

PHILOSOPHICAL VALUE OF SUMANGET KA-SUMEDANGAN IN EFFORTS TO DEVELOP STUDENTS' CHARACTER IN SUMEDANG REGENCY

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Abstract

The cultivation of local culture and wisdom is important as an effort to minimize the impact of globalization on elementary school students. Sumanget Ka-Sumedang is one of the cultural heritages in the form of ideas or concepts from the Sumedang regency. This research would to analyze the philosophical value of Sumanget Ka-sumedangan in an effort to instill the character of students in Sumedang Regency. This research was conducted using a qualitative approach with a case study method. The data collection techniques in this study used interview techniques, observation, literature study, and documentation study. This research employs qualitative data analysis techniques through the stages of data reduction, data presentation, and conclusion drawing. The results showed that out of the 7 schools examined in the study, one school implemented a program oriented towards the philosophical values of Sumanget Ka-Sumedang comprehensively. Other schools carried out activity programs without being based on Sumanget Ka-Sumedang, although there were still aspects of character value development present. The predominant types of activities chosen for implementation were through habituation and school culture. Philosophically, Sumanget Ka-Sumedang portrays the ideal Sumedang community, where individuals possess traits such as optimism, critical thinking, spiritual integrity, discipline, intelligence, politeness, and patience. Despite its longstanding existence, Sumanget Ka-Sumedang remains relevant to the challenges faced by the community today. The implementation of activity programs in educational units oriented to the philosophical values of Sumanget Ka-Sumedangan is the right way to instill the character of students.

Keywords: *Sumanget kasumedangan; local wisdom; character.*

Abstrak

Penanaman budaya dan kearifan lokal penting dilakukan sebagai upaya meminimalisir dampak globalisasi terhadap siswa sekolah dasar. Sumanget Ka-Sumedang merupakan salah satu warisan budaya berupa gagasan atau konsep yang berasal dari Kabupaten Sumedang. Penelitian ini bertujuan untuk menganalisis nilai filosofis Sumanget Ka-sumedangan dalam upaya mengembangkan karakter peserta didik di Kabupaten Sumedang. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data pada penelitian ini menggunakan teknik wawancara, observasi, studi literatur, dan studi dokumentasi. Penelitian ini menggunakan teknik analisis data kualitatif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa dari 7 sekolah yang menjadi subjek penelitian, terdapat satu sekolah yang menyelenggarakan program yang berorientasi pada nilai-nilai filosofis Sumanget Ka-Sumedang secara utuh. Sekolah lainnya melaksanakan program kegiatan tanpa didasari Sumanget Ka-Sumedangan, meski masih terdapat irisan pengembangan nilai karakter yang sama. Jenis kegiatan yang banyak dipilih dalam pelaksanaan kegiatannya adalah melalui pembiasaan dan budaya sekolah. Secara filosofis, Sumanget Ka-Sumedangan merupakan gambaran masyarakat Sumedang yang ideal, yaitu manusia yang mempunyai karakter: optimis, kritis, baik spiritual, disiplin, cerdas, santun, dan sabar. Meski sudah ada sejak lama, namun Sumanget Ka-Sumedangan masih relevan dengan kondisi yang dihadapi masyarakat saat ini. Penyelenggaraan program kegiatan pada satuan pendidikan yang berorientasi pada nilai-nilai filosofis Sumanget Ka-Sumedangan merupakan cara yang tepat untuk menanamkan karakter peserta didik.

Kata Kunci: Sumanget kasumedangan; kearifan lokal; karakter.

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Introduction

In the era of globalization, the onslaught of foreign culture is a challenge that must be faced by Indonesian society. Various western behaviors and lifestyles seem to be a trend and feel proud to follow them. In Indonesia, the influence of globalization has caused problems, namely the fading of the nation's identity and sense of nationalism (Smith, 2003; Suryana & Dewi, 2021). This happens due to the openness and easy access to information between nations around the world. This globalization phenomenon should be an advantage if utilized properly. However, the problem lies in the readiness of the community, especially school-age children, to face the challenges of globalization. They are not equipped with the attitude or mentality in facing progress and convenience with the development of information technology. As a result, there are many incidents that show the decline of morals and norms possessed by students. Banks argues that globalisation affects every aspect of people's lives, including beliefs, norms, values and behaviour (Murdiono et al., 2015). This must be considered so that the negative impact of globalisation can be minimised. Based on data from the Indonesian Internet Service Providers Association (APJII) Survey conducted in January 2023, internet users in Indonesia reached 215,626,156 people from a total population of 275,773,901 people. In other words, 78.19 percent of Indonesians are internet users (APPJI, 2023).

