



ETHNOPEDAGOGY: THE INHERITANCE OF SUNDANESE LEADERSHIP CHARACTERS THROUGH SOCIAL STUDIES LEARNING

Jajang Hendar Hendrawan
Jajang_hendra@yahoo.com
Pascasarjana STKIP Pasundan

Abstract : The phenomenon of leadership crisis has made it difficult to find leaders who can be role models for the younger generation. There needs to be an effort to foster the younger generation to become future leaders who have moral and intellectual integrity. This research will reveal how the character of the Sundanese leadership by way of inventorying, reorienting and reinterpreting, then passing it on through Social Studies Education in Pasundan Middle School. The results of the study can be summarized as follows: Sundanese leadership values are derived from oral traditions in the form of *babasan* and *paribasa*, and from the tradition of writing in the form of *Sanghiyang Siksa Kandang Karesian* Manuscripts. Ethno-pedagogy is the inheritance of Sundanese leadership values carried out through three social studies learning traditions, namely social studies as a product, social studies as an educational transaction and social studies as a practice of social communication capable of giving birth to Sundanese leaders *nyantri* (having spiritual intelligence), *nyunda* (having the identity of the Sunda), *nyakola* (having intellectual intelligence); *nyantika* (having professional and proportional attitude), and *nyatria* (having a knighthood attitude that is firm, objective, open, honest, competitive, brave and responsible).

Keywords : ethno-pedagogy, inheritance, Sundanese leadership, social studies learning.

I. INTRODUCTION

Henri Peyre in Umar (2013) states: "Leadership is a grand ideal expressed by the culture of a nation that is slowly being applied to its young generation through family, education, intellectual atmosphere, literature, history and moral teaching, thus generating strength, sensitivity for a clear mind, the ability to explore emotions, capture and represent the aspirations of its people combined with control of emotion without pretense to be an element of personal power to move the nation." But in its implementation the leadership in Indonesia still encountered many obstacles, leading to a leadership crisis.

The leadership crisis that occurred in Indonesia was caused by the weak implementation of cultural values in the life of the nation and state. According to Anton Charliyan "Cultural arrangement to be the forerunner of a good arrangement of a country. If the education and cultural aspects are not handled well, it will have an impact on the increasing leadership crisis."

According to Alwasilah (2008) explains: "Modern education does not have to forget the traditional education developed in its traditional philosophy. Etnopedagogy is the practice of education based on local knowledge in various aspects of life. Ethnopedagogy sees local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society."



Education is the main key for someone to recognize and develop their potential systematically. In inheriting leadership character requires a continuous process through education in schools, delivered through social studies.

According to Fenton (1967:149) “*Social studies prepare children to be good citizenship, social studies teach children how to think, and social studies pass on the culture heritage.*” Based on this opinion, social studies education is to prepare students to be good citizens, namely citizens who are able to think critically to solve social problems and can inherit culture so that they have national identity that is in accordance with national cultural values.

Therefore, teaching Sundanese leadership characters through social studies education in schooling is very important to do in order to inherit Sundanese leadership characters to students as young people who will receive the leadership relay in the future.

II. METHOD AND RESEARCH DESIGN

This study uses a qualitative approach with a case study method. A qualitative approach is used to be able to answer research questions that require researchers to explore deeply the problems raised. Case studies as a research strategy are used in this study for several reasons. First, related to research questions. Yin (2002) explains that case studies can be used to answer research questions how and why. He argued that the two questions indicated the need for exploration of the problems that were wanted to be answered through research. The second is related to the control of the behavior to be studied. General case studies are used when the behavior of the subjects to be studied cannot be manipulated. The third reason relates to the focus on contemporarity. Data collection techniques in this study used in-depth focused interviews, documentation studies and observations. In order to reveal the character of the Sundanese leadership an interview with a Sundanese Cultureist was carried out and a documentation study was carried out by reading ancient manuscripts namely Sanghyang Siksakandang Karesian Manuscript, Carita Parahiyangan Fragment, Carita Parahiyangan and Sanghyang Hayu which had been transcribed by philologists. Whereas to obtain data on inheritance of Sundanese leadership characters through social studies learning, interviews were conducted with social studies teachers, and the Deputy Chair of the Curriculum Field. In addition, the researchers also observed the respondents while conducting the social studies learning process and the extra-curricular Scouting and Student Council activities at Cimahi Pasundan 1 Middle School.

