



The Values of Local Wisdom of The Art of *Pupuh* in the *Seren Taun* Ceremony (A Case Study on Class V Students at SDN Cigugur)

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Abstract: Apart from its positive effects, the development of science and technology also transmits negative impacts. It relates to local culture and wisdom: how can both tendencies of globalism and localism be blended in harmony. This research aims to analyze the values of local wisdom in elementary school students using a case of pupuh, a traditional singing performance among the Sundanese community. This research is a qualitative study using the case study method. The subjects in this study were the principal, the teacher of class V elementary school, pupuh singers or trainers, parents of students, and students as informants. The instruments used were interview guidelines, observation records, and documentation. Data analysis consists of data collection, data reduction, presentation, and conclusion. The observation was conducted during the Sundanese language lessons, especially during the Seren Taun ceremony conducted annually. This study concludes that with the local wisdom values of pupuh art, students could know the values in their culture and environment. It is hoped that using pupuh, students will know their cultural values better, develop their good characters, and love the Sundanese culture.

Keywords: Local wisdom, *pupuh* art, *seren taun* culture



Introduction

Education is seen as the learning process experience in various forms, atmospheres, and patterns. Education can be a learning experience that stretches from naturally occurring forms in life. Its presence is unintentional, takes place by itself, and maybe experienced mysteriously, to intentional and programmed engineered forms. The rapid development of science and technology has resulted in the ease of exchanging culture (Suroyya, 2015). This cultural exchange resulted in the emergence of an influence on education. It impacted the extinction of local wisdom values and a decrease in the character values of students (Mahardika, 2017). Education as an art means that education must occur according to each individual's characteristics and needs (student). Thus, a teacher (educator) must deal with learning conditions in specific ways to learn effectively while also has ability to adapt with the limitedness.

One way to shape the character of students is through local culture. Every tradition carried out by the local community contains the values of wisdom. Therefore, the importance of introducing students to local culture is a must. One way to introduce local culture in the teaching and learning process is through learning resources. For this reason, the use of learning resources derived from local wisdom values is a solution in shaping students' character. Sundanese culture is a culture that grows and lives in Sundanese society. Sundanese culture is a culture that highly respects manners (Nuraeni et al., 2016). In general, the character of the Sundanese people is cheerful, friendly (soméah, as in the philosophy of some hade ka stomach), smiling, gentle, and very respectful of parents. That is a mirror of Sundanese culture. One of the elements that support character formation is the maintenance of values and culture derived from local wisdom (Suyitno, 2012). Local wisdom is part of the culture and interpreted as a point of view about life. This thinking is based on clear reasoning, good manners, and positive things. In general, local wisdom can be interpreted as all knowledge found by local communities through the accumulation of experience and understanding of nature and culture.

The values of local wisdom should be given from an early age so that children can understand that there are values that must be held in behavior, attitude, and thinking (Hanggara et al., 2018). If the child has had the values of local wisdom from the beginning, then these values will guide the child in carrying out aspects of life (Priyatna, 2016). A deep understanding of the values of local wisdom can shape the personality of a virtuous child (Rachmadyanti, 2017).



Local wisdom is all forms of wisdom based on the values of goodness that are believed, implemented, and continuously maintained for a long time from generation to generation (Kinanti & Wicaksono, 2021; Priyatna, 2016).

There are so many cultures and local wisdom, especially literary works that contain character education values. Teachers can use these works to foster moral values in their students and at the same time preserve Sundanese literary works. Thus, students can experience and understand these forgotten works and learn from them at the same time. Pupuh is one of the many local pearls of wisdom possessed by the Java region, especially West Java. As is well known, there are 17 pupuh divided into two categories, namely Sekar ageung and Sekar alit. Sekar ageung consists of four pupuh, and thirteen others belong to sekar alit (Permana et al., 2019). Pupuh is a song bound by many syllables in one stanza, the number of lines, the final vowel sound in each line, and the songs playing in the Sundanese cultural treasures (Pradana, 2021). The Sundanese people likely recognized pupuh after the Priangan region "submitted" to Mataram during the reign of Sultan Agung in the 17th century.

