

THE INTERNALIZATION OF CULTURAL COMMUNITY'S VALUES IN HISTORY LEARNING: A STUDY AT SMPN 4 KALANGANYAR, BANTEN

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Abstract

The principle of local wisdom adhered by the Baduy indigenous people who have been practiced for generations makes them appear as independent communities, both socially and economically. Baduy indigenous people is one community that is always interesting to learn. As their strong preservation in their traditional life, all aspects of their daily activities are interesting to be studied. Using historical method, this research aims to analyze and interpret the Baduy custom from historical perspective, how they can stand firm in a traditional way of life in a rapid changing society as today. The results of this study is that the Baduy people still firmly hold various inheritance from their ancestors, one of which is a principle for their community "Lojor ente meunang dipotong, pondok nteu meunang disambung". The point is that the procedure is as it is, do not exaggerate and do not reduce it. The principle to life without disrupt the nature from generation to generation is not an easy thing. This local wisdom is observed among the younger generation of Baduy at Junior High School 4 Kalanganyar, that some of the community pursues their formal education. They show an attitude of self-control and high respect towards the nature that is potential as a source of learning and example in the school learning process.

Keywords: Internalization, Cultural values, Baduy indigenous people, Historical learning

INTRODUCTION

Indonesia has a wealth of cultural customs from Sabang to Merauke from Nias to Rote Island, each island has a community with a different cultural diversity, this is the true wealth owned by the Indonesian people. In addition, every culture has a wealth of values in it. This is what makes Indonesia very popular with heterogeneous people. Hendropuspito in Handoyo (2015: 1) defines society as a permanent unity of people who live in certain areas and work together in groups based on the same culture to achieve the same interests. In addition, Koentjaraningrat in Handoyo (2015: 2) defines the community as a unit of human life that interacts according to a particular customs system that is continuous and which is bound by a sense of shared identity.

One of the communities known to be obedient to the custom system is the Baduy tribe, the indigenous people live in groups in one area, they live together in cooperation, until now the Baduy tribe is located in Kanekes Village located in Gunung Kandeng, Ciboleger, Lebak regency, Banten province is still strong in preserving the original values and culture of its ancestor Garna in Wilodati (2019), as villagers from Kanekes do not come from them but from outside bodies that grow into self-names, Dutch people call them Badoe'I, badoej, badoei. The Baduy tribal people preserve the nature of the place they live by maintaining the traditions of ancestral heritage. The Baduy Indigenous People are divided into two groups namely the outer Baduy community and the inner Baduy community. Both groups of people are in the same area, but for outside Baduy to the gazebo or gazebo bridge which is usually known by tourists, if you want to go to Baduy, you have to use a guide because it is feared to be lost because of its far enough location. Outside Baduy can take 45-60 minutes from Ciboleger to Gazebo. Even though outer Baduy and inner Baduy are still in the same location, they have different rules.

The role of the government in preserving the local wisdom values of the Baduy tribe has received special attention from the Regent of Lebak Regency, Hj. Ity Octavia Jaya Baya. Every year they hold a *seren taun* or harvesting fest as a sign of gratitude for the results of the *Ngahuma* (agricultural activity) and the products. These natural products will be brought to the regent's pavilion, Ambu Sanah (65 years old) "*seren tahun anu dibawa sapertin pare huma, cau, dangdeur,*

gula, kalapa, madu pokona naon bae anu ti lembur anu dihasil keun ti leuweung lembur jeung hasil meunang ninun geh ku kami di bawa ka kota". That is, a year is brought like huma rice, bananas, cassava, sugar, coconuts, honey, whatever is in the village and produced natural days including weaves are brought to the city. Every Baduy indigenous people goes to Rangkasbitung City while carrying natural products on foot all day even though some used vehicles provided by the government. After the evening arrived at Rangkasbitung, the regency capital, the government usually provided entertainment in the form of a golek and so on. The next day they would go to attack and also bring natural products on foot, all the people who took part in the *seren taun* event are men.

Baduy tribal people always have the uniqueness to be studied starting from the beliefs, agriculture, economy, any local wisdom values owned by the Baduy tribal people should be preserved as well as cultural heritage one of them by internalizing the local wisdom values of Baduy tribe through learning social science and historical science in schools.