One of the most frequently used products of the development of information and communication technology is the existence of social media. With the existence of social media, humans can communicate without any restrictions on space and time (Makhmudah, 2019). They can communicate anytime and anywhere with ease. Through social media platforms, individuals have the freedom to comment and express their opinions freely. This phenomenon has the potential to affect the character development of adolescents because not all comments are positive, and many contain harsh, harmful, and uneducative words (A. R. A. Rahmawati, 2018). The boundaries between nations and countries become something that is ignored, because information about many things can be accessed easily, including negative content and foreign cultures. Fox & Moreland's findings state that respondents continue to actively use Facebook social media despite experiencing negative emotions, such as anxiety, jealousy and stress, for fear of being considered "lost" (Mulawarman, 2020). Social media encouragement can make users addicted and encouraged to always be active in order to exist at all times. This is one of the causes of various conflicts and problems that occur due to social media. All parties must play a role in resolving this problem, including schools as educational institutions responsible for developing students' character, because children of school age are easily influenced by the trends and social interactions that occur on social media (Atika et al., 2019).

Returning to the nation's identity and culture is an option to reduce various negative values and influences from globalization. Culture and education are inseparable; in fact, culture is considered the basis or foundation of education (Rakhmat, 2013; Tilaar, 1999). Education is considered a preventive measure expected to shape the culture and character of the young generation in our country across various aspects of life. This is anticipated to reduce or minimize the root causes of various issues related to the decline of the nation's culture and character (Giri, 2020; Pratama, 2011). Efforts to regrow local culture and wisdom have become the concern of various groups including the government as a policy maker. There is legislation on national culture that is materialized in Law Number 5 of 2017 concerning the Promotion of Culture (UU

RI, 2017). Actually, long before that, since the establishment of the Indonesian state, the importance of national culture has been mentioned, namely in the 1945 Constitution of the Republic of Indonesia (UUD 1945) paragraph 32, section (1) which states, "The state promotes national culture in the midst of world civilization by guaranteeing the freedom of the community to maintain and develop its cultural values".

In the field of education, the policy of strengthening local culture and wisdom has been established with the independent curriculum. Therefore, there needs to be a real effort from educational practitioners to design implementation in order to instill noble values contained in the nation's culture. According to Tylor, culture is the whole complex of knowledge, beliefs, arts, morals, laws, customs and human abilities acquired as a member of society (Supriatna et al., 2023). Culture is a way of life developed by a group of people in a particular area or region. Culture is one of the characteristics of a society that distinguishes it from other societies. According to Hoenigman, there are three forms of culture, namely ideas, activities, and artifacts (Iryana, 2014). Another term that is part of culture is local wisdom (Kartikawangi, 2017; Rosala & Budiman, 2020). As a multicultural nation, Indonesia has many distinctive cultures in each region.

Research conducted at SD Muhammadiyah Sapen Yogyakarta found that there was an implementation of discipline character cultivation with several policies set by the school involving various parties (Wuryandani et al., 2014). In addition, research has also been conducted on how the concept of Africans in providing a suitable foundation for a distinctive African educational philosophy to develop capacity in terms of educating generations of Africans with a complete personality (Balogun, 2023). Another research on Sumedang local wisdom was carried out in examining the philosophical meaning of the Beluk oral tradition and the values contained in it (Ningsih, 2022). This tradition describes life, has a strong function in society, and contains local wisdom that can be used as a guide in behavior.

In this research, the author selected Sumanget Ka-Sumedang as one of the local wisdoms inherent to Sumedang Regency, serving as the foundation for educational programs within educational institutions. This local wisdom was chosen considering that Sumanget Ka-Sumedang embodies the ideal characteristics of the people of Sumedang Regency in their way of life. By embracing the values and philosophical significance of Sumanget Ka-Sumedang, the people of Sumedang can strive towards becoming a progressive society, akin to the esteemed figures of Sumedang during the pinnacle of the Sumedang Larang kingdom.

In this study, the authors will describe the results with a research focus by exploring Sumanget Ka-Sumedangan as the character of the Sumedang community, the role of Sumanget Ka-Sumedangan in education in Sumedang Regency and the implementation of school activities oriented to the philosophical value of Sumanget Ka-Sumedangan. Because the previous research emphasized more on limited character development and exploring the philosophical meaning of local wisdom of a region, this research will explore the philosophical value of local wisdom of a region, then see how it contributes to education in the area.