III. RESULTS AND DISCUSSIONS

3.1 Sundanese Leadership Character

The Sundanese leadership character can be extracted from various previous Sundanese behaviors in the form of oral traditions and writing traditions. Sundanese leadership values derived from oral Tradition can be seen in the following table:

Table 1.

Sundanese Leadership Characters from Babasan and Paribasa

No	<i>Babasan (phrase) / Paribasa (Proverb)</i>	The meaning revealed
1.	<i>kudu hade gogog hade tagog</i>	must be good in language and good behavior



2.	<i>Nyaur kudu diukur, nyabda kudu Diunggang</i>	must consider the words before they are spoken, always control themselves in speaking
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No	<i>Babasan (phrase) / Paribasa (Proverb)</i>	The meaning revealed
3.	<i>Ulah bengkung bekas nyalahan</i>	behavior must always remain good and right, not deviate
4.	<i>nu lain kudu dilainkeun, nu enya kudu dienyakeun, nu ulah kudu diulahkeun</i>	everything must be based on reality
5.	<i>Ulah elmu ajug</i>	do not feel the slightest trepidation facing the enemy
6.	<i>Henteu gedag bulu salambar</i>	do not promise if you cannot fulfill it, always have to keep promises and stand firm
7.	<i>Ulah papadon los ka kolong</i>	don't be bad hearted, don't have bad thoughts to others
8.	<i>ulah gindi pikir belang bayah</i>	do not change habits because rich or rank must remain simple, don't be arrogant and arrogant
9.	<i>Ulah lali ka purwadaksina</i>	do not feel the slightest trepidation facing the enemy
10.	<i>kudu leuleus jeujeur liat tali</i>	all actions and decisions must go through careful thinking
11.	<i>Siger tengah</i>	excessive behavior
12.	<i>hade ku omong goreng ku omong</i>	everything must be discussed
13.	<i>ulah sahaok gaplok</i>	do not speak and be rude

From the results of a review of the traditional expressions obtained by the Sundanese leadership characters including courtesy, friendliness, wisdom, firm stance, calmness, peace, tranquility, justice, intimacy, kinship, generous, harmony, pro-active, sincerity, responsibility, skill, alertness, professional, proportional, confident, clever to adapt, visionary, communicative, and hard work.

The Sundanese leadership character mentioned above, in accordance with the opinion of Stogdill (1974: 62) that a leader must have characteristics such as: 1) sociability; 2) initiative; 3) persistence; 4) knowing to get things done; 5) self-confidence; 6) alertness to, and inside in, situation; 7) cooperative; 8) popularity; 9) adaptability; and 10) verbal facility. The point is that a leader must have character, friendliness, initiative, diligence, knowing what to do, confident, alert, collaborating, popularity, adjusting, and having communication skills.



Table 2.
The Construction of Sundanese Leadership character based on Ancient Scripts