METHOD

The location of this research was carried out in the Baduy tribal region within approximately 40 km from the city center of Rangkasbitung-Lebak precisely in Baduy village in the village of Kanekes, Leuwidamar sub-district. The method used was the historical method which is the process of critically and analyzing past records, in research there are 4 (four) stages that must be passed, namely:

1. Heuristics, which is an effort to search and collect data (source books), according to Notosusanto in Sulasman (2014: 93) Heuristic Meaning the same as to Find which means not only finding but searching first. The researcher not only visited once but several times due to conducting explorations, searching, then collecting sources, besides that researchers collected sources from libraries and related institutions regarding past events related to this research concerning the Internalization of Cultural Values of Indigenous Peoples Baduy in Historical Learning
2. Criticism that is selecting the sources to be used whether related to research or not related to research, criticism is divided into two parts, the first is External criticism, namely how to verify

and test aspects of "outside" historical sources. Sulasman (2014: 102), in this study the researchers interviewed the indigenous community in accordance with their profession, in order to get results or data that were appropriate. Whereas for internal criticism was emphasizing the internal aspects, namely the content from Sulasman's sources (2014: 104).

3. Interpretation that is to examine carefully, then interpret and conclude the testimony of the speakers as authentic data obtained from the previous stages. However, there are no interpretations that are final, so that each generation has the right to explain their own interpretations. Sulasman (2014: 107).
4. Historiography that is as a description or writing about the results of research on natural phenomena, Sulasman (2014: 147), at this stage the researcher compiles then presents the results systematically obtained from literature studies, interviews and becomes a paper. At this stage the researcher collected resources from the Baduy indigenous people who lived in Ciboleger, Cibeo and who lived in areas close to the residents' villages.

Data collection technique

1. Observation, is the activity of observing when the research takes place, and records things that are considered important and all necessary data. In this study the authors observed the daily lives of Baduy people, starting from Weaving *Ninun* activities carried out by Baduy women in filling their free time after completing homework and field work. In addition, researchers also experienced the process of land clearing to plant Ngahuma rice, not other activities.
2. Documentation Study, this is the author documenting data about research activities that the author has carried out. In this Documentation Study the researchers observed *Ngahuma*, *Ninun*, *Seren taun*, and others
3. Interview, Here the researcher conducted an interview of the Inner Baduy community in Cibeo, Outer Baduy in Ciboleger in front of the Baduy entrance and the community around the gazebo, and other communities living outside the Baduy gate.

FINDINGS AND DISCUSSION

Ciboleger village or traditional Baduy tribe which is called *Lembur Kanekes* consists of mountains, forests, and huma hills, to get to Kanekes overtime we can use the footpath that is used by the Baduy indigenous people. During the trip we will be treated to a cool natural landscape, as time goes by and the number of visitors or tourists who come along the road there have been several Saung made by Baduy indigenous people to sell and place a break for tourists who are traveling to Ci Beo or to Baduy inside.

Baduy indigenous people themselves came from the land of Pasundan which later became the Islamization of the kingdom of Pajajaran, the community fled because they refused Islamization and inhabited the current location called Ciboleger.

*"Jauh teu puguh nu dijugjug,
leumpang teu puguhnu diteang
malipir dina gawir,
nyalindung dina gunung,
mending kenah lara jeung wiring tibatan kudu ngayonan
perang jeung paduduluran nu saturunan atawa jeung baraya
nu masih kenah sa wangatua"*

The meaning of the sentence above is that far no one is headed. Even the way has no purpose, walking on a cliff, sheltering behind a mountain, better to be ashamed and despised than to have to fight with a brother who is even still a derivative. In addition, Baduy indigenous people hold the *pikukuh* (ancestor's rules) which is the principle and a prohibition for the community "*Lojor ente meunang di Potong, pendek nteu meunang di sambung*" The bottom line is how it is, which is not exaggerated and should not be reduced.

Baduy people really believe that everything in nature has been created by the Creator. which is referred to as the *Sunda Wiwitan* religion as a human being who was also created by the Almighty, the power should not destroy nature and be loyal to the bustle. Baduy indigenous people are located in Ciboleger Village or traditional Baduy tribe village called *Lembur Kanekes* consisting of mountains, forests and *huma* hills, to get to the overtime Kanekes we can use the footpaths that are commonly used by Baduy indigenous people.

This is the life concept of the Baduy tribal community, which basically has to live side by side with nature. Besides that, the Baduy

people really maintain the culture and customs of their ancestors' heritage, so there are lots of rules or restrictions, it is intended that the Baduy nature is not damaged by human interests alone. Sundanese Wiwitan religious teachings, among others, *ngukus*, *ngawalu*, *muja ngalaksa*, *ngalanjak*, *ngapundayan* and *ngareksakeun sasaka* heirlooms.

Merion let in Handoyo (2015: 2) opinions of the four opinions that must be fulfilled in order for a group to be called a community are:

- a. The ability to survive exceeds the life span of an individual.
- b. Recruitment of all or part of the members through reproduction.
- c. Loyalty or part of the main members together,
- d. The existence of a system of primary action that is self-sufficient.