Research Methods

This research uses a qualitative approach. The method used in this research is the case study method. Through this method, researchers try to examine various perspectives and views from experts, policy makers, practitioners, and other sources, so as to present complete and complete results regarding the philosophical values contained in Sumanget Ka-Sumedangan in an effort to instill the character of students in Sumedang Regency. The research was carried out at 7 schools in the Sumedang Regency.

This research was conducted from October to November 2023. Interview activities were carried out by extracting information from various sources, namely the Head of the Primary School Education Division at the Sumedang Regency Education Office, the Chairperson of the Yayasan Nazhir Wakaf Pangeran Sumedang (YNWPS) as well as the Radianom of the Sumedang Larang Palace, Head or primary and junior high school teachers from seven educational units spread from various sub-districts in Sumedang Regency. In addition to interview techniques, observation and documentation studies were also included as part of the data collection efforts in this research. The indicators examined in this study are the 8 character values in Sumanget Ka-Sumedangan, namely: optimistic, critical, spiritual, disciplined, intelligent, polite, and patient.

The analysis technique in this study uses qualitative data analysis, namely by data reduction, data presentation, and conclusion/validation stages. The data analysis steps can be seen in the following image.

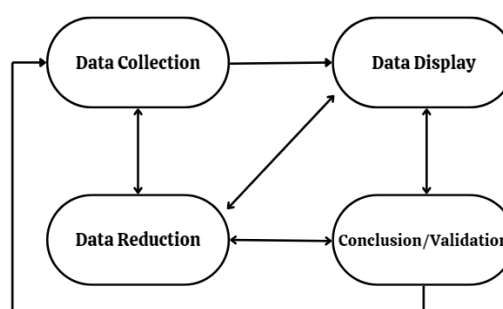


Figure 1. Data analysis steps (Sugiyono, 2010).

The explanation of several stages of analysis used in this study based on the above figure is: (1) data reduction, which is the activity of reviewing and filtering various literature sources, such as books, journals, articles, documents and other supporting sources; (2) data display, after the data is collected, it is analyzed and presented in a narrative format; (3) conclusion/validation, the data is then concluded and validated with various views and opinions from stakeholders on the research topic.

Results and Discussion

Based on the results of interviews conducted with the Chairman of the Yayasan Nazir Wakaf Pangeran Sumedang, as well as *Radianom* Yayasan Nazir Wakaf Pangeran Sumedang, Raden Lucky Johari Sumawilaga, the manifestation of Sumanget Ka-Sumedangan is the value of love which is embodied in everyday life in society and the state. As an idea coined by Prabu Tajimalela, one of the kings of the Sumedang Larang kingdom, Sumanget Ka-Sumedangan has philosophical values that are meaningful for human life. This is written in *Pepeling Tajimalela*, namely: "*Sumanget Ka-Sumedangan, tara ngukut kanti risi, tara reuwasan ku beja, sikepna titih caringcing, jauh tina hiri dengki, nyekel tetekon nu luhung, gagah bedas tanpa lawan, handap asor hade budi, kasabaran nyata elmu katunggalan*" (Rostiasih, 2015). Sumanget Ka-Sumedangan was created from a description of the life of the Sumedang people in the past who were prosperous. Sumanget Ka-Sumedangan emerged along with the formation of the Sumedang Larang Kingdom around 721 AD. Sumanget Ka-Sumedangan is a spirit built by the community based on the origins of Pasundan land civilization, especially the origins of Sumedang civilization. Sumanget Ka-Sumedangan when interpreted more deeply is full of values and morals about life. Value is a view of life obtained from various symbols of life, in the form of advice, proverbs, cultural symbols and so on (Karimatus Saidah et al., 2020).

If interpreted, the meaning of each value of Sumanget Ka-Sumedangan is: (1) *tara ngukut kanti risi*, which means being optimistic and never harboring anxiety and worry, especially in welcoming the future; (2) *tara reuwasan ku beja*, meaning not easily believing every information or news obtained (critical thinking); (3) *sikepna titih caringcing*, meaning being vigilant; (4) *Jauh tina hiri dengki*, meaning away from the attitude of envy and spite or hasad (spiritually healthy); (5) *nyekel tetekon nu luhung*, means that humans must stick to the main provisions (discipline); (6) *gagah bedas tanpa lawan*, mighty without having to pit strength (intelligent & smart); (7) *handap asor hade budi*, means humble and friendly (good manners), and; (8) *kasabaran nyata elmu katunggalan*, means that patience is a science of virtue (patience) (ADH, 2020).

