

# The Enculturation of Character Education in The Local Values of *Pikukuh Tilu* in The Sociocultural Life of The People of Cigugur

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Abstract: *Pikukuh tilu* is a guidance for the people of Sunda Wiwitan Cigugur in reaching of the perfection of life. The guidance to the perfection of life is a manifestation of a value and norm in a society. *Pikukuh tilu* can be said as a value because it consists of the general concepts in the people of Sunda Wiwitan Cigugur, who emphasize something that is considered a good, appropriate, worth, dreamed of, wished for, meant and also performed in daily life. This study is a qualitative approach. The enculturation of character education is performed in the family as the socialization primer and in a society by the role model. The values of character education in *pikukuh tilu* that is observed by the researcher according to the national education goal that consists of religious manner, integrity, tolerance, discipline, social care, responsibility, creative, independent, democratic, loving the homeland, respect for prestige, communicative, environment care. The values of character education reflect in the social activity of the people of Sunda Wiwitan Cigugur during praying to God, relationship with other people and nature.

## 1 INTRODUCTION

Character education is expected to be a primary foundation for a mental revolution that is initiated in succeeding path to nation's golden age 2045. The problem is that if the national goal is not supported by people's character then it would only be a discourse with a risk of losing national identity. Globalization and modernization produce a concern from several sides will reduce local values which have been a way of life of the people. There are ten signs of people's behavior that directs to the ruin of a nation which is (1) the increasing of violation in teenagers; (2) dishonest is cultured; (3) disrespect the parent, teacher, and leader figure; (4) peer group's influence on abusing; (5) the increasing of prejudice and hatred; (6) bad language; (7) the decreasing of work ethic; (8) individual is irresponsibility; (9) self-destructive; and (10) moral guidance is fading away (Lickona, 1992).

Another fact, the social condition of Indonesian nowadays is going through various issues. The occurring of intolerance case, vandalism, brawling among the students or people is getting unsettling. One of the bad impacts from this phenomenon is that the threat of national integrity and the decreasing value and morality. Indonesians are known by their

character and hospitable (Sabunga, 2014). The urgent of character education reinforces and becomes the main concern as a response for national problem particularly moral decadence such as intolerance, corruption, violation, brawling among the students, ethnic conflict, and free sex that tends to escalate. This phenomenon is one of the accesses from people's situation that is in the term of social transformation in confronting with globalization era. The national character development through the values of local culture is highly required. Transforming the values of local culture into education process in the formal or informal education as one of the attempts to reinforce national character that corresponds to the condition of people's reality.

The local values in every group of a people imply character education that corresponds to the national education goal. The interaction process among the member of society generates a value and social norm as a way of life. The urgency of this study is to more recognize the enculturation process of character education that implies on the local values of *pikukuh tilu* in the belief of Sunda Wiwitan, Madrais, Cigugur District. The term of *pikukuh tilu* comes from Sundanese language, *pikukuh* stands for *kukuh* which means stable, consistent, then a word of *panceg* is affixed a *pi* word for a verb. While a word of *tilu* is a

number in Bahasa Indonesia that means three so that *pikukuh tilu* can be defined as the three conditions that should be held stability and consistency in a life. It is a factor that persuades the people of Sunda Wiwitan Cigugur that maintain their local values despite the social change surrounds them. *Pikukuh tilu* also means a man's character that has been tied to the human being since born until growing up and living a social life so that a man must realize that mankind is created by God as a perfect human being. This study attempts to seek for and figure out information about the enculturation of character education through the local values. The value tradition of *pikukuh tilu* is one of the positive values that can be applied in education institution as a solution to reinforce the values of local culture and resolve the degradation of national morale. The examination of the values of people's tradition has been a main point in developing a character in every individual to be a good citizen. Based on the observation, inheriting the local values in Sunda Wiwitan Cigugur is based on the concept of *pikukuh tilu* as a good way of life. This can be an examination in revealing the values of character education that are applied to the family of Sunda Wiwitan, Cigugur as a process of establishing identity and positive character.

## 2 METHODS

This paper employed a qualitative approach with ethnographic methods to investigate and comprehend ways of indigenous people in Sunda Wiwitan Cigugur. The village located in West Java was chosen as a research location as it has a unique traditional-culture. This study incorporated indigenous peoples and non-indigenous people in Sunda Wiwitan Cigugur as informants in a process of data collection. During five months of the study, we firstly conducted observation, followed by interviews, and documentation with informants in all of their customary procedures, their knowledge, their beliefs, and how they teach their customs to their children.