No	Leadership values				The values revealed
	<i>Dasa Prasanta</i>	<i>Pangimbuh ning Twah</i>	<i>Astaguna</i>	15 Leadership elements	
1.	<i>Guna</i> (wise)	<i>Emet</i> (meticulous, not konsumtive).	<i>Animan</i> (friendly, gentle)	<i>Budi-guna-pradana</i> (wise-just-pious).	1,8,2,1 Wise
2.	<i>Ramah</i> (wise atau clever),	<i>Imeut</i> (meticulous)	<i>Ahiman</i> (wise, stern)	<i>Kaya-wak-cita</i> (healthy/strong-bersabda-hati)	2,5,1,1 Friendly
3.	<i>Hook</i> (admiration),	<i>Rajeun</i> (diligent)	<i>Mahiman</i> (berwawasan luas)	<i>Pratiwi-akasa-antara</i> (the earth-the sky-between.	8,7,7,5 Onest
4.	<i>Pesok</i> (attractive),	<i>Leukeun</i> (persevere).	<i>Lagiman</i> (adept /skilled)	<i>Mata-tutuk-talinga</i> (penglihatan-ucapan-pendengaran.	6,10,5,1 Generous
5.	<i>Asih</i> (affectionate, loving),	<i>Paka pradana</i> (charismatic before the public/well-dressed, having manners).	<i>Prapti</i> (right on target),	<i>Bayu-sabda-hedap</i> (energy-utterance/ words, intentions dan thoughts).	10,11,4,5 Skilled
6.	<i>Karunya</i> (simpathy),	<i>Morogol-rogol</i> (passionate, high work ethics).	<i>Prakamya</i> (Persevere)		7,12,4,5 Adept
7.	<i>Mupreruk</i> (persuading dan calming),	<i>Purusa ning Sa</i> (willing to sacrifice for public interest, honest, brave).	<i>Isima</i> (honest),		5,8,1,1 Affectionate
8.	<i>Ngulas</i> (complementing dan correcting),	<i>Widagda</i> (wise, rational, dan balanced).	<i>Wasitwa</i> (open to criticism).		4,5,4,2 Healthy/Strong
9.	<i>Nyecep</i> (encouraging dan refreshing)	<i>Gapitan</i> (willing to sacrifice for one's convictions).			8,7,8,2 Brave
10.	<i>Ngala angen</i> (sympathetic).	<i>Karawaleya</i> (generous).			2,5,1,1 Courteous
11.		<i>Cangcingan</i> (skilled, adept).			8,8,8,5 Resigned
12.		<i>Langsitan</i> (<i>pro aktif/cekatan</i>),			1,7,2,1 Kesatria

The reconstruction of Sundanese leadership values based on oral and written traditions make up the characters of sundanese leadership that are *cageur* (healthy), *bageur* (good-hearted), *bener* (righteous), *pinter* (clever), *singer* (adept), *teger* (optimistic), *pangger* (tenacious), *cangker* (strong), and *wanter* (confident). The reconstruction processes are presented in the followin table.



Table 2.2.
Reconstructing Sundanese Leadership Values

No	Sundanese Philosophy	Leadership Values	The Meaning
1	<i>Cageur</i> (healthy)	Physically and psychologically healthy	The character of a leader that is able to think and act rationally and proportionally based on moral values
2	<i>Bageur</i> (good-hearted)	Moral and law abiding	The character of a leader is possessing humanistic nature, respecting others, prioritizing cooperation for the sake of the people's well-being, upholding justice and the truth, and obeying rules in order to create a harmonious and peaceful life and promote the people's well-being.
3	<i>Bener</i> (righteous)	Pious, honest, just, visionary, and responsible	The character of a leader that is trustworthy, loyal, and with integrity, which is embodied in the notion that everything said has to be realized into actions.
4	<i>Pinter</i> (clever)	knowledgeable, having achievements, wise and able to solve problems	A leader must be knowledgeable. With his knowledge, he is able to bring prosperity based on religious grounds. A leader must not use knowledge that leads the way towards arrogance and bad deeds.
5	<i>Singer</i> (adept)	High work ethics, having achievements, proactive, and responsive	The character of a leader that has high work ethics so that he is able to get achievements be proactive, and responsive in tackling problems. An adept leader is a leader who is always alert, on task, and putting the people first, appreciating others' opinions, compassionate, willing to accept criticisms.
6	<i>Teger</i> (optimis)	Optimistic, persevere	The character of an optimistic and persevere leader means he is able to find suitable solutions in dealing with problems. The leader has to be pateint and wisely consider numerous aspects in arriving at a decision.
7	<i>Pangger</i> (tenacious)	Tenacious, consistent	The character of a tenacious leader means he always upholds the truth, the law, the regulation of the country, and taking into account the people's aspirations. As a result, the leader is loved by the people.
8	Cangker (strong)	Strong, and tough	The character of leader that is always physically healthy and strong in carrying out his duties.
9	<i>Wanter</i> (Self-confident)	Self-confident, public speaking skills, and cooperative	A leader who is confident in expressing his ideas and actualizing himself. He also performs politely before the public.
10	<i>Leber Wawanen</i> (brave)	brave	A leader has to be brave in fighting for justice.