The Regional Government of Sumedang Regency increasingly supports the strengthening of local wisdom and regional culture so that a policy was born in the form of the *Sumedang Puseur Budaya Sunda* (SPBS) Regional Regulation (Peraturan Daerah No. 1 Tahun 2020 Tentang Sumedang Puseur Budaya Sunda, 2020). In the SPBS Regional Regulation, Sumanget Ka-Sumedangan is listed on the basis of operational values. This has encouraged various parties to work together in synergy in the mission of internalizing Sumanget Ka-Sumedangan in the Sumedang community. This is an important point because it requires policies from regional leaders to be implemented by local officials, schools, families and communities. So that it can support the implementation of local wisdom-based education as an effort to realise students with character (Suhartini et al., 2019).

Based on interviews conducted with the Head of the Primary School Education Division of the Sumedang Regency Education Office, regional policies have been implemented in the context of introducing a new educational paradigm. The Regional Government of Sumedang Regency has issued Sumedang Regent Regulation Number 123 of 2022 concerning the Simpati School Transformation Program (PTSS). This policy is a process aimed at developing and/or improving the quality of education across various dimensions such as curriculum, educators and education staff, students, and digital technology. In the curriculum aspect, PTSS is implemented as an endeavor to enhance the quality and relevance of the learning process. One implementation strategy involves curriculum development guided by the principle of diversification. Curriculum diversification is an innovative effort by educational units in each institution and region to accommodate existing diversity. Activities related to curriculum preparation in regions or schools involve elaborating, enriching, deepening, adding to, expanding, and modifying the national curriculum to suit the diversity of regional characteristics. There are five principles guiding the development of curriculum diversification, namely: (1) being based on culture and local wisdom; (2) flexibility; (3) relevance/suitability; (4) continuity, and; (5) practicality or efficiency. There are several typical content configurations for curriculum diversification that can be used in schools. A typical content configuration for curriculum diversification can be observed in the following image.

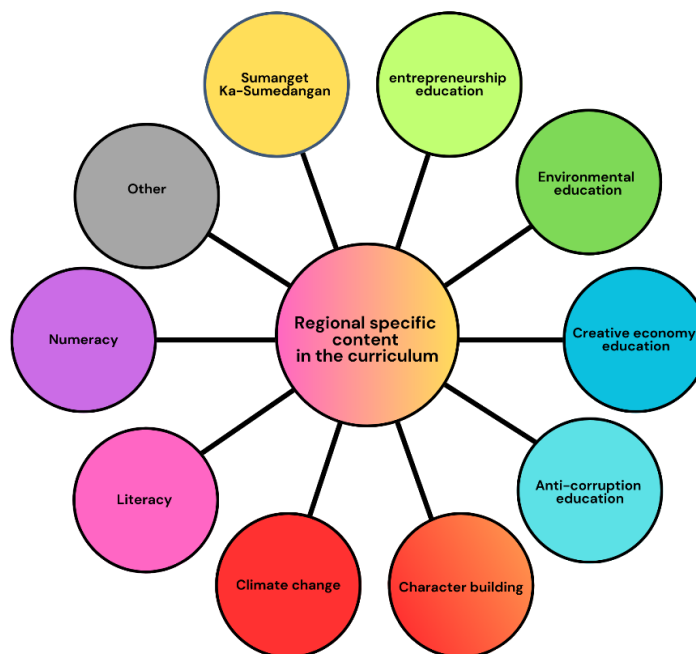


Figure 2. Typical Content Configuration for Curriculum Diversification (Dinas Pendidikan Kabupaten Sumedang, 2022)

Based on this figure, there is Sumanget Ka-Sumedangan which can be used as a reference in the implementation of school curriculum diversification in Sumedang Regency. In accordance with Law Number 20 of 2003 concerning the National Education System Article 36 Paragraph 2 states that "The curriculum at all levels of education is developed with the principle of diversification in accordance with the education unit, regional potential, and students" (Undang-Undang Republik Indonesia Tentang Sistem Pendidikan Nasional, 2003). In this case, the curriculum is developed by adapting the potential and characteristics of students, community needs, and local wisdom in the school environment. The form of implementation can be in intracurricular, co-curricular, extracurricular or habituation activities. Of course, it is the obligation of each education unit to be able to implement it optimally. Because the principle of curriculum diversification accommodates all the needs, potential and distinctiveness of the school environment.

The role of education units is the most important aspect in the successful implementation of educational activities. As an institution that deals directly with students, education units must plan curriculum diversification programs appropriately. Before implementing an appropriate program of activities, the education unit must analyze its potential, both internal—such as students, teachers, principals, school staff, and the school environment—and external potential, namely the community environment.

