

Traditional Wisdom in Cikondang Traditional Village: A Study of Sabilulungan's Value

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ABSTRAK

Tujuan penelitian ini untuk menggali nilai-nilai yang terkandung dalam kearifan lokal Sabilulungan di kampung adat Cikondang. Gerakan pengembangan kearifan lokal mengutamakan karakter gotong royong, persatuan dan kebersamaan untuk menciptakan hubungan relasi sosial yang harmonis. Metode penelitian ini menggunakan metode deskriptif kualitatif dengan mengungkap data secara mendalam yang ada di lokasi penelitian. Teknik pengumpulan data dengan cara observasi lapangan, wawancara, dan dokumentasi. Responden terdiri dari sesepuh atau tokoh adat, warga kampung adat. Hasil penelitian menunjukkan bahwa Sabilulungan merupakan salah satu kearifan lokal yang ada di masyarakat Sunda yang menekankan pada prinsip kerukunan hidup. Selain itu, nilai kearifan lokal Sabilulungan yaitu gotong-royong, kesatuan, kebersamaan, keadilan dan kemanusiaan. Nilai kearifan lokal Sabilulungan di kampung adat Cikondang terbukti mampu menjaga harmonisasi dalam aktivitas gotong-royong dalam kesehariannya dan di setiap tradisi adat dilandasi spontanitas. Konsep Sabilulungan dalam dunia pendidikan dalam rangka membantu seseorang mencapai pembentukan karakter yang menghasilkan generasi yang memiliki watak, kepribadian, serta peradaban yang bermartabat.

ABSTRACT

The Value Study of Sabilulungan Local Wisdom in Cikondang Traditional Village. The aim of this study is to explore the values contained in the local wisdom of Sabilulungan in the Cikondang village. The development of local wisdom prioritizes the character of mutual cooperation, unity and togetherness to create harmonious social relations. This research method uses a qualitative descriptive method by revealing in-depth data in the locus of research. Data collection techniques are field observations, interviews, and documentation. Respondents consisted of elders or traditional leaders, residents of indigenous villages. The results found that Sabilulungan is one of the local wisdom that exists in the Sundanese community that emphasizes the principle of harmony in life. In addition, the values of Sabilulungan's local wisdom are mutual cooperation, unity, togetherness, justice, and humanity. The value of Sabilulungan local wisdom in the Cikondang traditional village has proven to be able to maintain harmonization in mutual aid activities in daily life and in every customary tradition based on spontaneity. The concept of Sabilulungan in the world of education in order to help a person achieve character building that produces a generation that has a dignified character, personality, and civilization.

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Introduction

Conflicts arise as a result of friction, differences in interests, attitudes, and feelings, which create problems that threaten to fracture social relations. Conflict is a type of social interaction that occurs when two people have opposing interests and lose harmony with one another (Maftuh, 2008). According to the Ministry of Agrarian and Spatial Planning/National Land Agency (ATR/BPN), there will be 9000 land conflict disputes and court cases up to October 2020. Meanwhile, the Consortium for Agrarian Reform (KPA) reported 241 cases of land conflict in 359 villages/villages, involving 135,337 families and covering an area of 624,272,111 hectares. (Source: kemendagri.go.id/berita/baca/30551/badan-litbang-kemendagri-cari-solusi-konflik-pertanahan diakses tanggal 21 November 2021)

A culture of violence also emerged with the throwing of stones between residents of Jalan Rajawali 1 and Belibis in Perumnas Mandala, Medan City. The clashes began when residents of Jalan Rajawali opened a wine stall on the railing. One of the challenges presented by the pluralistic condition of the community structure is that disagreements become prone to conflict if they cannot be resolved constructively, leading to violence. Conflict, according to Abdul Jamil Wahab (2014), is not always synonymous with violence, but violence can occur as a result of conflict.

