

## ***Sabilulungan Class Programe in School as an Effort to Integrate Value of Local Wisdom in Education in Bandung, West Java Indonesia***

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**Abstract.** Bandung society is synonymous with Sundanese culture, accepting the impact of the flow of modernization that causes the forgotten values of local cultural wisdom. Local wisdom should be sustained for characters building of the next generation . It is time for local wisdom to be rewarded, reorganized, and re-taught in the education system through educational and learning activities at school. Reintroducing the values of local cultural wisdom to the next generation is considered to be a very important thing to save the morality of the next generation also saves the culture itself. The value of local wisdom *sabilulungan* imbued by the philosophy of Sundanese *silih asah, silih asih, silih asuh*, became the core of Sundanese culture that needs to be integrated in the process of education in school. In this paper will describe a way or program that allows the value of local wisdom Sundanese culture, *sabilulungan*, integrated in the education system, especially for people in the city of Bandung.

**Keywords:** value of local wisdom, sundanese culture, class program

### **1. Introduction**

For many years the direction of Indonesian education tends to be only to form students with a good level of intelligence. Output of students with good intelligence has created and developed many modern technologies from year to year. Although our country is not yet at the level of producer countries, but the industry is growing very rapidly. The tools of electronics, automotive, communication tools, and so on continue to grow in line with technological developments. Not a few modern people have been lulled by technological advances and many have overlooked the values of local cultural wisdom in their lives. Something related to culture is often considered ancient and forgotten. This becomes one of the factors of the occurrence of moral degeneration, either against fellow human beings or to nature / environment.

Bandung became one of the major cities in Indonesia, the capital of West Java, the nearest province and as a buffer to the metropolitan capital of Jakarta, of course

received a very rapid current of modernization. Bandung society that is identical with Sundanese culture, received the impact of this modernization flow, such as the decline of the morale of the next generation. Sundanese people are famous for their friendly, polite, gentle, and close to nature. But now, not a few Sundanese people, especially the writer observed in the city of Bandung tend to be individualistic, only concerned with his own interests, concerned with personal satisfaction, without thinking about the impact to others. According to Kahmad (2011, in *Pikiran Rakyat*) that now the Sundanese people are very individualistic, meaning that as long as not offensive personality is not a problem. Eventually behavior was born that did not pay attention to the community or the nature around. For example throwing garbage *sembangan*, which is important he did not bring the garbage, garbage thrown just haphazardly. Another example of a young man who is in public transport busy with his mobile phone not to pay attention especially let the old people standing around to sit, or passengers on public transport either young or old, they do not want to shift if there are other passengers in , the important thing is that they feel comfortable with their position, they do not care about the difficulties experienced by other passengers. There are many other examples of moral degeneration that we can find around us. Sometimes things like this are not realized as a moral degeneration because it is considered normal. Though it has become an indicator of the moral health of an unfavorable society.

It was mentioned earlier that the forgetting of local cultural wisdom values became one of the factors causing moral degeneration. Local wisdom is according to Hermawan and Rukandi (2006: 12) contained in customs, oral traditions, art, old manuscripts, and so forth. Supendi (2011) states that the values of local wisdom can be utilized as a contribution to the value of life today and the future. Rohendi (1986, in Supendi, 2011) adds that local wisdom is able to accommodate new cultures that invade, be able to control the existing culture, and contribute value to the direction of the culture to come. Local wisdom should be sustained for the generation of next generation characters.

The values of local wisdom are essential to be transferred from generation to generation, but unfortunately local wisdom seems to belong only to parents, not youth. There is a paradigm like this, because the process of cultural inheritance from the ancestors to the next generation inhibited or even disconnected. Some of the factors that may be the cause are modernization. Not a few young couples today educate their children with a standard westernized international education and forget the education of local wisdom values of their ancestral ancestors. In the end, the values of local wisdom belong only to parents, not young people or future generations.