Seren Taun Taun culture is a customary tradition in the Cigugur village, is a hereditary tradition carried out after the Hajj or Rayagung Eid. In the seren taun culture, there is a pupuh culture (Kinanti & Wicaksono, 2021). The Cigugur community has local cultural roots closely related to a lifestyle in harmony with the paradigm of ecocentrism (Aditya, 2016). The art of pupuh is correlated with *muatan lokal (mulok)* or local content subject because, in connection with the Elementary School in Cigugur, there is a mulok lesson, the content is Sundanese. The *muatan lokal* in West Java province is Sundanese language and culture, a mandatory lesson for students from the primary to the high school level. It is excellent that it is accurate to include pupuh in it and is correlated again with SBDP learning in arts, culture, and skills.

The character values that appear for local content learning are about habituation or examples, a habituation to apply manners among various actors at school, students, teachers, staffs and both vertically and horizontally (Damayanti & Nurgiyantoro, 2018). The relationship between pupuh art and the character values in Seren Taun is about the respect on Sundanese culture and values in the Cigugur village, so it is about local wisdom (Kusmarni & Holilah, 2018). Based on the background, this research aims to determine the values of local wisdom in the art of pupuh in the seren taun culture for fifth-grade students at Cigugur State Elementary School.



Methods and Research Design

This research uses qualitative research. The qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects (as opposed to experiments where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, triangulation data collection techniques (combined), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than a generation (Moeloeng, 2005).

The research method used in this research is the case study method. A case study is a detailed study of a setting, single subject, document repository, or event (Komariah, 2017). The reason researchers use case study research is that there are several things, namely having its limits, scope, and mindset to capture reality, detail, capture the meaning behind the case so that it helps solve specific problems, case studies support extensive studies in the future and case studies can be used as illustrative examples both in the formulation of problems, the use of statistics in analyzing data and methods of formulation and conclusions.

This research was conducted at SDN Cigugur, located on Jalan Moertasiah Sorpomo, Cigugur, Cigugur District, Kuningan Regency. The researcher determines the sample in this study by using purposive sampling. The researcher takes a sample of class V, which will be considered in terms of the value of local wisdom in Sundanese mulok such as berpupuh. The research sources are; principals, fifth-grade teachers, pupuh trainers, parents, and fifth-grade students. The research data collection technique used observation techniques, interviews, and documentation (in pictures or recordings and videos (Sugiyono, 2017).

The research instrument is the researcher himself. Qualitative researchers, as human instruments, function to determine the focus of research, selecting informants as data sources, collecting data, assessing data quality, analyzing data, interpreting data, and drawing conclusions from their findings. Data analysis Data reduction, data presentation (data display), verification (concluding) Tests for the validity of data in qualitative research include tests, credibility (internal validity), transferability (external validation), dependability (reliability), and comparability (objectivity) (Sugiyono, 2017).



Findings

The Values of Local Wisdom of Pupuh Art in Seren Taun Culture. One of the values of local wisdom that can be developed as learning material is, of course, chosen based on the uniqueness and social values that are expected to be able to help students see and learn the meaning or meaning of life and apply it in their daily lives. Furthermore, the values of local wisdom at SDN Cigugur include mulok learning. The content is Sundanese because there is Sundanese language learning, so it includes pupuh in it, and it is correlated with SBDP learning, namely Cultural Arts and Skills. Thus, the local wisdom values of students know the culture in their environment, such as the Seren Taun Culture in Cigugur. The values of local wisdom are essential for students because the noble values associated with local wisdom developed in schools can shape students' character. This is based on interviews and observations. According to the fifth-grade guardian and re-proven through observation, it was concluded that the values of local wisdom are essential for students because the culture that starts from behavior is wise and grows character, knows cultural values, participates in shaping the nation's character, and preserves its culture.

Based on the explanation above, it can be concluded that the values of local wisdom originate from intelligent behavior that exists in a society that has been taught from generation to generation by parents to their children so that local wisdom will differ from one region to another. The values of local wisdom teach students to instill good character values in the form of proverbs inherent in daily life and familiar with its custom, such as the Seren Taun ceremony.

Pupuh has a definition that is closely related to literature. At the same time, it also has an attachment to karawitan, so it can be concluded both specifically and generally that pupuh can be said to be one type of Sundanese musical art tradition that has rules related to literature with song. pupuh is an old poem bound by rules (*pakeman*) consisting of *guru wilangan* (number of syllables/*engang* in each line), teacher song (final vowel sound/*engang panungtung* in each line), number of lines/*padalisan*, and pupuh character (Trisnawati, 2015). So that knowledge about pupuh can be known and preserved by the wider community, pupuh is contained in education called education based on local wisdom. The development of education based on local wisdom is carried out by compiling a curriculum that organizes local content materials or competencies. Therefore, pupuh is included in one of the local content subjects, namely regional languages. Through learning local languages, local wisdom is introduced as an



ethnopedagogical foundation. West Java Province has established Sundanese as a local content subject (Wahyu & Adji, 2016; Wibawa, 2007).