## 3 DISCUSSION

### 3.1 General Description about *Pikukuh Tilu* in The Lives of the People of Sunda Wiwitan Cigugur

The local value of *pikukuh tilu* is a base or guidance to *purwawisesa* (a perfect life) for the people of

Sunda Wiwitan Cigugur. *Pikukuh tilu* is one of the values that are upheld by the people because it relates to the religious aspects. In this context, the people of Sunda Wiwitan Cigugur means having a rule that has been an indicator in daily life. *Pikukuh tilu* can be said as the indigenous knowledge, *pikukuh tilu* functioned as a value and social norm in a society, it can be proven by the description holistically about *Pikukuh tilu*.

*Pikukuh tilu* is a concept of local value that relates to spiritual/belief because of the culture acculturation from some religions (a belief value to God). The value of *pikukuh tilu* is a concrete example of a spiritual culture of the belief of Sunda. The local value of *pikukuh tilu* is a manifestation of Kyiai Madrais's ideology that is embodied in the concept of a local value in the people of Sunda Wiwitan Cigugur that has been a way of life.

Sundanese especially Sunda Wiwitan has determinant values that could be said as a spiritual culture that relates to religion. Their religion concept was influenced by Hindu (5-7 century AD), then Buda, and acculturated with spiritual culture (a belief value to God) of Sunda so that produces an acculturation of three religion systems consist of Hindu, Buda, and the belief of Sunda. The people of Kanekes Baduy is a model for Sunda Wiwitan (the origin) who declares that their religion is named as Sunda Wiwitan belief /*Jati Sunda* belief. The concept of *pikukuh tilu* can be meant as the three guidance that consists of.

#### 3.1.1 *Ngaji Badan*

*Ngaji badan* means realizing and understanding of other characters around us that can be felt by the sense and have each characteristic. In this context, a man must realize and comprehend that this life consists of "*Tri Daya Eka Karsa*" which means the three stages of life, "*Tri Daya Eka Karsa*" consists of the vegetal stage (live but passive), the animal stage (live active but depend on instinct), and the human stage (live based on mind, sense, and character).

In this context, the people of Sunda Wiwitan Cigugur realizes that a human being is a social being, a man in a group of people is a system in the neighborhood. As a system, a man has a characteristic of symbiosis mutualism, his relationship with his group includes a process of the social system that possibly generates a relation among the groups.

The social process that occurs in the group of Sunda Wiwitan Cigugur can be meant as an influence of symbiosis mutualism relationship. The people of Sunda Wiwitan Cigugur believe that there a lot of

things that will give an influence on the people's lives that comes from the essence of *roh hurip tanah pakumpulan* that consist of a power, body, sense, and custom, they are several aspects that will produce a desired, and if a man follows his negative desire then there would be a deviation. It is a function of the concept of *Ngaji Badan* in the local value of *pikukuh tilu*.

### 3.1.2 *Tuhu/Mikukuh kana Tanah*

In the local value of *pikukuh tilu*, there is a second concept which is *tuju kana tanah*, the (*tanah*) land that is supposed is *tanah adegan* and *tanah amparan*. *Tanah adegan* is a body, physical or *saliri* (self), manifest into *jirim*, *jisim*, and I. The mean of *jirim* is a place *Pangancikan jisim* that has *ules watak* (a shelter or a creation with a characteristic), *jisim* is *pangancikan hurip* (a place for a life/spirit), combination between *jirim* and *jisim* will create a self (I).

*Tanah amparan* is a land to step in. *Tuhu/mikukuh kana tanah* does not mean a land that is a manifestation of the earth but, upholding to the nation or national character. According to the people of Sunda Wiwitan Cigugur, a human being has been created as a member of a nation and must respect also love their people by maintaining the national character.

In this context, the local value of *pikukuh tilu* has the important role in the concept of nationality and characteristic. *Pikukuh tilu* functioned as a value that directs to the development of a character in every individual in the neighborhood of Sunda Wiwitan Cigugur people. Besides the character as an individual that is accepted by the society, the concept of *tuju/mikukuh* contains the national attitudes.

*Tuhu/mikukuh kana tanah* is a value that symbolizes a consciousness on the aspect of the developing of people's character that is created because of the character of body and spirit in the human being, a spirit functioned to fill, move and also generate a body that manifests a life. Every manifestation of a body has a characteristic of a nation. The way and characteristic of a nation is a supernatural aspect, a human being has their conscious measurement especially during sensing good and bad phenomenon. It is a value of a belief of Sunda Wiwitan Cigugur people.

