

THE LOCAL WISDOM VALUES OF KASEPUHAN CIPTAGELAR COMMUNITY AS A SOURCE OF HISTORY LEARNING

ILHAM ROHMAN RAMADHAN

Siliwangi University Tasikmalaya

Ilham.rohman@unsil.ac.id

Abstract

This study aims to 1) analyze the history and local wisdom of the Kasepuhan Ciptagelar community; 2) obtaining values of local wisdom that can be integrated into the subjects of History; 3) Making local wisdom Kasepuhan Ciptagelar community as an alternative source of history learning. The method used in this research is descriptive qualitative. The results showed 1) The local wisdom of the Kasepuhan Ciptagelar community has tangible and intangible forms; (2) the values of local wisdom include social solidarity, pro-environmental approach, democratic, honesty, responsibility and creativity, (3) the values of local wisdom can be integrated into the subjects of Indonesian history in class X (Ten). We can conclude that the value of local wisdom in the Kasepuhan Ciptagelar community can be used as an alternative source of historical learning.

Keywords: *local wisdom, Kasepuhan Ciptagelar, history learning*

INTRODUCTION

Indonesia is well known for its cultural diversity and tradition. These sublime cultures and traditions come from the hundreds of ethnics that inhabit the archipelago. Each of these communities has a variety of languages, customs, ways of life, values, and different spiritual norm, which are expressed in various forms of artifact (tangible) and tradition (intangible) that are resembled in the life of indigenous/ traditional societies. Local traditions are maintained in the community as a distinctive identity, where local cultural values contained in the tradition are used as a guide and the truth and sacredness of the community are believed. These cultural values then

shape local wisdom which is reflected in the concepts of solidarity and social cohesion of the community in carrying out its activities.

In the last few decades, values rooted in local wisdom have increasingly been abandoned by people who think that this matter has no relevance to present or future life. The entry of foreign culture is also a serious threat to the Indonesian people, especially the indigenous culture that portrays the locality typical of each region in the country.

Mistakes in responding to globalization can result in the erosion of local culture in the archipelago. The existence of local culture will sooner or later be affected by the current of globalization entering Indonesia. One way for local culture to survive is to instill its values through education. According to Tilaar (2002: 9) that education is a process of sowing the seeds of the culture and civilization of human life and lived by the values or vision of developing and developed within a community. The essence of cultural education in the context of education in Indonesia is value education, which is about values that originate from the culture of the Indonesian people themselves in order to foster the personality of the younger generation.

One example of a community that still maintains the values of local wisdom in daily life is the Kasepuhan Ciptagelar community. The existence of the Kasepuhan Ciptagelar community's tradition amid globalization, is interesting to look at from an educational perspective. In this case related to interpreting it as a cultural heritage that can be used as an alternative source of learning history in the region of Sukabumi and its surroundings which is adjusted to the Core Competency and Basic Competencies at high school. The purpose of this study are as follows: 1) Analyze the history and local wisdom of the Kasepuhan Ciptagelar community; 2) Obtaining values of local wisdom that can be integrated into the subjects of History in high school; 3) Making local wisdom Kasepuhan Ciptagelar community as an alternative source of history learning in High School.

Local Wisdom

In general, local wisdom can be understood as local ideas (locality) that are wise, full of wisdom, of good value, which are engraved and followed by members of the community. Local wisdom is not the same in different places, times and tribes. This difference is

caused by the challenges of nature and the different needs of his life, so his experience in fulfilling his life's needs gives rise to a variety of good knowledge systems related to the social environment.

Local wisdom has many functions, as expressed by Sartini (2006), that the function of the local wisdom is (1) conservation and preservation of natural resources; (2) human resource development; (3) development of culture and science; (4) advice, beliefs, social trafficking and monitoring; (5) social significance, for example communal/relative integration ceremony; (6) means ethics and morals; (7) political significance.

Atmodjo in Ayatrohaedi (1986: 37) revealed that local wisdom is a selective absorption ability of foreign cultures, meaning that it is adapted to the atmosphere and conditions of the place. Thus, the ability of highly relevance with the purpose of learning history. Participants learners can select and sort of culture which are in accordance with characteristic own culture, through capabilities that have been developed. The ability to absorb foreign cultures that come in a selective manner certainly requires direct experience from the people around them. This can be done by using the culture of indigenous peoples as a source of learning.

