential Regulation No. 87 of 2017 concerning strengthening character education. With consideration in order to realize a cultured nation through strengthening religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievements, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility, the government sees the need to strengthen character education. Based on these considerations, on September 6, 2017, the President signed Presidential Regulation (Perpres) Number: 87 of 2017 concerning Strengthening Character Education. Strengthening character education aims, one of which is to prepare the golden generation of 2045 who are

devout, nationalist, resilient, independent and have a competitive advantage globally.

Samani (2012:45) states that character education is the process of giving guidance to students to become a whole person with character in the dimensions of *hati* (heart), *pikir* (thought), *raga* (body), *serta rasa* (soul) *dan karsa* (creativity).

In response to this, the Purwakarta Regency government made a character education policy based on local wisdom named *7 Poe Atikan Istimewa*, (Seven Days of Special Edification) which was strengthened by the issuance of Regent Regulation number 69 of 2015.

The implementation of character education in Purwakarta Regency includes education inside the school and outside the school at the basic education level through Sundanese cultural values which are then referred to as "7 Poe Atikan Istimewa" where education is carried out for 7 days from Monday to Sunday with the

following theme: Monday: *Ajeg Nusantara*, Tuesday: *Mapag Buana*, Wednesday: *Maneuh di Sunda*, Thursday: *Nyanding wawangi* (aesthetic), Friday: *Nyucikeun diri*, Saturday-Sunday: *Betah di Imah*. The expected values are nationalism and love of the motherland, open-mindedness to world progress, pride in regional culture, creativity and art, faith and devotion to God, and love for family as the first place to socialize.

The theory used in this study is the theory of Social Construction from Peter L Berger, then supported by the concept of character education proposed by Thomas Lickona and the concept of local wisdom. The Theory of Social Construction initiated by Peter L. Berger has three inseparable dialectics, namely Externalization, Objectivization and Internalization. The last phase in the process of internalization is the formation of identity.

Research that has been carried out related to character education includes research

conducted by Suyitno (2012), Masita, (2012)., Nadlir, (2014), Fajarini (2014), Subiyantoro (2019) and Suhartini (2019) which links character education with local wisdom. However, this study discusses how to implement character education based on local wisdom "*maneuh di Sunda* " as part of the 7 *poe atikan istimewa* character education program in Purwakarta Regency. This research is interesting because it will discuss how the process of social construction of learner behavior holistically and uniquely through "*maneuh di sunda*" character education.

B. Research Methods

The methodology used is a case study method with a qualitative approach. With this qualitative approach, researchers conduct direct research and collect data to the field by conducting in-depth interviews with informants (heads of education offices, principals, teachers, students, parents), making direct

observations to the field and conducting documentation studies. Then the researcher analyzes and describes clearly and purposefully about the findings in the field. Satori, D. and Komariah, A. (2011) suggest that case studies are chosen to examine a case that occurs at a certain place and time. Therefore, the author conducted a case study to get a complete picture of the implementation of character education based on local wisdom "*maneuh di Sunda*" in shaping the character of students in Purwakarta Regency. In the qualitative procedure in addition to obtaining descriptive data in the form of written and spoken words, researchers also observed the behavior of subjects who were the focus of the study, namely in schools located in Purwakarta Regency by seeking detailed factual information from existing symptoms related to the behavior of elementary school students in Purwakarta Regency, identifying existing problems in order to get justification of the situation and

ongoing activities from the stages of social construction carried out by the school in the process of building student character in Purwakarta Regency.

This research was conducted using a case study method at SDN Ciwangi Purwakarta Regency with the consideration that this school is a pilot school for the application of character education based on local wisdom. SDN Ciwangi is also a National Coach/Reference Elementary School for elementary schools that implements strengthening character education. Next for Purwakarta Regency is a pilot school for the implementation of the character education program *7 Poe Atikan Istimewa*, in particular the "*maneuuh di sunda*" program,

C. Results of The Research and Discussion

Ciwangi State Elementary School was established in 1967. The school is located on Jalan Raya Ciwangi Kp. Cibargalan RT 02/01 Ciwangi Village, Bungursari

District, Purwakarta Regency Regency, West Java. SDN Ciwangi is located about nine kilometers from the city center and has a strategic position because it is located on the side of the main road and surrounded by residential areas so that it is easily accessible. The vision of SDN Ciwangi is the realization of students who are faithful, accomplished and ethical. The branding of SDN Ciwangi is SDN Ciwangi Berkarakter. SDN Ciwangi is very concerned with character education for students so that it becomes a pilot school for the implementation of character education based on Sundanese local wisdom.