Related to this, education in schools becomes an alternative in continuing / passing on the values of local wisdom. It is time for local wisdom to be rewarded, reorganized, and reused in the education system through educational and learning activities at school. This is in line with Danim's (2002: 15) statement that education in schools is a vehicle for humanitarian and humanitarian processes both after the family. Therefore, in this paper the author will describe a way or

program that allows the values of local wisdom Sundanese culture is integrated in the education system, especially for the Sundanese community in Bandung.

## 2. Discuss

### 2.1 Value of Sundanese Culture Wisdom

Sundanese comes from the word *Su* which means everything that contains the element of goodness. Meanwhile, according to Fariz (2012, in Kompas) states that the word *Sunda* comes from the word "*Sun Da Ha*", which means that *Sun* is self, *Da* is nature, and *Ha* is God. This means that local wisdom can be described by identifying the three domains of local wisdom. The first aspect is the "self," that is, the relationship between man and man; the second is "nature", that is, the relationship of man to nature; and the third is "God", the relationship between man and God or the Creator.

Sundanese culture is one of the oldest cultures in Indonesia. Sundanese culture such as other ethnic cultures has a number of cultural moral values system that became a role model of belief and reference attitude of Sundanese society (Suryadi and Kusnendi, 2010: 18). *Karuhun* (ancestors) of Sundanese bequeathed the character of the delay that is *cageur* (healthy), *bageur* (good), *bener* (true), *singer* (introspection), and *pinter* (intelligent). In general, the people of West Java or Tatar Sunda, have a philosophy of "*silih asah, silih asih, silih asuh*" (mutual self-sharpening, mutual love, and protect each other).

If we reflect, this Sundanese philosophy has a profound meaning. According to Supendi (2010), *silih asah*, it is value oriented to improving the quality of thinking, sharpening the ability to sharpen the mind with the forging of knowledge and experience. As reflected in the phrase "*peso mintul mun terus diasah tangtu bakal seukeut*" means blunt knife if it continues to be sharpened will also sharp, or "*cikaracak ninggang batu lila-lila bakal legok*" meaning water tempias stones long stone will be hollow. In other words, stupid people if it continues to be forged, someday there will be traces of learning outcomes.

The meaning *silih asih*, the orientation of its value to the meaning of the behavior or attitude of the individual who has empathy, compassion, tolerance, sympathy to the surrounding life or have a high social sense. Reflected in the phrase "*ka cai kudu saleuwi ka darat kudu salebak*" the main meaning is togetherness. "*Ulah pagiri-giri calik, ulah pagirang-girang tampian*" means no hostility among humans, because humans must be "*sareundeuk saigel, sabobot sapihanean, sabata sarimbangan*" means must have the soul togetherness, mutual cooperation or mutual help.