Local Wisdom as an Alternative Source of Learning History

The implementation of the values of local wisdom in learning History is based on the concept of educational philosophy, namely Perennialism. Perennialism sees education as a very important process in the inheritance of cultural value to learners. Cultural values owned by the community are very important to be transformed in education, so that later students can know, accept and live the values that exist. Perennialism view that the past is a chain of human life that cannot be ignored. The past is an important part of the journey of human time and has a powerful influence on present and future events. The values that were born in the past are valuable things to bequeath to the younger generation. Learning resources in the subjects of history is not just a book, but the behavior of the local community and local wisdom in surrounding environment can be used as a source of alternative learning. Related to local wisdom, its use as a source of learning can also be part of the character education that teachers want to develop.

Geographical Conditions of Kasepuhan Ciptagelar

Administratively Kasepuhan Ciptagelar located in the territory of Sinaresmi Village, Cisolok district, Sukabumi Regency, West Java. This customary area is located on the southern slope of the Mount Halimun Salak National Park (TNGHS). Geographically, the whole Kasepuhan area is surrounded by mountains, on the north side is Kendeng Mountain, while on the west side is Halimun Mountain and on the east side is Bongkok Mountain. Kasepuhan region has an average height of around 800-1,200 meters above sea level. The distance of Kasepuhan Ciptagelar from Pelabuhan Ratu (the capital of Sukabumi regency) is around 33 kilometers. Traditionally, the distribution area of the *Incu-Putu* (descendant) of Kasepuhan Ciptagelar is spread in three regencies of Lebak, Bogor and Sukabumi.

History of Kasepuhan Ciptagelar

Ciptagelar is *lembur* (village), as well as the Kasepuhan center for *tari kolot* (old Kasepuhan), which is culturally bound. *Lembur* is an association of several families who live close together to become a neighborhood or small village, while Kampung gede (big), which is the central government of Kasepuhan and Kasepuhan itself is a set of many *lembur*, also small and large villages that are bound by custom and culture. Simply stated, the word Kasepuhan can refer to groups of people or communities that are still alive and behave in accordance with the rules of old customs. Etymologically, Kasepuhan from the word *sepuh* (elderly) which means Old (respected and elder) (Kusdiwanggo, 2016: 310).

Ciptagelar ancestors have been recorded since 1368 ago. Now, Ciptagelar is the successor to the 19th Kasepuhan as the most recent Kasepuhan center which was officially inhabited on 7 Muharam 1421 H or 12 April 2000. In the future, Ciptagelar elders are believed to be moving the center of their government to new settlements again, but in an uncertain time because they still must wait for the *wangsit karuhun*. The life patterns of the Ciptagelar people still carry the teachings and traditions of ancestors (*karuhun*) that are based on rice culture. Rice culture society is a society that has a set of values and supernatural beliefs in rice entities. This belief persists and continues to grow until now. For the people of Ciptagelar, trust in the rice entity is not only engraved in the realm of values and thought but is reflected in rituals

and daily life. Real manifestation of their values, thought, and behavior is agriculture. Agricultural business is considered a religious activity. Agricultural activities are inseparable from sacred rituals and myths. Agriculture in Ciptagelar is currently held culturally in two ways, dry land (*huma*) and wet land (*sawah basah*). In organizing agriculture, there are at least 32 series of rice culture rituals during one cycle of rice planting. Previously, agriculture was only carried out with authority.

The people of Ciptagelar Village call themselves "*Kasepuhan Pancer Pangawinan*". From the word *pancer* which can be interpreted as the 'source' or 'origin' and *pangawinan* that comes from the word *ngawin*, which means "spear bearer in a marriage ceremony". The word *pangawinan* by Adimihardja (1992) is associated with *bareusan pangawinan* (spear line), namely special forces armed with spears of the Sunda Kingdom. The meaning of the word Ciptagelar itself is open or resigned. The origin of the inhabitants of Ciptagelar is often related to the descendants of King Siliwangi and one of the places of descent and followers of the Sunda Kingdom of Pajajaran to hide.

The Ciptagelar community is a community that in their daily life runs socio-culture based on *tatali paranti karuhun* (traditions of ancestral heritage). Kasepuhan Ciptagelar community is an open society, they do not shut yourself off from the patterns of modern cultural life as long as it's not contradicted with the *tatali paranti karuhun* as the basis of their culture. Understanding the meaning of life lies in being careful in speaking and acting capable of doing good, being responsible, and keeping promises. The lifestyle of mutual assistance, harmony, friendly, cultured, civilized, and consistent with the values of ancestral cultural heritage are characteristics of the Kasepuhan community.