Conflict situations in schools can arise from unfavorable interpersonal relationships. In such circumstances, children who are perceived as weak frequently become victims of verbal and gestural bullying; potential conflicts in children can arise from trivial matters. Bullying is an aggressive act committed by individuals, both physically and verbally (Schott, 2014). Conflicts between students, individuals, or groups can range from bullying to mass brawls (Dewanta, et al, 2014). According to the Indonesian Child Protection Commission (KPAI), 107 children were bullied at school in 2018. According to the 2018 Program for International Student Assessment (PISA) report, as many as 41% of students in Indonesia claimed to have been bullied.

The fundamental issue is conflict, bullying, and mass fights as a result of decreased values of togetherness in social life. These values are best taught in schools through character or moral lessons. Character education is then practiced in groups as students learn to help and respect one another. In essence, mutual cooperation is developed in schools through pedagogy, which can then be sustained in the lives of students in social relationships in both the family and the community.

Traditional values, particularly local wisdom, must also be developed. In the context of this study, the value of local wisdom is focused on the Sabilulungan cultural value in Cikondang village. A number of traditional traditions are still practiced and preserved by the community. This study focuses on values in the Sabilulungan culture that contain local wisdom. Heru Ryanto Budiana, Atwar Bajari, and Rahman Mulyawan conducted previous research on the value of Sabilulungan. Transforming the value of Sabilulungan in public service communication activities in the Bandung Regency Government is the title of their study. This study focuses on the transformation of the value of Sabilulungan local wisdom in public service communication activities in the Bandung Regency Government under the leadership of Dadang Naser (Budiana, Bajari, & Mulyawan, 2020).

The following study, "The Potential of Visual Culture in Cikondang Traditional Village, Bandung Regency as a Source of Ethnopedagogy of Community Character," was written by Nia Emilda, Aijuju Rohaeni, and Wanda. This research focuses on efforts to describe the

ethnopedagogical process in depth using the philosophical and pedagogical values of the Cikondang Traditional House (Emilda, Rohaeni, & Wanda, 2018).

The two studies mentioned above confirm that this research is still in its early stages. Because this study differs from the two previous studies, as well as the focus of the research, it is relatively new. As a result, the title of this study is " Traditional Wisdom in Cikondang Traditional Village: A Study of Sabilulungan's Value."

Method

This research method uses descriptive-qualitative analysis. This analysis is useful for obtaining the views and meanings of local wisdom of Sabilulungan in the Cikondang Traditional Village community. Data collection techniques by means of field observations, interviews, and documentation. Respondents consisted of elders/traditional leaders, traditional village residents. The data analysis technique uses interpretation by revealing the meaning of the local wisdom value of Sabilulungan.

Results and Discussion

Cikondang traditional village is the name of a pleasant and peaceful village on the slopes of Gunung Tilu. The people of Kampung Cikondang are still steadfast in upholding their ancestral traditions and customs that have been passed down through generations. Traditional rituals like *Wuku Taun*, *Ngaruat Lembur* (Hajat Lembur), *Ngaruat Bumi* Tradition, *Ruat Solokan* Tradition, *Ruat Hajat* Tradition, *Agricultural Ceremony* Tradition, and *Paralon Hajat* Ceremony Tradition are still practiced. People in Cikondang traditional village still believe in the existence of ancestral spirits, who are said to be capable of balancing humans and God. The culture of gotong royong is still well maintained due to the nature of the wisdom possessed by the residents, one of which is when performing certain traditional rituals and in their daily lives.

According to Anom Juhana, the caretaker of the fifth generation of the Cikondang Traditional Village, the establishment of the traditional village is difficult to prove, and the history of Cikondang itself is disputed. Cikondang was derived from two Sundanese words, *Ci* or *Cai*, which mean water or springs, according to the previous caretaker. First, the famous tree is taken from a very fertile tree growing in the village. Cikondang is a combination of a water source and a well-known tree. Second, according to the elders who were formerly the ulema who were in charge of spreading Islam or the guardians there, Cikondang was derived from two words. In Indonesian, *ci* or *cai* means water.