Based on the aforementioned elaboration, thus Sundanese leadership attitude can be categorized into the leadership that 1) *Nyantri* (based on religious values), 2) *Nyunda* (Based on Sundanese core values), 3) *Nyakola* (considering everything wisely), 4) *Nyantika* (treat thing professionally and proportionally), and 5) *Nyatria* (stern, objektive, open, honest, competitive, brave, and responsible).

In daily life, the five leadership attitudes can be applied as follows: 1) *nyantri* leader which is a leader who has to have spiritual intelligence. Spiritual is the essential attitude of a leader so that he is fully aware that leadership is a form of trust and he must be held responsible; 2) *nyunda* leader which is a leader who has a set of Sundanese values: a leader who is able to immerse with the people wholeheartedly



(*ngumawula ka wayahna*), who does not commit any bad actions (*teu ningkah*), who does not reveal arrogance to others (*teu adigung kamagungan*), who does not enjoy being pampered by luxury (*teu paya diagreng-agreng*), who is just and fair (*agung maklum sarta adil*), and who will not commit corruptions (*cadu basilat*); 3) *nyakola* leader means a leader who puts reason than physical force. He has no intention to trade off reason with physical force, hunting power in indignant manner; 4) *nyantika* leader means a leader who can place things professionally and proportionally; and 5) *nyatria* leader which is a leader who is stern, objective, open, honest, competitive, brave, and responsible.

3.2 Inheritance of Sundanese Leadership Character through Social Studies Learning

The inheritance of Sundanese leadership values through Social Studies Education can be done through three academic cultures of social studies, namely: Social Studies Education as a product, social studies education as a process, and social studies education as a practice of social communication. As shown in:

Figure 1 below:

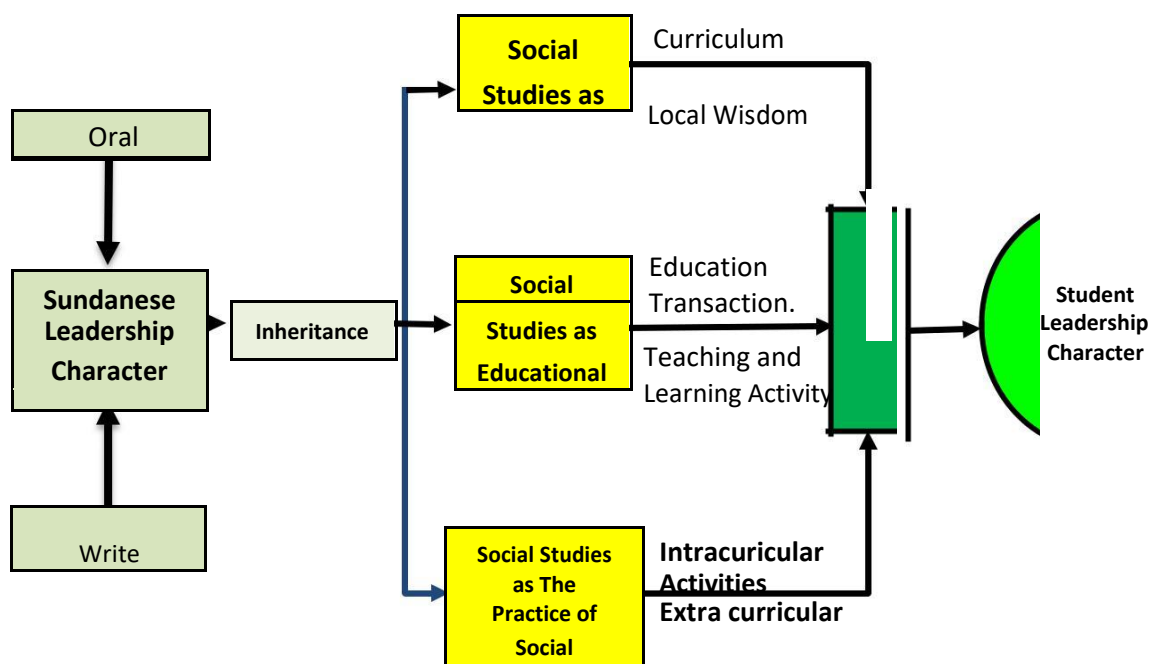


Figure 1
Inheritance of Leadership Characters Through
Three Academic Cultures of Social Studies

Inheritance of Sundanese leadership characters through social studies as a product is carried out by organizing material about Sundanese leadership values and then integrating them in curriculum social studies. Activities carried out by teachers include: a) Exploring Sundanese leadership characters from various sources both written and sources in the form of oral, to be used as a source of learning materials for social studies in the classroom. b) Gathering various Sundanese leadership characters then conducting an assessment of Basic Competencies. c) Make a separate table that shows the relationship between Competency Standards and basic competencies with the leadership characters to be developed, and include them in the



table into the syllabus. d) Making a syllabus that integrates Sundanese leadership characters, then lists the values that have been stated in the syllabus into the Learning Implementation Plan.

Inheritance of Sundanese leadership character through social studies as a process carried out by means of educational transactions, namely the delivery of material about the character of the Sundanese leadership through the teaching and learning process in the classroom. This is done by developing the learning process of students actively which allows students to have the opportunity to internalize the values and show them in appropriate behavior; and in the process, students are encouraged to apply the values of the Sundanese leadership character to the activities of the teaching and learning process in the classroom.

The inheritance of Sundanese leadership characters through social studies as a practice of social communication is demonstrated by the students' real behavior in practicing the character of the Sundanese leadership both in class discussion activities and through Scout extracurricular activities. The level of success of social studies can be measured from the practice of social communication by students both in intra-curricular activities such as class discussions and extra-curricular scouts. This is also to measure the level of achievement of competency standards and basic competencies by students.

IV. RECOMMENDATIONS

Sundanese leadership character are derived from the attitude and the habit of Sundanese in the past in going about their life by orienting to their life view in the forms of oral and written traditions. Oral tradition can be originated from expressions (*babasan*), proverbs (*paribasa*), and folklores (legends), while the written tradition stems from ancient scripts written by Sundanese leaders in managing Sundanese social life to create the ideal Sundanese social life.

Ethno-pedagogy is a model of local knowledge-based educational practice from various aspects of life. Ethnopedagogy views local wisdom as a source of innovation and skills that can be empowered for people's welfare.

The process of inheriting Sundanese leadership characters is carried out through three pedagogic academic studies of social studies, namely: social studies as a product, social studies as a process, and social studies as a practice of social communication.

Inheritance of Sundanese leadership characters through pedagogic academic traditions of social studies is able to give birth to Sundanese leaders who are 1) *Nyantri* (having spiritual intelligence); 2) *Nyunda* (having the identity of the Sunda); 3) *Nyakola* (having intellectual intelligence); 4) *Nyantika* (having professional and proportional attitude); and 5) *Nyatria* (having a knighthood attitude that is firm, objective, open, honest, competitive, brave and responsible).



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