Based on the interview results, pupuh art is a Sundanese song or song, and art learning is carried out by a person's business process to obtain a change in attitude and behavior as a result of artistic experience and interacting with environmental culture to achieve specific goals. The purpose is to direct changes in attitudes and behavior from learning art, while art teaching materials are to be studied to function as a learning experience. The learning experience must foster creative students so that they can find the character of students, to be able to find the character in students.

According to students, participating in the art of pupuh in singing Sundanese songs is very fun because learning while singing, the pupuh they teach are pupuh mijil, magatru, dangdanggula, sinom, asmarandana and wirangrong. In addition to activities at school, there are activities outside of school such as jaipong dancing and playing traditional games. Students who follow the art of pupuh raise their respective character values, such as being shy to not because in participating in the art of pupuh, students are taught to sing in public places and have characters such as courage, honesty, and tolerance, among others.

Based on the explanation above, it can be concluded that the art of pupuh in elementary schools is a typical Sundanese activity, as an art subject or called SBDP (Art, Culture, and Skills), which is combined in learning, which serves as directing the demands of life, changes in attitudes or behavior of students. Character education can be interpreted as an earnest effort in which positive personality traits are developed, encouraged, and empowered through example, studies (history and biographies of great sages and thinkers), and emulation practices (maximum efforts to realize the wisdom of what -what is observed and learned). Character education is the development of the ability of learners to behave well, which is marked by the improvement of various abilities that will make humans as divine beings (subject to the concept of divinity) and carry out the mandate as leaders in the world (Kinanti & Wicaksono, 2021).

Based on the results of interviews, character education is essential because the noble values related to the value of local wisdom developed in schools can shape the character of students, such as courtesy, character, and tolerance. Character education instills good moral values through habits in mulok learning, studied in the school environment, at home, and social environment.



So character education instills moral values and trains them for good habits. Based on the description above, it can be concluded that character education is a form of human activity. There is an educational activity to form character by training or self-ability to lead a better life.

Seren taun ceremony performed by the Cigugur community. Sign of respect to God, it is the willingness of peoples to participate in the procession. Their participation is in addition to helping with their religious rituals and performing traditional arts that they still have. The essence of the purpose of holding the Seren Taun ceremony, according to P. Djatikusumah (chairman of the indigenous peoples), in addition to being a form of gratitude and a request for blessings and abundance of welfare to God, is also an effective means to inherit the noble traditions of the ancestors of the nation and to explore local wisdom. Who can find and grow human identity and behavior that should be, both as God's creatures and as a nation. Because in this ceremony, what is being pursued is inner wealth, not a material gain (Royyani, 2017).

According to Mr. Dodo, Seren Taun Culture is part of Sundanese Culture which has a characteristic series of events in the form of prayer activities, welcoming ceremonies, cultural arts titles such as the singing of pupuh art or pupuh art competitions for elementary school children, dance arts, music arts, social services, and others. This culture is routinely carried out once a year, namely after Eid al-Adha, but with the current condition of the Covid-19 pandemic, this activity is not carried out. Based on interviews in the seren taun culture, there is pupuh art that collaborates with SDN Cigugur because to preserve culture, and pupuh art needs to be done and preserved because it contains a moral message that has a character in every pupuh song sung.

Based on the description above, it can be concluded that the Seren Taun Culture is held every 22nd of the month of Rayagung as the last month of Sunda. The Seren Taun culture is a culture that is held like art and entertainment. This activity is a relationship between humans and God and fellow creatures or nature both in activities arts, education, and social culture.

Discussion and Recommendations

Provide socialization about the values of local wisdom in the art of pupuh which is a form of preserving Sundanese culture. The values of local wisdom are essential for students because the noble values associated with local wisdom developed in schools can shape students' character. Thus students



know what things are contained in the values of local wisdom in the art of pupuh. So that students not only obey the rules of local wisdom values but can apply local wisdom values contained in the local wisdom values of pupupreservingren taun culture in everyday life. So that teachers also play an important role in integrating the values of local wisdom contained in the values of local wisdom in the art of pupuh in every lesson. This can build students' character in developing their Sundanese culture to feel ownership and preserve and apply local essentially in everyday life.

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