The Cikondang people belong to the Sundanese ethnic group and are classified as indigenous communities because they still follow their ancestors' teachings. The majority of Cikondang people are Muslims, and there has long been a process of integrating Islam and Sundanese culture in all aspects of life. Even Praja, (2005) mentions the pattern of the close relationship between Islam and Sundanese culture, such as the phrase "*Islam teh Sunda, Sunda teh Islam*" or "*Urang Sunda mah geus Islam samemeh Islam*," which means that the Sundanese were already Muslim before Islam. Based on this expression, Islam and Sundanese culture are not isolated, but rather position Islam as integrated with culture, both of which are functionally related to indigenous peoples. Culturally, they maintain their Sundanese identity, but they also prioritize the values of Islamic teachings.

Islam and its culture are classified as integration criteria with an acculturative pattern, with Islam and Sundanese being more prominent. According to local wisdom, religious issues

cannot be separated from the culture that grows in the indigenous community itself; this can be manifested in the form of ritual traditions or religious ceremonies that are held concurrently with the culture. The existence of spirits of the *karuhun* (ancestors) who protect this cannot be separated from the entry of cultural influences other than animism (worship of spirits), Hinduism, and Buddhism. The Cikondang indigenous peoples are still attached to religion and culture because of the strong influence of foreign cultures in the form of Islamic beliefs, which they now adhere to.

The Cikondang indigenous people believe that ancestral spirits have power over life in the world, protecting it from various problems while also preventing harm that threatens at any time. *Eyang Pameugeut* and *Eyang Istri* are revered ancestors who are thought to have founded settlements in Cikondang village at the beginning of the nineteenth century or around 1800. The local community regards these two grandparents as one of the guardians in charge of spreading Islam in the Bandung area. South, particularly in Cikondang village This is where the two grandparents died, leaving no trace of their existence. Locals believe that these two grandparents are "*tilem*," despite the fact that there is no written or oral evidence to support this claim.

The Cikondang people, through their perseverance, continue to maintain traditions and honor their ancestors through social activities and traditions. According to the Cikondang Traditional Village's fourth generation Kuncen Anom Juhana, ancestral equipment such as *leuit* (a warehouse where rice harvests are stored) and *lisung* are still kept (a place for pounding rice). "We carry out our ancestors' message not to change traditions," said Monday (12/12/2019). Another type of tradition is that the surrounding community celebrates the Prophet Muhammad SAW's birthday every year with a *tumpeng* and recitation. During the celebration, there is a tradition that stands out by providing three types of *tumpeng*, which are huma rice, lowland rice, and glutinous rice. The three *tumpeng's* are accompanied by 250 other *tumpeng's* made at indigenous people's homes, and the finished *tumpeng's* are collected in a traditional house with side dishes such as chicken as a complement. This is a cone, and there are 11 other types of food whose raw materials are rice, glutinous rice, and sugar cane treats. The *tumpeng* is designed to be served to the 700 guests present, but you can also enjoy processed *tumpeng* rice with the surrounding community. One *tumpeng* is usually enough to feed 5-8 people.

The Cikondang traditional village community performs the traditional *tasyakuran* ritual, the *Binimah Wuku Taun* tradition (closing the year) and *mapag taun* (opening the year) once a year as a sign of gratitude to the Creator. Guests attended the ritual ceremony, chanting the holy verses of the Koran, which was accompanied by a prayer to Allah SWT as a form of gratitude to the Almighty for passing one year safely. The traditional house is the focal point for the implementation of traditional ceremonies. According to the *Kuncen*, *Wuku* means "book," which means "turning over a new leaf." *Wuku Taun* is a traditional ceremony held at the start of the Hijri calendar year. The annual *Wuku* ceremony begins on 1-24 Muharram and concludes on 15 Muharram. *Wuku Taun* has become a tradition for residents in the Cikondang Traditional Village to celebrate the beginning of the Hijri New Year; even outsiders are invited to the tradition; the *Wuku Taun* tradition is also a gathering event with relatives.