Based on the research data, there is only one education unit that has fully implemented an education program oriented to Sumanget Ka-Sumedangan, namely SMPN 1 Jatinunggal. Other education units have implemented philosophical values, but in terms of planning and orientation of activities have not fully implemented it. Most of the education units have not paid attention and made Sumanget Ka-Sumedangan the basis for preparing activity programs. Although if it is related to the philosophical value of Sumanget Ka-Sumedangan, it is fulfilled, but only by chance. So that in the implementation activities will not be optimal. The results of the analysis of the data obtained can be seen in the following table.

Table 1

Distribution of Types of Sumanget Ka-Sumedangan Character Building Activities in Education Units
(This figure shows the number of educational units implementing programs/activities)

Schools studied	Plan activities based on Sumanget Ka-Sumedangan	Character	Type of activity			habituation and school culture
			Intra-curricular	co-curricular	extra-curricular	
7	1	<i>tara ngukut kanti risi</i> (optimistic)	1		2	4
		<i>Tara reuwasan ku beja</i> (critical thinking)				7
		<i>Sikepna titih caringcing</i> (alert)			1	6
		<i>Jauh tina hiri dengki</i> (spiritually healthy)				7
		<i>Nyekel tetekon nu luhung</i> (discipline)				7
		<i>Gagah bedas tanpa lawan</i> (intelligent and smart)	1			6
		<i>Handap asor hade budi</i> (Good manner)		1		6
		<i>Kasabaran nyata elmu katunggalan</i> (patience)				7

Table 1 shows several types of activities carried out, habituation activities and school culture dominate the implementation of character development in the education units that are the subject of the research. The habituation activities may be implemented at school to instill educational values (Hermino & Arifin, 2020; T. N. Rahmawati, 2020; Wiyani, 2020; Yudhar et al., 2021). Habituation activities in education units are important because they will help character development. This is based on the characteristics of school-age learners who usually begin to imitate the activities of group members in the environment and slowly escape from family domination (Supriatna et al., 2023). Learners will adjust to the habits of the surrounding environment to be able to maintain their existence as social beings.

School culture is an important thing to implement in school activities. School cultural activities can be adapted from cultural activities in the surrounding environment. Local culture and education have a close relationship in shaping learners' behaviour (Cherng et al., 2019). The concept of culture-based education requires teachers to understand the life and cultural background of learners so that they can become independent learners as a provision for dealing with various problems that they will face in the future (Singh & Espinoza-Herold, 2014). That way,

learning will be more relevant to the conditions and situations experienced by students. According to Wiredu, one of the main qualities of an educated person is knowledge of the cultural and natural environment (Balogun, 2023). Learners who have skills in their cultural environment will be able to adapt to situations in their lives.

According to Widodo, one of the objectives of curriculum policy in Indonesia is to foster learners' character and morals (Halimah et al., 2020). School activities that can be done to develop learners' character include service learning, peer mentoring, tutoring, family and/or community participation, restorative practices, class meetings, character/moral/ethical courses, or social-emotional learning activities, among others (Dabdoub et al., 2023). The form of implementation of curriculum diversification in learning can be done in three ways: (1) intracurricular (can be by means of contextualization/blended/mixed, and integration/enrichment); (2) co-curricular (Pancasila Student Profile Strengthening Project/P5); (3) extracurricular, and; (4) habituation and school culture. Of these four ways, education units can choose the implementation method that best suits the conditions at school.

Conclusion

Based on the results of the research, the philosophical value of Sumanget Ka-Sumedangan is very important to be implemented in instilling the character of students. As one of the cultural products in the form of ideas from Sumedang Regency, Sumanget Ka-Sumedangan means the ideal life of the Sumedang people. The local government through various policies has encouraged the implementation of education with local wisdom Sumanget Ka-Sumedangan. The implementation of activity programs in educational units oriented to the philosophical values of Sumanget Ka-Sumedangan is the right way to instill the character of students. The activity program can be implemented in various ways, namely in intracurricular, co-curricular, extracurricular learning, as well as habituation and school culture. The recommendations based on this research are that educators and education personnel in educational units should be more deeply concerned about the philosophical value of Sumanget Ka-Sumedangan which is one of the local wisdom of Sumedang Regency. In addition, recommendations for education policy makers, in order to develop strategies for the implementation of socialization to each education unit so that Sumanget Ka-Sumedangan can be used as a guideline in the implementation of educational programs in education units. Suggestions for future researchers to conduct research related to local wisdom in other areas that can develop students' character.

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