METHOD

This research uses descriptive qualitative method. The research location is Kasepuhan Ciptagelar, Sinaresmi Village, Cisolok District, Sukabumi Regency, West Java. Data collection techniques using interviews, observation, and document analysis. Data analysis in this study is inductive through three cyclic processes, namely data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

Local Wisdom of Kasepuhan Ciptagelar Community

A. *Kasepuhan Ciptagelar Community Governance*

The indigenous people of Kasepuhan Ciptagelar are still very attached and uphold the values and traditions of their ancestors. Upholding these traditional values does not cause them to be reluctant to comply with existing regulations in the unitary state of the Republic of Indonesia. The Kasepuhan community is familiar with the concept of *tilu sapamulu, dua sakarupa, nu hiji eta kenah*. This concept is interpreted as government (*nagara*), religion (*sarang*) and adat (*mokaha*) must go hand in hand. This is reflected in the *Kasepuhan* community's life structure. In the Kasepuhan community structure, besides there is a traditional community management structure, there is also a formal governance management structure which includes the Village Head, Hamlet (Ketua RW) and the neighbourhood (Ketua RT).

Traditional community management is led by a traditional leader called *sesepuh girang*. At this time Kasepuhan Ciptagelar was led by Abah Ugi. The existence of *sesepuh girang* get the recognition by the local government. To support the duties of traditional leaders and manage all aspects of the Kasepuhan community's life, there are several *baris kolot* (chief of affairs) which are equal to the Minister with their respective duties. Under *baris kolot* there are *kokolot lembur* (village elders) who served as the representative of the *sesepuh girang* in small villages (*lembur*) which is under the auspices of Kasepuhan Ciptagelar.

Baris kolot together with six other people called 7 *rorokan* become the smallest structure of traditional management found in Kasepuhan Ciptagelar. 7 *rorokan* has their respective duties, namely: (1) *Rorokan Kadukunan* (Aki Karma), whose job is to lead various rituals, thanksgiving and other events; (2) *Rorokan Pamakayaan* (Aki Koyod), whose job is to control agricultural land to eradicate disrupting pests and other agricultural matters; (3) *Kokolot Kapanghuluan* (Aki Amil Rahman), assigned to, guiding citizens in religion, leading thanksgiving events and running religious-related events such as *Rajaban*, *Mauludan* and *Nadaran*; (4) *Rorokan Bengkong* (Aki Sanuki and Ema Uwok) has duty to carry out circumcision and organize the celebration of all Kasepuhan residents. *Bengkong* is divided into two, for men and women separately. (5) *Indung Beurang* (Nini Upa) served as *paraji*, in addition to the duties are as the vice of

head kitchen of *Imah Gede* (communal house); (6) *Rorokan Pamageran* (Aki Urna) has the duty to safeguard the security of the village both physically and invisibly; and (7) *kokolot lembur* (Aki Arsan) served as the representative of abah in *lembur* (village), this includes being a spokesman of the community to the *abah* in the *kampung gede*.

B. Kasepuhan Ciptagelar Community Value System

Value system developed by a traditional community that regulates the ethics of good-bad or right-wrong judgment. In the Kasepuhan Ciptagelar community itself, the value system is inherited in two forms, tangible (visible) and intangible (invisible).

First, tangible value systems are inherited in the form of:

- 1) *Building/architecture*. All buildings in Kasepuhan Ciptagelar are built from natural materials obtained from the forests around Kasepuhan. Utilization of forest wood for this building is not arbitrary and must go through *seepuh girang* permit first. Simply put, every tree that is cut down must be replaced by replanting with the same type and the same amount. Some of the main buildings in Kasepuhan are *Imah Gede*, *Leuit si Jimat*, *Bale Sosial*, *Musholla*, *Ajeg Wayang Golek* and home for the elderly (*sesepuh girang*). The architecture of all buildings in Kasepuhan Ciptagelar adopts traditional Sundanese local style.
- 2) *Traditional tools*, namely *lesung*, clay stove, *semprong*, *kentongan*, *bedug*, and roof from thatch.
- 3) *Art*, art transmission at Kasepuhan Ciptagelar is not only used as entertainment, but also used in every traditional ritual carried out, including *Angklung Dogdog Lojor*. Angklung is played as a medium of prayer or thanksgiving for the results of the earth and its natural balance. Public believe of Kasepuhan Ciptagelar to the presence of something supernatural is very strong, especially in the presence of the *karuhun* (ancestors). This art is played during big events or rituals which are held at Kasepuhan Ciptagelar. The existence of Angklung Dogdog Lojor in Kasepuhan society can live, survive, and develop, because it has social functions in the community. Regarding this matter, Mulyadi (1984: 4) said that an element of culture would still survive if it had a function or role in the lives of its people. Conversely, these cultural elements will become extinct if they no longer function. The Angklung Dogdog Lojor show can live, survive, and develop because it has become the completeness of life, the expression of soul, taste, and