Indigenous people believe that the *wuku taun* ceremony is performed in addition to asking Allah SWT's salvation, village ancestors, repellent reinforcements, and preserving the tradition of mutual cooperation, prioritizing deliberation in decision-making, which has long been embraced by the community for many years. The mutual cooperation of the residents

reflects indications of the residents' sense of togetherness. The environment of indigenous peoples is peaceful, serene, full of love, and surrender to God Almighty, and the community accepts the formation of the environment by itself, forming a mindset that prioritizes harmony and peace in life. The Cikondang indigenous people's situation is so orderly because the order is shaped by the norms to which they have so far adhered (Rozy, Rusyana, & Ristiani, 2022).

In addition to the essential nature and daily habits of mutual cooperation, such as community service activities in the RT and RW environments, local customs with mutual cooperation are manifested in the Cikondang community during the *Wuku Taun* ceremony. The collaborative nature of the *wuku taun* ritual can be seen in the community's cooperation in organizing events such as side dishes, rice, and other food ingredients, which are carried out by women and men in charge of wrapping snacks in banana leaves. According to Anom Juhana, the Cikondang traditional village's *kuncen*, "there are twelve kinds of snacks and seven kinds of *rencang sangu* (food side dishes) wrapped in banana or *konca* leaves that are served when the *Wuku Taun* celebration comes," Saturday (23/11). The twelve colors of food represent the twelve months of the year, and the seven types of food represent the seven days of the week.

The event at the turn of the 14th to the 15th of Muharram, before the customary implementation, the cleaning of heirlooms such as kris, knives, spears, machetes, and others can only be done by descendants of the Cikondang Traditional Village Ancestors who are attended by the general public as well as the indigenous people themselves. Commemoration of *wuku taun* and *mapag taun*, as well as praying a thanksgiving prayer, and a meeting place for *Mama Sepuh's* descendants (customers) to reconnect relatives who have not seen each other in a long time.

Several ceremonies were held, including the following: first, *ngaruat lembur* (*hajat lembur*). The *Hajat Lembur* Ceremony, also known as *Ngaruat Lembur*, is one of the traditional/traditional ceremonies that are still performed in several areas throughout the Sundanese region, including the Cikondang Traditional Village, Lamajang Village, Pangaléngan District, Bandung Regency. The *Ngaruat Hajat* ceremony is held once a year during the Safar month, on Tuesday or Thursday from 11 a.m. to 15 a.m. What *Ngaruat Lembur* or *Hajat Lembur* refers to is a celebration held for the safety of his hometown. This salvation is similar to the *Wuku Taun* ritual of creating a cone and *hamin* by the *kuncen*. Everyone contributed to the success of this event.

Since 1947, the tradition of *ngaruat hajat* has been passed down from generation to generation. The purpose of carrying out the *ngaruat hajat* tradition is to express gratitude for *bini'mah* and to ask the Almighty for safety in maintaining the village (*ngamumule lembur*), particularly the residents of the Cikondang community. The ceremony is held on customary land and serves as a gathering place for relatives and *sabilulungan* among the surrounding residents. Every activity related to traditional ceremonies must take place on the caretaker's customary land. It is currently being preserved as a place or place for the local community to carry out activities, particularly during the celebration of traditional ceremonies (Rahmawaty & Maharani, 2014).

This interaction relationship is visible when the local community conducts activities; the day before the ceremony, the community participates and collaborates to prepare all of the ceremony's needs up to the peak event. The activity carried out by the *ngaruat lembur* (*hajat lembur*) ritual is the delivery of moral messages to the community from village elders. Furthermore, the community held a light, open discussion on a regular basis about the message

of preserving the village, which was followed by eating tumpeng and traditional dishes with the residents present. The tumpeng is distributed to residents living around the traditional village who are involved in traditional rituals.