Based on the explanation above, Baduy indigenous people have the ability to survive from generation to generation, Recruitment of all or part of the members through reproduction, as long as the community lives in Ciboleger until now there has never been any recruitment of outside communities into Baduy tribal community, thus the so-called community Baduy tribal customs are native descendants through reproduction, but many Baduy indigenous people have become outsiders and even many have embraced *Islam*. The loyalty of Baduy indigenous people and adherence to ancestral customs has no doubt been proven to be still intact and preserved by the Baduy from the past until now. The existence of a *leuit* (food storage) is one form of the main system of action that is self-sufficient or an effort to meet their own needs.

Baduy indigenous people are led by *kapu'unan* (pu'un) the head of their leadership called *Jaro*. *Jaro* itself is divided into four sections based on their respective duties:

Diagram 1. The cycle of leadership among Baduy indigenous community



Each *Jaro* has their respective duties. First Jaro is responsible for the implementation of Baduy law and customs, Jaro Dangka himself is in charge of taking care of the inherited land which is entrusted by the ancestors, while Jaro Pamarentah is Jaro or the village head who will connect the Baduy tribal community. with the Lebak district government. Even a few years ago there was a member of the House of Representatives (DPR) who came from the Baduy tribe, which opened the Baduy tribe access to convey their aspirations and needs directly to the district government of Lebak. However, not many modernizations were accepted by the Baduy tribe as conveyed by Jaro Dainah " *ieu suku baduy lain embung narima anu ngarana modernisasi tapi kami narima asal ulah bertantangan eujeung adat istiadat suku baduy*" meaning not the Baduy tribe does not accept modernization but we do it as long as we don't contrary to the baduy customs. Another thing was also conveyed by Mang Aspar (76 years old) ") " *samodel tipi lain ku ulah boga nongton apanan eta bangsa luar anu adat ne beda jeung urang bisi loba diconto lamun kebel-kebel nongton tipi, lamun masalah KB mah kami geh make ku sabab bising loba anakna, pan unggal bulan geus loba pagawe puskesmas kadarariu ieu jeung mariksa anu reuneuh, budak leutik, kolot jeung nu laina geh, lamun kolot baheula kami mah endung, jeng deui lamun sakola mah nu arek sakola sakola nu endung mah los teuing*" This means that it is not like television is not allowed to have because what is watched is an outsider afraid of being emulated if watching too long TV, if the problem of family planning we also use it

for fear of too many children, every month many puskesmas employees come here to check on pregnant women, young children, people old and whatnot. If parents did not want to and if for children who want to go to school, then go to school.

Nature preservation, preserving the original authenticity of the Baduy indigenous tribal tradition illustrated from all aspects of life. One of them is the Baduy traditional house made of bamboo and wood Imah Panggung, not using electricity, although many Baduy indigenous people are familiar with mobile phones and media. social, it is one of the ways to support the marketing of Baduy indigenous crafts if they want to refill batrai must go outside Overtime or village, if there are no other electronic devices such as TV, it is conveyed by ambu sanah (65 years old), *henteu meunang make tipi ti baheula na geh eweuh jeung didieuamah tea sup listrik, lamun barudak hayang nonton tipi elos ka imah di handap nongton na, ja didieuamah endeuk meuli geh eweuh listrikna, ampeh geh ja lamun nongton tipi kebel-kebel bisik te endah deui malik nageh*, This means that you cannot use television from the past, too, there is no electricity here, if you don't want to watch television, please go to the house underneath watching it here, if you still want to buy it, there is no electricity so it wouldn't function at all.

But when I asked why they still use cellphones the reason was to help them sell the work of Baduy community. "*hape geus teuing pan jeung kami dagang, kami geh boga anu ngajarualan samodel tinun, madu, gula, jahe, koja jeng anu lain na*". This means that mobile phones is okay because we are trading, such as weaving, ginger sugar, koja, and others. but for everyday life the use of modern tools is still limited, the people in Baduy do not even use bath soap or washing soap as well as toothpaste, they only use tools and materials that have been provided by nature, so it does not surprisingly, the Baduy tribe women are naturally beautiful because they are very clean.