intention for the people of Kasepuhan Ciptagelar. In addition, to angklung art, there is also Wayang Golek art that is displayed on a stage called *ajeg wayang golek*. The location of this stage is right in front of *Imah Gede*, so if there is a big event guests who are at *Imah Gede* can immediately watch the puppet show.

Second, the intangible value system, usually in the form of advice delivered orally or verbally, pass from generation to generation. Here are some oral advice that live in the Kasepuhan Ciptagelar community : (1) *tekad, ucap jeung lampah* (will/intention, words and behavior), these three elements are used as guidelines for life by Kasepuhan residents, they always try to harmonize the three elements in order to achieve life balanced; (2) *ngaji diri* (introspection); (3) *Nyaur kudu diukur, nyabda kudu di tanggung, bekasna bisi nyalahan* (talk must be true, don't talk wrong because it can be harmful); (4) *Mipit kudu amit, ngala kudu menta, make suci, dahar halal ulah maen kartu, maen dadu, madat, jinah, ngrinah tanpa wali* (picking should permit, take had to ask to use what should be pure or clean, eat hallal, do not gamble, madat, commit marriages before marriage, (5) *kudu boga rasa, rumasa, ngarasa kudu hate tekad, ucap jeung lampah, kudu akur jeung dulur, hade carek jeung saderek, kabatur tinggal makena* (must get along well with you, speak well with people, against others stayed apply); (6) *kudu sarende, saigel, saabad, sapihancan* (light work bear the same weight) and (7) *kudu jadi takeucik saleuwi, kudu jadi buyar sacingkrung* (must be a container of purpose and direction).

Form of Acculturation of Local Culture and Hindu-Buddha in the Kasepuhan Ciptagelar Community

Cultural acculturation is a process of mixing between elements of one culture with other cultures, that forming a new culture. Each new culture which is the result of this mixture does not lose its personality or characteristics. Therefore, to be acculturated, each culture must be balanced. Likewise, for the Hindu-Buddhist culture with native culture from Indonesia. Forms of acculturation between local culture and Hindu-Buddhist can be seen for example in Kasepuhan Ciptagelar. The age of Kasepuhan Ciptagelar which has more than 6 centuries, store various forms of cultural fusion between local and Hindu-Buddhist. This acculturation forms such as seen in:

a) Performing Arts

The development of literature, particularly those coming from the epic Mahabarata and Ramayana, gave birth to the art of puppet show in the archipelago. Puppet shows in Indonesia are ingrained, as well as at Kasepuhan Ciptagelar. Sundanese puppet show as if it has become an inseparable part of every activity in Kasepuhan. The contents and stories of wayang performances contain many educational values. The story in the puppet show originates from India, but the puppet itself originates from Indonesia. The sculpture and decoration in the puppets are adjusted to the art in Indonesia. In the puppet show itself there are original characters that are not in the original story of the Mahabarata or Ramayana, namely *Cepot*. This humorous figure has always been his own entertainment for every puppet show.

b) Trust System

Since the time before the entry of Hindu-Buddhist culture into the archipelago, people in this archipelago have known symbols of philosophical significance, as well as animism and dynamism beliefs. After the inclusion of the Indian influence the previous belief did not disappear but merged into one making a unique belief system. The Kasepuhan Ciptagelar community is a rice culture-based society. Kasepuhan people believe in the existence of a mother earth, namely Dewi Sri or Nyi Pohaci. Dewi Sri is highly respected by the people of Kasepuhan, they believe that the granary or *leuit* is where Dewi Sri resides. Dewi Sri is a local belief found in several rice-cultured communities, this concept existed before Hindu influences entered. Ancestors society Kasepuhan which is believed to come from the kingdom of Pajajaran who Hindu cause syncretism between Hinduism and the local culture are, so that in every procession is done in Kasepuhan contains elements of Local and Hindu.

c) Government System

Before the coming of Hindu-Buddhist influence on the archipelago, the islands had known the concept of simple governance, namely the existence of tribal chiefs in certain regions or tribes. People chosen as leaders are usually people who are old (senior), wise, can guide, authoritative and have supernatural powers. After the entry of

Hindu-Buddhist culture, the concept of the chieftain did not change much, but the form was more systematic and neater with the presence of people who handled certain fields for the survival of the community or kingdom. The king or traditional leader in Kasepuhan Ciptagelar himself was led by an Abah who was a *sesepuh girang*. The appointment of *sesepuh girang* is usually based on *wangsit*, but still be discussed first with the elders.