According to Suyanto (2010:1) character education is ethics plus education, which involves aspects of knowledge (cognitive), feelings (feelings), and actions (action). This is in line with the opinion of Lickona (1991) who explained that character consists of three correlations, including moral knowing, moral feeling, and moral behavior. So, this character

education is an educational process on how to let a person know good things, have the desire to do good, and do good deeds.

The implementation of character education in Purwakarta Regency in accordance with Regent Regulation no. 69 of 2015 is carried out based on local wisdom. According to Sibarani (2012), local wisdom is the original wisdom or knowledge of a society derived from the noble value of cultural traditions to regulate the order of community life. Local wisdom can also be said to be the cultural identity of the nation which results in the nation concerned being better able to absorb and process cultural influences that come from outside its own territory according to their personal dispositions and needs. The variety of cultures that become pillars of local wisdom that then support the establishment of the nation's identity is basically inseparable from the natural conditions themselves.

This research combines the concept of character education and local wisdom in Sundanese to shape the character of students in Purwakarta Regency. Sundanese people are part of the ethnic communities living in Indonesia that have local wisdom to be preserved. Various noble values of Sundanese culture are found in *tembang* and chants (*kawih*) which are full of life guidance and character building. Furthermore, in the level of language (*undak unduk basa*), ethics (manners), and family relationship (*pancakaki*), which regulates the pattern of kinship of the Sundanese that reflects the character of mutual respect and respect between members of society and kinship. In addition, based on its nature, Sundanese wisdom is known for a culture that highly upholds good manners, *someah*, gentleness and compassion. Just as the Sundanese cultural custom "*caina hérang laukna beunang*" is internalized in the mindset of the Sundanese people. Or how the Sundanese *undak usuk basa* can

continue to live and be preserved in the teaching and learning process in schools.

Based on its existence, Sundanese culture is one of the oldest cultures in the archipelago. The ideal Sundanese culture is then often associated with the king's culture in Sunda known as Prabu Siliwangi. The Sundanese ethos and disposition that are still maintained by the Sundanese people are *silih asah*, *silih asih*, *silih asuh*, *cageur*, *bageur*, *bener*, *singer* and *pinter*. The concept of *cageur* is how to form healthy human resources physically and spiritually, *bageur* is related to how to form moral human resources, and know manners, *bener* is related to how to form intelligent human resources in the mastery of science and technology, *singer's* concept is related to the skills and innovation.

Regarding the value of Sundanese culture, Hermawan (2008) explained that there are four values in Sundanese culture, namely the value of harmony in life, respect for time, environmental

values and appreciation for ancestors. The universal values contained in Sundanese culture can be an alternative to develop the world of education. The values of motherhood that became the reference for the development of education are in *pupuh*, *paribasa*, and stories of Sundanese the land of legends.

Furthermore, the Sundanese values applied to the character education program in Purwakarta Regency are superior values. Where there are 5 *pinunjul* (superior) values applied to character education in schools as follows:

1. *Pinunjul kewes gandes* (commendable in the neatness of dressing and looking) this contains indicators that students must be clean (clean and healthy), *rapih dina rasukan* (neat in dress), *luyu kana dinten nganggo rasukan* (dressed according to the appointed day), as on Monday

wearing Scout uniforms, Tuesdays and Wednesdays wearing *pangsi kampret* clothes for men and *kebaya* for women.

2. *Pinunjul tata krama basa* (commendable in language politeness), this contains an indicator that *tara sasauran kasar* (never say harsh), *lentong nyarita merenah* (intonation of polite speaking), *maher basa Sunda* (proficient in Sundanese). So, students in Purwakarta Regency every Wednesday, communicate and interact at school uses the Sundanese language instruction in order to make the students understand and can use Sundanese in daily associations.
3. *Pinunjul rengkak paripolah* (commendable in attitude and behavior), this contains indicators, *sopan dina sikep saring paripolah*

(polite in attitude and behavior), *hampang birit* (diligent and not waiting for orders), *tumut kana kasauran guru* (obeying the advice of the teacher). Therefore, students in Purwakarta Regency, especially at SDN Ciwangi, must have commendable behavior, be polite and obedient to teachers and parents, do everything good without having to be ruled again, but have automatically internalized this attitude.

4. *Pinunjul rumawat lingkungan* (caring for the environment), this indicate that the student is *rajin beberesih* (diligently maintaining cleanliness), *telaten ngarawat pepelakan* (painstakingly caring for plants), *singer kana padamelan* (if there is a job not waiting for orders). This is applied in character education in

Purwakarta Regency, thus students are accustomed to maintaining the cleanliness of the classroom and school environment. Then there is a rule also for the requirement that students must have plants or farm animals that they must take care of and then report the growth to the teacher.