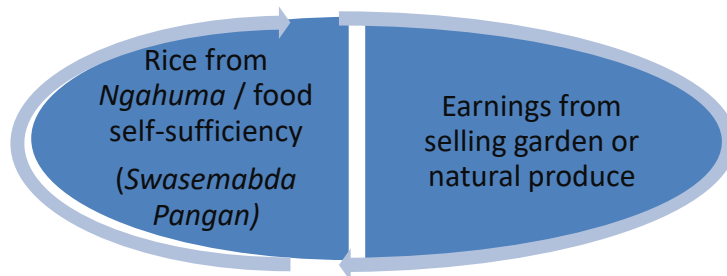
For women from Baduy women themselves are required to have the expertise to weave as proof that they can be used for marriage, at the age of 8-10 years they can be taught to weave, the hel is confirmed by ambu Sinah (49 years) *umur dalapan sapuluh taun geus bisa dipagahan ninun salain ninun anu bikang geus di ajaran ngasuh, di dapur, nyangu ngangsur keun seu neu, pokona mah kabeh urusan anu aya diimah kudu dipagahan, laju kakarak di ajarann ninun, eta diharti keun mun geus rada galalede sakitar umuran 15 sampe 17 tahun*

enggeus meunang kawin. Lamun anu lalaki di bawa ku bapakna ka huma leuweung, kuari keur usim ngaseuk. Ku sabab barudak didieu mah te sakarola jadi kudu dipagahan urusan kahirupan sasapoe. This means that eight to ten years of age can already be taught to weave in addition to weaving young girls who can learn to care for children, in the kitchen, cook rice, make fire, pokonya all affairs in the home must be taught, then after that children will be taught to weave, with Thus it has been noted that they have grown up around the age of 15-17 years are allowed to get married, if a boy is brought with his father to the huma or lading now is starting to plant rice, because the children here are not in school so must be taught matters relating to daily life.

Baduy tribal community cannot be separated from the customary rules which are always maintained and obeyed in various ways, one of which is to preserve the Overtime Kanekes they live in. The life of clan very indigenous people depends on natural products and thus the obligation for them to maintain the nature of Baduy. For Baduy people to live their lives in a simple way is one so that the Baduy tribal people unite with nature, this is reflected in the use of their own artificial fertilizer from organic material, for pata Huma's masters in tackling the pest problems Baduy tribal people prefer to expel rather than kill by using chemicals like pestisida and alian etcetera. At the time of many harvest failures did not affect the rice harvest Baduy indigenous people who remained stable, other than that they do not use fertilizer and chemical repellent pests their morning quality is said to be very good because it includes organic rice.

The simple values of the wisdom of the Baduy community with no regard for material in their lives become an example where they live only to fulfill their daily needs. Their work is packaged with sufficient tools and sold to the city of Rangkasbitung and some even reach Jakarta, however if you see many Baduy Indigenous women who use 24 carats real gold they usually buy on the market today the price of real gold is around 670,000 rupiahs/ gram. The jewelry is obtained from the sale of red ginger, sugar, kencur, local fruits such as durian mangosteen rambutan or obtained from the sale of handicrafts such as baduy weaving, or key hangers of koja and dipper. If described to meet the needs of Baduy community. So it's not daunting if we go kebaduy and see benign baduy women who use jewelry but don't use sandals because sandals are valued as modern products.

Diagram 2. The cycle of agricultural custom in Baduy indigenous community



In addition to the system of firmness in safeguarding the traditional values of the Baduy tribal community, the values of local wisdom are elevated in aspects of life, starting from the political, social and economic systems, it was also emphasized by Handoyo (2015: x) that the Indonesian people are the people with an extraordinarily complex level of heterogeneity, as well as its social structure. Political, economic, social-cultural and legal aspects.

The economic system in the Baduy tribal community uses the traditional economic system that is according to Pangestika Witdya (2018) traditional economy is an economic system in which all economic activities are carried out with the aim of meeting the necessities of life by carrying out habits or traditions from generation to generation, Pangestika Witaya explains characteristics of traditional economic systems:

- The transaction method used is by way of barter (exchanging between goods). This is due to not knowing money at that time.
- Natural products and human labor are the main capital of the community.
- The government is not directly involved in economic activities, only plays a role in maintaining public order.
- The main purpose of society is to fulfill life not life for profit.
- Economic activity is still bound by tradition and culture.
- Production techniques used are still simple and are learned from generation to generation.
- Type of production is still based on needs and abilities.

- h. There is no clear division of labor.
- i. Community relations are familial and help one another.

According to Witdya (2019) Nevertheless, the traditional economic system has the following advantages:

- a. Relationships between individuals and society, and the attitude of mutual help is very thick.
- b. There is no economic gap between the rich and the poor.
- c. Economic activity is based on the principle of honesty because its main purpose is to meet the needs of life not to make a profit.
- d. There is no monopoly from the government.
- e. In the traditional economic system there are no inflation, unemployment, and other economic problems.