The Local Wisdom Values of Ciptagelar Kasepuhan Community Relevant as Alternative History Learning Resources for High School Students

The following is the values of local wisdom that live in indigenous communities of Kasepuhan Ciptagelar.

1. *Environmental care*, public awareness on environmental life looked at the forest zoning in Kasepuhan. The forest in the Kasepuhan Ciptagelar neighborhood is divided into 3 zones, namely *Leuweung Tutupan* (closed forest) which is not arbitrarily entered by people, this forest cannot be taken at all to be used as anything. Then there is *leuweung titipan*, this zone is a limiting belt for closed forests and arable forests, timber in this forest zone may be used by the community through the permission of the customary leader, and finally *Leuweung garapan* (arable forest), this forest may be cultivated by residents. Citizens' concern can also be seen from the non-use of chemical fertilizers in planting rice or planting crops. Rice planting is only done once a year, it is intended that the land or earth can rest for a while, then ready to be planted again in the following year planting period.
2. *Social solidarity*, Kasepuhan Ciptagelar community always prioritize social solidarity in their daily lives. This is reflected in every activity they do. There is no privately-owned land in Kasepuhan, both land for houses and rice fields. All land in the Kasepuhan area is customary land whose use is regulated by custom. Therefore, every activity, both agriculture and personal needs such as building houses or celebrations, is carried out jointly and collaboratively. All Kasepuhan residents know each other and will not object if asked for help by neighbors or relatives. The Kasepuhan people never looked at social status

based on their possessions, but they measured it with kindness and generosity towards others.

3. *Democratic*, even though *sesepuh girang* have power and rights in determining a decision, but not necessarily he can unilaterally decide on something. In terminating a decision, the Kasepuhan community is always discussed first and deliberated on a fair basis. Together with elders of Kasepuhan. The role of Kasepuhan elders or so-called *baris kolot* is highly respected by the citizens of Kasepuhan.
4. *Honestly*, the value of honesty is highly valued by the citizens of Kasepuhan. Member of Kasepuhan community strongly believes the prohibition applicable in the customs. The Kasepuhan community strongly believes in *kabendon* or *kualat*. In Kasepuhan Ciptagelar there is no written law, there's only an oral law passed down through generations. However, in practice all people respect the existing law. If there are citizens who commit violations of the law, they will usually be immediately rewarded and felt by the individual concerned, for example, falling ill or suffering from a disaster. Ciptagelar region itself rarely happens criminal acts, such as theft for example. Even if there is, usually the perpetrators are residents outside Kasepuhan.
5. Responsibility, as part of the Kasepuhan community, everyone obeys all applicable traditional rules. Responsibility can be seen in terms of maintaining the environment surrounding, the mass tree planting is always done every January 1st. In addition, Kasepuhan residents are always responsible by following all applicable regulations in the government, such as having a resident identification card (KTP), participating in elections and so on.
6. Creative, a form of citizen creativity can be seen from the variety of handicrafts produced, the majority of these handicrafts are made from natural basis, for example *kaneron*, bags made from *pandan* leaves woven and shaped in such a way, these bags are usually used by residents for daily activities such as when going to the fields. In addition, all the kitchen utensils that the residents have are the products of the other residents, for example *boboko* (baskets), *hihid* (fans), *Torombol*, *Aseupan*

and so on. In recent years Kasepuhan residents have also developed a typical Kasepuhan coffee business by utilizing coffee trees that grow in the Kasepuhan area. Kasepuhan residents do not reject modernization, instead residents use modern technology to support their daily lives. For example, Kasepuhan has long used water turbines to supply electricity needs for residents, some solar panels are also used to supply electricity. In addition, Kasepuhan utilizes Drone technology to monitor Kasepuhan areas, this tool is also used for mapping Kasepuhan areas.