5. *Pinunjul motekar rancage* (commendable in creativity), this indicates, *motekar dina diajar* (active in learning), *rancage dina gawe* (creative in work), *calakan dina pangajaran* (intelligent in learning). Therefore, students in Purwakarta Regency must be creative and innovative, this in the theme of character education is in the theme of *nyanding wawangi*, where students are given space for freedom of

expression according to their respective talents and interests.

Furthermore, 7 *Poe Atikan Istimewa's* character education which is stipulated by the regulation of the Regent of Purwakarta No. 69 of 2015 concerning character education which is held guided by the values of motherhood, which consists of seven themes that are carried out in an integrated manner, namely

Monday the teachings of *Ajeg Nusantara* contain the meaning of fostering a sense of nationalism and national insight. Tuesday the *Mapag Buana* contains the meaning of expanding horizons about the outside world and culture (IPTEK). Wednesday' *Maneuh di Sunda* contains the meaning of forming and strengthening one's identity as a Sundanese, who is famous for *silih asah, silih*

asih, silih asuh. Thursday's *Nyanding Wawangi* contain meaning provides space for freedom of expression. Friday's *Nyucikeun Diri* means getting closer to God Almighty. Saturdays and Sundays' *Betah di Imah* contains the meaning of loving family as the place of the first and main educational process.

In this study, social construction theory is used to analyze the process of constructing learner behavior through *maneuh di sunda* character education. Simultaneous dialectical processes in externalization, objectivization and internalization are used to explain the social construction of learner behavior through the education of *maneuh di sunda* characters.

In the externalization process, socialization of new regulations on character

education was carried out by the Education office and schools and then students adapted to the new regulations. Socialization about *maneuh di Sunda* character education is carried out through speech and coaching at the flag ceremony and through teachers in the classroom. Although the *maneuh di sunda* program is part of the *7 poe atikan* program which is carried out on Wednesdays, in each learning is always inserted the character value of Sundanese local wisdom. For example, the uniforms worn by students on Tuesdays and Wednesdays are *pangsi kampret* clothes for male students and *kebaya* for female students. Then the games and extracurricular activities in the school are also traditional such as *congklak, egrang, pencak silat* martial arts and also the *ajen salakapurwa gamelan* art.

Likewise, the daily language used is Sundanese, including in terms of calling friends also as Aa and Teteh. With this change, there was habituation carried out by the students as a process of adjusting to the new regulations. This process of adaptation and habituation will eventually reach the stage of objectivation.

Furthermore, in the objectivization scheme, there is a process of institutionalization and legitimacy. In this process, there is social interaction in the intersubjective world of learners in the form of participation in the implementation of character education. At this stage there is a process of interaction and acceptance of character values legitimized by religious values and local wisdom culture. This continuous objectivation brings the patterns of learner

behavior. Positively objectivized character education values will shape the value in the students. Values that continue to be socialized in students then come to the internalization stage.

In the internalization process, the process of attaching and institutionalizing character values as a whole has even merged into him who has an identity as a Purwakarta Regency student that has good character. Here there is a process of socialization of learners to new existing values. Socialization is an individual's learning process that occurs throughout his life. From the process of socialization and internalization of character values carried out by students, it is hoped that the attitude or identity of students with good character will grow internally.

E. Conclusion

The conclusion of this study is that the process of students' character building in Purwakarta Regency through character education based on local wisdom "maneuh di sunda" has been successfully implemented. This success is due to the intervention of the government who make policies and then implement them well in schools by providing facilities and infrastructure for learning, the readiness of teachers who have good local cultural literacy and also visionary principals. The success of this program is also inseparable from the support of parents and community support, so

that the behavior of Purwakarta Regency students who have a global perspective are formed but still preserve Sundanese local wisdom.

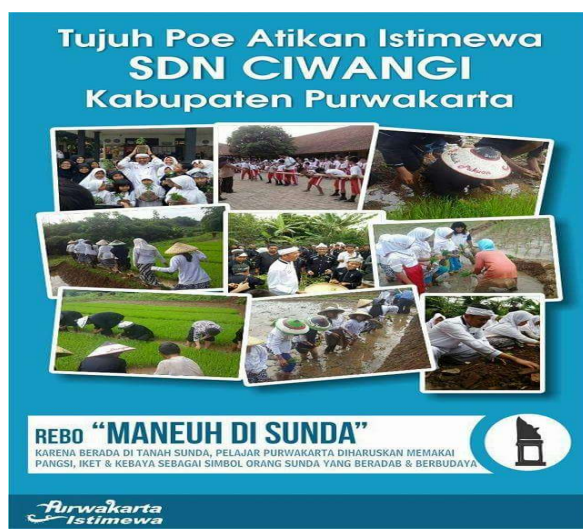
Fig.1 Proses Maneuh diSunda

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