Every economic activity is carried out to fulfill daily needs, which are generated from selling red ginger, palm sugar, bananas, cloves, the results of creativity in weaving and selling carved products in the form of key chain bracelets and others. But for the results of farming or what is commonly called Ngahuma will be stored in a granary or called from Leuit and prohibited from being traded, said one of Sinah (49 years old).

"Meunang hasil penen ngahuma teu meunang dijarualan, di teuneun dina leuit kudu cukup sampe ka penen deui, di kami mah satahun sakali penen na, lamun kabeakan pare nginjeum teu meunang meuli nu aya geh kudu ngagantian lamun engke panen deui. Lamn henteu meuli na ka warung anu jarualan beas."

This means that the harvest is not allowed to be sold, stored in a leuit and must be sufficient until the harvest continues, because we harvest it once a year, if you run out of rice or rice can borrow from those who live around here, but must be replaced if you later harvest again, if you don't borrow may buy it to a shop that sells rice.

Internalization of Local Wisdom Values of Baduy Indigenous People Learn About History

Researchers chose the Kalanganayar 4 Public Middle School because there were a number of native Baduy students who attended SMP 4 class, which was used by researchers to help internalize the values of Baduy tribe in the classroom learning process in Social Science and History subjects. Baduy tribal values include, among others, our beliefs, towards God Almighty, the honesty values found in

the principle of "*Lojor ente meunang di Potong, pendek nteu meunang di sambung*". The point is that, the Baduy indigenous people adaptation with nature by not destroying the mountains and forests to keep it well protected, the Baduy indigenous people also do not use chemicals in the agricultural system, the Baduy indigenous people are also prohibited from selling Huma crops.

In order for these values to be easily understood by students of SMPN 4 Kalang Anyar, the subject teacher invites students to make small pots made from recycled materials such as from used cooking oil containers, perforated buckets, used paints, which then planted with flowers and vegetables in the garden around the school. So that the results of plants such as turmeric chili tomatoes and so on can be used again as ingredients or cooking or sold and the results of the money are entered into cash by students at school, in terms of the teacher's teacher inviting students and obliging the midday prayer for those who are not currently attending unable to (*menstruate*). Each honesty is every general test or exercise about not cheating, and providing motivation to be confident about the results of one's own efforts. Because actually every student will return to the community environment and hopefully they will be useful when engaging in the community. In addition to the values that have been disclosed earlier there are values found in the Baduy livelihoods namely, in general, farming or farming, the main agriculture is planting rice or commonly called Ngahuma, in planting does not use chemicals, in fertilizing or for repel pests.

Another principle in Baduy community is written in a monument before entering Baduy village with the words "Gunung Ulah in Lebur, Lebak Ulah Di Damaged", the meaning of this paper is full of meaning that every Baduy tribal community is obliged to preserve the natural environment of the mountain not to be melted or damaged, because it turns out that this has happened a lot in the area to Baduy, many hills have been dredged and made into sand to be sold for a very long period of time, the hills have finally disappeared and are leveled to the ground. In the next word Lebak act in Damaged, it turns out that this also shows a lot of forest being felled without any replanting of wood, whereas in addition to destroying nature it also invites floods and landslides. We recommend learning social science and history not only learn what is in the school textbooks but teachers are able to

provide valuable lessons through learning local history by internalizing into school lessons. thus every learning in the class will be meaningful learning.

CONCLUSION

Local wisdom that is still firmly held by the Baduy community gives many lessons, one of which is to always unite with nature, protect nature and uphold the principles of the ancestors. As a local resident who lives in the Lebak district close to the Baduy tribal community, it is appropriate as a successor to participate in understanding and preserving the values of local wisdom that exist in the Baduy community which is considered good and does not conflict with religion. One of them is obedience in the beliefs they hold, the values of local wisdom that humans always unite with nature to preserve nature. In all areas of life, the Baduy tribal people obey the prohibitions of their ancestors, ranging from political, economic and agricultural matters. On social problems, the Baduy people who live in the Baduy village are still not willing to use electricity, even there are baduy people who do not use transportation. In terms of agriculture, the Baduy people do not use pest control or chemical drugs during the planting process. Baduy, which is always known to be close to nature, holds the principle that the mountain is destroyed, the life of the Baduy community is based on the principle of "Lojor ente meunang in Trim, short nteu meunang in continuation" thus it is better to internalize the learning process at school because there have been many Baduy children who have received education in schools in the Lebak district, so that the next generation can continue to preserve it.

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Oral Sources

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2. Name : Ambu Marsah
Age : 49 years Old
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Occupation : Housewife / Farmer / Weaver
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Occupation : Farmer