The residents work together to prepare all other ceremonial necessities the day before the *Hajat Lembur* ceremony begins. The *Hajat Lembur* Ceremony is held early in the morning from 07:00 to 09:00, and the location must be in the middle of *Lembur* (the village), which is the standard. Previously, the Cikondang Traditional Village was divided into two RWs; however, the indigenous people believed that the location of RT 03 RW 04 Cikondang (exactly Father Amri's house) was the best location for indigenous people's activities in processing food and other dishes to support the *Ruat Hajat* ceremony. However, after the area was divided into two RWs, the indigenous people's activities shifted to Father Rahmat's yard, specifically at RT 0 RW 03 Cikondang, which was in the middle of *lembur* (the village). The indigenous people perform traditional rituals again in the afternoon, from 10 a.m. to 11.30 a.m., on an incline in the form of climbing a small hill on Jalan Cikondang. Following the *Hajat Lembur* ceremony, the activity continued with residents eating the tumpeng dishes that were already available, as well as other special foods, and concluded with the residents distributing the tumpeng that they had collected. Beginning at 13:00 and continuing until the end of the thanksgiving and praying together as a form of gratitude to Allah SWT, and asking for protection so that the inhabited or occupied environment receives the blessing of life safety.

The second tradition is the *Paralon Hajat* ceremony. The ritual tradition of *Hajat Paralon*, or salvation, is still practiced by indigenous people from generation to generation. Intention comes from the Sundanese dialect, specifically *Nyalametkeun* (meaning safe) to avoid danger. The *Hajat Paralon* ceremony is held to express gratitude to the Creator of the universe for the natural wealth available in the Cikondang Traditional Village in the form of springs that can be used by indigenous peoples and are channeled through *paralon* media through a holding tank. The contents of *hajat* are derived from the word *hayat* or living, which means there is no scarcity of water. The *Paralon Hajat* ritual is performed at the springs, approximately 40 minutes from Cikondang Village. The activities discuss water sustainability for local residents so that all residents participate in caring for and maintaining sewer water that can be used optimally by residents. Traditional rituals are carried out with the participation of local government elders and caretakers.

The indigenous peoples of Cikondang have their own set of values. The existence of Kampung Cikondang, whose people still hold fast to what was passed down from their forefathers, such as self-religion, is a philosophy adopted by the Cikondang Traditional Village community that carries the message of creating conditions so that there is a balance between humans as individuals, human and human relationships, and with God. In terms of worldview, understanding the spirit value of self-awareness is considered an absolute truth of daily life, which is contained in the life view of *kudu handap asor* (must be polite) in behaving towards others *kudu someah ka semah* (must be good) to guests). Based on an understanding of their way of life, so that no disputes between their citizens are heard by the Cikondang indigenous people (Yulianti, 2015).

The Cikondang indigenous people are part of the Sundanese community and have a way of life expressed through proverbs. Behind thought means being aware of bad deeds and performing good deeds. Taking what is not their right, *mipit teu amit, ngala teu menta*, indigenous peoples have taboos against taking what is not their right.

Other forms of culture that are ideas/views of life in the Cikondang indigenous people can be seen in the community's involvement in the tradition's implementation from the beginning to the end, in every schedule of traditional ceremonial activities known as expressions of penance, penance, and penance. Compassion for compassion means loving, so the first step is to not hate and hurt each other; penance honing guides each other; and penance nurturing means advising each other to goodness and truth. This expression conveys love and peace while anticipating commotion/chaos.

According to the search results, the Cikondang Traditional Village community's peace-loving character has been owned for a long time, and this character leads to Sabilulungan values. For more information, the Sabilulungan Local Wisdom Values can be found in the activities of the Cikondang Traditional Village Community in the Sundanese proverbs listed below:

Tabel: 1 Sabilulungan Local Wisdom Values in Society
 Cikondang Traditional Village in Sundanese Proverb

Sabilulungan Wisdom Proverbs	Local Values in	The Actualization of the Cikondang Indigenous Peoples in Tradition	Key Values
<i>Tina Peurih Jadi Peurah</i> (Work hard)		Seek and find ways to preserve the balance of the natural environment for prosperity	Never give up.
<i>Kudu soméah ulah goreng bagug dan basa mah teu meuli.</i> (must be friendly to anyone because Language does not buy)		In everyday life, talking with guests using a smooth Sundanese language that shows hospitality	Friendly
<i>Kudu paheuyeuk-heuyeuk leungeun</i> (Must hold each other's hands).		Indigenous peoples in their daily activities or collective activities periodically packaged in a tradition	Collaboration and mutual support in goodness
<i>Manusa hirup ku akalna</i> (Man lives with his mind)		Religious traditions and other values that are cultivated are still maintained and implemented in their lives because they are a mandate from their ancestors	Logic-based reasoning
<i>Nyaur kudu diukur, nyabda kudu diungang.</i> (All words must be considered before they are spoken, always control yourself in speaking)		Prohibition of speaking loudly, defecating in the open, respectful and obedient to parents and others.	Following the rules
<i>Rempug jukung ngabasmi pasalingsingan</i> (agree together to eradicate differences of		The Cikondang indigenous people, are so polite in their daily lives, there is no dispute between residents	Avoid squabbles.