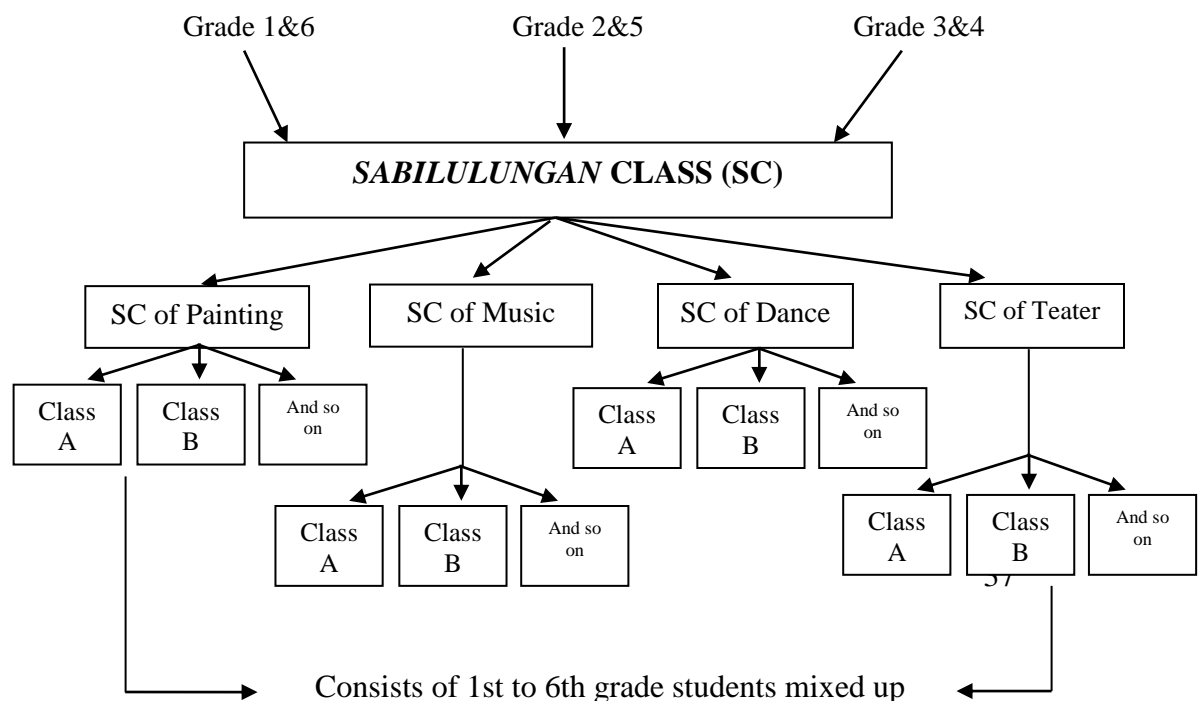
The meaning *silih asuh*, the orientation of its value is affection in real action, the pragmatic attitude of a person in society, self-existence, applying self-potential in society. To the elder must be more respectful, to each other should take care of each other, to the younger should be able to nurture and set a good example. As reflected in the phrase "*kudu pondung bijungan laer aisan*" means life must nurture other than protect yourself.

The value of other local wisdom that became the legacy of the Sundanese community, namely *sabilulungan*. As revealed in the philosophy of Sunda *Sabilulungan urang gotong royong, sabilulungan urang siling rojong, sabilulungan persatuan tembong, hirup sauyunan, silih pikanyaah, silih bantu silih tulungan, silih asah, silih asih, silih asuh, silih jeujeuhkeun, silih titipkeun*". The essence of the philosophy is that we must live mutual assistance, help each other, love, keep, live together, and show harmony and unity. *Sabilulungan* itself has a sense of mutual support and work together, thus showing a unity.

## 2.2 Sabilulungan Class Program in School Learning

As we know that *sabilulungan* means mutual support and cooperate, then this *sabilulungan* class is a class designed in such a way that the learning process in it supports students to be able to train its intrapersonal intelligence, that is related to cooperation and mutual support. The philosophy of *silih asah, silih asih, silih asuh* was integrated in it. This class can be created by the principal's policy with the support of teachers and all parents of the students.

The implementation of *sabilulungan* class is done every weekend, ie Saturday, so this class will be the closing of the school's learning activities in one week. This class is specifically for the learning of art and culture, especially related to Sundanese culture. This class will be divided into classes of painting, music, dance, and theater. This class is a compulsory class as classes on a normal day, not an extracurricular class. Planning is done well by teachers who have been provided by the school or any special education for this art and culture education. Special in this class, all teachers are involved. Each teacher can choose to enter which classes fit his talents. Students can choose to enter *sabilulungan* class that match their potential, interests, and talents. School rules and discipline still apply in this class. The grouping of students is done by mixing senior with junior, that is class 1 and 6, class 2 and 5, and class 3 and 4. This grouping is done so that not only *silih asah*, but also *silih asih* and *silih asuh* can be introduced, planted and familiarized to the students. Here is a chart depicting the grouping of students in *sabilulungan* class.