Local Wisdom of Communities as Alternative Resources for Learning History

Based on a review of Core Competencies (Kompetensi Inti/KI) and Basic Competencies (Kompetensi Dasar/KD) in curriculum 2013, the values in the wisdom of local communities of Kasepuhan Ciptagelar can be integrated in the Core Competence (KI) and Basic Competence (KD) at the level of class X (Ten), the subject is History of Indonesia, 1st Semester, in topic of The Acculturation of *Nusantara* Culture and Hindu-Buddha culture. The choice of Acculturation topic due to seeing in Kasepuhan Ciptagelar itself there are examples that can be directly observed by students about the forms of acculturation of the Archipelago and Hindu-Buddhist culture in Indonesia that still apply to the life of Indonesian society today. Presentation of the results of reasoning in KD 4.1 can be done by the teacher through the Project Based Learning based model, with the result of the project in the form of student writing. Here are the details:

Table 1. Core competences & Base Competence in the Curriculum

| <i>Kompetensi Inti (Core Competence)</i> | <i>Kompetensi Dasar (Base Competence)</i> |
|---|---|
| 1. <i>Menghayati dan mengamalkan ajaran agama yang dianutnya.</i> (To live and practice the teachings of the religion they hold) | 3.6 Menganalisis perkembangan kehidupan masyarakat, pemerintahan, dan budaya pada masa kerajaan-kerajaan Hindu dan Buddha di Indonesia serta menunjukkan contoh bukti-bukti yang masih berlaku pada |

2. *Menunjukkan perilaku jujur, disiplin, tanggung jawab, peduli (gotong royong, kerjasama, toleran, damai), santun, responsif, dan pro-aktif sebagai bagian dari solusi atas berbagai permasalahan dalam berinteraksi secara efektif dengan lingkungan sosial dan alam serta menempatkan diri sebagai cerminan bangsa dalam pergaulan dunia.*
(Demonstrate honest behavior, discipline, responsibility, care (mutual cooperation, cooperation, tolerance, peace), polite, responsive, and pro-active as part of the solution to various problems in interacting effectively with the social and natural environment and placing oneself as a reflection of the nation in the world association)
3. *Memahami, menerapkan, menganalisis pengetahuan faktual, konseptual, prosedural berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya, dan humaniora dengan wawasan kemanusiaan,*

kehidupan masyarakat Indonesia masa kini

(3.6 Analyze the development of community life, government, and culture during the Hindu and Buddhist kingdoms in Indonesia and show examples of evidence that still applies to the life of Indonesian society today)

4.1 Menyajikan hasil penalaran dalam bentuk tulisan tentang nilai-nilai dan unsur budaya yang berkembang pada masa kerajaan Hindu dan Buddha yang masih berkelanjutan dalam kehidupan bangsa Indonesia pada masa kini

(4.1 Present the results of reasoning in written form about the values and cultural elements that developed during the Hindu and Buddhist kingdoms that are still sustainable in the life of the Indonesian people today)

kebangsaan, kenegaraan, dan peradaban terkait penyebab fenomena dan kejadian, serta menerapkan pengetahuan prosedural pada bidang kajian yang spesifik sesuai dengan bakat dan minatnya untuk memecahkan masalah.
(Understanding, applying, analyzing factual, conceptual, procedural knowledge based on his curiosity about science, technology, art, culture, and humanities with human, national, state, and civilization insights related to the causes of phenomena and events, as well as applying procedural knowledge to specific fields of study according to their talents and interests to solve problems.)

4. *Mengolah, menalar dan menyaji dalam ranah konkret dan ranah abstrak terkait dengan pengembangan dari yang dipelajarinya di sekolah secara mandiri, dan mampu menggunakan metode sesuai kaidah keilmuan*

(Processing, reasoning and serving in the realm of concrete and abstract domains related to the development of what they learn in school independently, and are able to use methods according to scientific principles)

Observing the relevance, the values of local wisdom in the Kasepuhan Ciptagelar community can be an alternative source of historical learning, especially in the Sukabumi and Lebak areas of Banten, which are geographically close to the area.

CONCLUSION

The Community of Kasepuhan Ciptagelar are one of the few people in Indonesia who live by the values of local wisdom that they hold firmly. Researchers observed the local wisdom value through governance, customary value systems and forms of acculturation in society. These values are tangible or intangible. The values of local wisdom that emerge in the community are Social solidarity, environmental care, democratic, honest, responsible, and creative. These values are compatible with the Core Competencies (Kompetensi Inti) and Basic Competencies (Kompetensi Dasar) in the 2013 Curriculum at the High School, class X (Ten), 1st Semester, in the subjects of Indonesian History. Thus, the wisdom of local communities Kasepuhan Ciptagelar can be a source of learning alternatives for students of classes X, especially in the subjects of history.

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