opinion that cause division)		
<i>Kudu paheuyek-heuyek leungleun</i> (must help each other)	The embodiment of true mutual cooperation in daily life and every scheduled traditional ritual, starting from the initial preparation, the process of implementing the tradition, to the implementation of the tradition without any strings attached.	Help each other out, gotong royong.
<i>Teuneung ludeung ngajaring kawibawaan</i> (Stubborn and brave not afraid of being wrong)	The management and use of forest natural resources is carried out at the customary deliberations led by traditional leaders and traditional elders	Agreement
<i>Hirup sauyunan Silih pikaheman</i> (support each other)	The annual change ceremony on the 15th of Muaharam, all people actively work according to their abilities and skills	Right and position equality
<i>Kawas gula jeung peueut</i> (Like sugar with ripe sap)	Family ties that are still strong make the Wuku Taun ritual a success	Kerukunan
<i>Kudu nyanghulu ka hukum, nunjang ka nagara, mupakat ka balarea</i> (Must lead to the law, lead to the foot of the state, agree with the people)	Various rules and prohibitions are well understood and obeyed by indigenous peoples as guidelines for daily life as part of customary provisions. It is forbidden to take off sandals entering the forest and first stepping with the right foot.	Kemufakatan
<i>Ka Cai Jadi Saleuwi, ka Darat Jadi Salogak</i> (living life, we must be together and compact)	Cohesiveness in carrying out cooperation in commemorating the Islamic New Year ceremony for the Hijri New Year.	Interdependence
<i>Mipit teu amit, ngala teu menta</i> (taking what is not rightfully his)	Do not arbitrarily cut down trees around the forest	Obligations and rights
<i>Silih asah, Silih asih, Silih asuh; Silih wawangi</i> (Sending each other, loving each other, caring for each other, giving each other positive things to each other)	Indigenous peoples with their traditions are able to maintain the harmonization of human relations with God, with nature, and establish humanism with humans with the slogans of compassion, compassion and fostering. Believing with the triangle of harmony to avoid conflict	Tolerance, peace, and harmony

The following explains the significance of *Sabilulungan* local wisdom. Local wisdom has a very broad meaning and definition in terms of terminology. However, essentially, local wisdom is related to the value of people's knowledge, ideas, skills, experience, behavior, and customary habits in specific areas (Keraf, 2002; Aprianto et al, 2008; Yamani, 2011). Local wisdom is derived from the words wisdom (wisdom) and local (locality). Based on this understanding, local wisdom is part of a culture that contains local (local) ideas, values, and points of view that are wise, intelligent, full of wisdom, and of good value, and have been embedded in the community for a long time (Sungkharat, et al., 2010; Mungmachon, 2012; Sibarani, 2018). In this context, values serve as a motivator while also guiding humans to do good.

Spiritual values (religious ethics) are interpreted as honesty, solidarity, brotherhood, a sense of sociality, justice, helping, generous, forgiving, patient, kind, telling the truth, generous, friendly, clean-hearted, brave, chaste, thrifty, discipline, love knowledge, and straight-minded. It is common that wherever society and culture exist, there is a value system that applies and serves as a guide for community members to live in harmony, harmony, and harmony. According to Rokeah (1973), values serve as general plans in conflict resolution and decision making. It describes the community's determination in upholding their sacred customs and habits in local Sundanese culture. Local wisdom in Sundanese contains many exemplary values and life wisdom (Toharudin & Kurniawan, 2017; Indrawardana, 2012; Herlambang 2015).