Picture 1. Student grouping charts in the *sabilulungan* class for elementary level

Students can work and learn together about Sundanese art (painting, musical, dance, or theater) regardless of class level, so the grind will run. Students can know each other between classes and is expected to train *silih asih* and *silih asuh* between students. Students will realize that in life, people need others, thereby reducing the individualist attitude of the students.

Every weekend for this *sabilulungan* class, every student is required to bring different food from home. When learning ends, students and teachers in the *sabilulungan* class can eat together or in Sundanese culture known as *botram*.

The atmosphere of learning that is familial and full of local cultural wisdom values is expected to make a deeper impression on the students themselves as well as teachers, so that knowledge about the art of Sundanese culture can be understood by students and the values of local wisdom also indirectly become embedded and accustomed to in self students.

### **2.3 The Linkage of Learning Theory to the *Sabilulungan* Class Program**

Vygotsky's theory offers a portrait of human development as inseparable from social and cultural activities (Gunawan, 2012). This theory is a combined theory between cognitive and social, so that the theory of Vygotsky is also called sociobudaya theory (Fadhilah, 2011). According to Vygotsky (1962, in Gunawan, 2012) the skills in mental functioning develop through direct social interaction. Information about cognitive interpersonal tools, skills, and relationships is transmitted through direct interaction with humans. Through organizing social interaction experiences within this cultural background, the mental development of children (students) becomes more mature. Vygotsky believes that a person will be much more developed when interacting with others.

Vygotsky's core theory is to emphasize the interaction between "internal" and "external" aspects of learning and its emphasis on the social environment of learning. According to Vygotsky's theory, cognitive function comes from the social interaction of each individual in the concept of culture. Vygotsky also believes that learning occurs when students work on uncharted tasks but they are in their "zone of proximal development". Zone of proximal development (ZPD) is the distance between actual developmental levels (actual capabilities)

demonstrated in the ability to solve problems independently and the level of potential development ability shown in problem-solving skills under the guidance of more capable adults or peers. The effort of providing help or guidance from a more mature person or peer to a child (student) to pass the ZPD is called scaffolding which is another Vygotsky theory.

The main implications of Vygotsky theory are cooperative class setting and approach in learning that emphasizes scaffolding, so that students and students, as well as students and teachers can interact in the learning process. This implication can, of course, be reflected in the previously mentioned sabilulungan class program. Thus, Vygotsky's theory of social development is closely related to this sabilulungan class program because both are the foundations and embodiments that believe that social and cultural interactions are background, enabling one to experience awareness and development of good cognition.

### 3 Conclusion

Inheritance of the values of local cultural wisdom, including Sundanese culture is very important to do. Moreover, in big cities like Bandung, where the flow of modernization is so swift, and the morale of the next generation, slowly but surely begins to degenerate. The people of Bandung are identical with the Sundanese people, actually have a legacy of local wisdom values from the ancestors of the Sundanese, in the form of philosophies such as *silih asah*, *silih asih*, *silih asuh*, which means mutually sharpening themselves through knowledge and experience, mutual loving, and caring for each other. In addition, Sundanese people are taught by karuhun (ancestors) to want to mutual cooperation, mutual support, thus showing a unity that is revealed in the philosophy of "*sabilulungan*".

The value of local wisdom sabilulungan imbued by the philosophy of *silih asah*, *silih asih*, *silih asuh*, according to the author became the core of Sundanese culture that needs to be integrated in the process of education in schools to save the morale of the next generation also saves the culture itself. This can be realized in the declaration of *sabilulungan* classroom program at school.

This *sabilulungan* class program is a special class for art and cultural learning (local content) designed so that the learning process in it supports students to mingle each other without knowing the class, working together, supporting each other, overriding seniority, and putting forward the Sundanese philosophy *silih asah*, *silih asih*, *silih asuh*, so the knowledge about local cultural arts, especially Sunda, as well as the values of local wisdom can be introduced, embedded, and familiarized to the students. Thus, it is expected that the problem of haunting moral degeneration in line with technological developments and modernization can be minimized.

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