Sabilulungan is one of the Sundanese local wisdoms that emphasizes the principle of harmony in life. *Sabilulungan's* mission is to carry on the ancestors' desire to establish harmony between the people of Sunda and West Java in accordance with the paradigm of life as a nation, state, community, and family. Its value is not only mutual cooperation, but also unity, togetherness, justice, and humanity as a national culture that must be preserved. According to Naser (2020), the Regent of Bandung was then re-elected for the 2016–2021 period, stating that the *Sabilulungan* concept embodies the Sundanese people's values and traditions of mutual support and cooperation. Also, mobilize all available potential while maintaining a sense of responsibility for the common good. (<http://www.bandungkab.go.id/arsip/sabilulungan-milik-masyarakat-sunda>, diakses tanggal 19 Maret 2020).

The basic concept of *Sabilulungan* is to help and mutual assistance; the meaning is straightforward and universal. In the world of education, the concept of *sabilulungan* is used to help someone achieve character formation, which results in a generation with a dignified character, personality, and civilization. *Sabilulungan* has several meanings, one of which describes the nature of *silih rojong* or mutual support and demonstrates a strong unity. *Sabilulungan* is a servant who "*segut singkil ngabasmi pasalingsingan*" or minimizes differences and eliminates misunderstandings, and it is synonymous with unity. Through the foundation of *Sabilulungan*, in addition to growing and preserving the local Sundanese culture itself, which is the identity of the Sundanese people's ancestors, and has the goal of knitting harmony as the principle of harmonious life. *Sabilulungan* means mutual cooperation in Sundanese and has a broader meaning in Indonesian.

Sabilulungan refers to the development of noble values in Sundanese society, specifically "*sareundek saigel sabobot saphanean, rempug jukung sauyunan rampak gawe babarengan*," which translates as one-sidedness, one-step, one-step understanding, one-many fate, mutual support, mutual love, helping each other, working together, a close sense of brotherhood and (Sutarman 2017). The shift in thinking that has a significant impact on the erosion of mutual cooperation awareness, as well as the dynamics of the culture that is currently developing, is

more oriented towards individualism and materialism and begins to forget about *gotong royong* activities found in local culture. According to Collette (1987), *gotong royong* is the most important original institution in community development because it is entrenched and rooted in the lives of the Indonesian people.

The significance of transforming the *Sabilulungan* local wisdom values owned by the Cikondang Indigenous Village community in order to build the character of mutual cooperation, mutual assistance, and working hand in hand between members of the community to meet common needs and interests based on social solidarity. Emil Durkheim defines social solidarity as "equal values, equal challenges, and equal opportunities based on hope and trust." The principle of social solidarity is synonymous with helping one another, cooperating, being friendly (compact), and being sincere. Social interactions that occur as a result of cultural ties, which are primarily caused by the emergence of community sentiment, its elements, have an impact on social solidarity. According to Emile Durkheim, mechanical solidarity is formed by repressive laws because members of the community share similarities and are highly inclined to believe in a shared morality (Ritzer, 2012). Each individual is aware of his role in the group and the circumstances of the community itself; it is very possible for their roles in groups to run and need each other, namely individuals who are dependent in the local community feel physically and psychologically dependent on their community (Nasution, 2009).

Conclusion

The study of values on the *sabilulungan* concept by looking at reality on the ground describes the quality of the Sundanese people in general and the Cikondang indigenous people who still uphold the values of peace as contained in the keywords above, which are identical to the characters "*sauyunan*" (intimacy), "*silih pikaheman*" (mutual paying attention), "*tulung tinulungan*" (helping each other), *Rempug jukung* (supporting each other in goodness). The life philosophy that is still maintained by the people of the Cikondang Traditional Village to always have a harmonious life intention or purpose / The impact of the Cikondang Village community's beliefs and customs has a conducive value, namely believing in the triangle of harmony with the slogans of compassion, penance, and parenting that triggers the spirit work together (*Sabilulungan*).

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