### 3.1.3 *Madep ka Ratu Raja 3-2-4-5 lilima 6*

The third concept in the local values of *pikukuh tilu* is a batch of concept about values in the people of Sunda Wiwitan Cigugur, in its explanation, *madep* means

direct, *Ratu and Raja* does not mean a queen and king in the manifestation of one but, it means *ratu nunggaranata* and *raja nu ngajagat rata*, (holistic) both of them means a perfection. So basically, *madep ka ratu raja* means that direct to the goal above 3-2-4-5 lilima 6 which means:

#### 3.1.3.1 *Ratu Raja 3*

*Ratu Raja 3* means create, sense, intention or *sir* (self), sense and mind which describes that a human being has a desire, sense, and mind when if they are not controlled then one tends to separate his characteristic. The three elements are called *Tri Daya Eka Karsa*, three in one, one in three, according to the guidance of *Paguyuban Adat Cara Karuhum Urang* reveals that *Tri Daya Eka Karsa* means *pisahna henteu ngajadi dua, tunggalna henteu ngahiji* (the separation does not turn into two, one is not the one).

#### 3.1.3.2 *Ratu Raja 2*

*Ratu Raja 2* means a balance of law in life or there is a couple like a man and a woman, day and night etc. The meaning of *ratu raja 2* relates to a value and norm in the people of Sunda Wiwitan Cigugur, it is considered as a value and norm because the character of a couple in the balance of law is the things that can be an indicator in differing the good and the bad, beauty and ugly that is approved by the rule in the people of Sunda Wiwitan Cigugur.

#### 3.1.3.3 *Ratu Raja 4*

The meaning of *ratu raja 4* is an activity of a couple hands and feet as a manifestation of the final selection from the process of "*Wiwaha Yuda Nagara*", *Wiwaha* means consideration, *Yuda* means war, and *Nagara* means us. A consciousness as a human being who has the highest moral in stirring a heart and mind has to consider and fight a sense and mind when they are persuaded by the character of the outside human being characteristic. From these things, the radiant sense is determined by the ability of a physical (*waruga*).

#### 3.1.3.4 *Ratu Raja 5*

*Ratu Raja 5* is described in some points, which is;

- The five radiant senses of *sukma salira* (self) which is its manifestation of *ngaraga sukma* (a physical from a soul), and *rasa ciptaning pikir* (sense that is produced by the mind), all of them generates a shake of characteristic in the senses which is the eye (to see), nose (to smell), tongue (to taste), ear (to listen), and skin (to

rub). In this context, all senses mean that there are five radiant senses from a soul that categorizes one, the characteristic can be viewed from the sense and mind about the things in the social life, and all of them connect to the shake of radiant senses as a media that reflects individual's life.

- The five radiant senses of *sukma sejati* means a shake of the purity of spirituality that manifest in the spirit of a human being consist of *awas tan mata, danggu tan kuping, ambung tan irung, ucap tan lambe, dan rasa tan rampa* (eye for seeing detail, ear for listening, nose for smelling, tongue for speaking, and sense for rubbing). In this context, all of these means that a man has to behave in observing a life in his neighborhood, prevent the unpredictable things before it begins to allow negative impact on self or other people.
- The five nations in the world that consist of Caucasoid race (Europe), Mongoloid race (Asia, Japan, China etc.), Negroid race (Negro, Melanesia, Polynesia), Americana race (Indian), and Austronesia race (Malay).
- Regarding the people of Sunda Wiwitan Cigugur way of life and the characteristic of human being consist of *welas asih* (compassion), *tatakrama* (gentle), *undak usuk* (kinship), *budi daya* (good behavior), *budi basa* (good language), and *wiwaha yuda nagara* (to have a consideration before act).
- The people of Sunda Wiwitan Cigugur defines a way of life and the characteristic of a nation that consists of appearance, custom, language, *aksara* (script), and culture.

### 3.1.3.5 *Ratu Raja lilima* (The character from the senses function)

- The radiant senses of spiritual are a power from the conscience.
- The radiant senses of physical are a power from the stimulus of a nature.

### 3.1.3.6 *Ratu Raja 6* (The manifestation of one is becoming a human being completely)

If analyzing the concept of *madep ka ratu raja 3-2-4-5 lilima 6* in the local values of *pikukuh tilu* conceptually, basically, it is almost alike with the statement of Rozak (2005) argues that Sundanese believes that a man has an instinct to recognize and mind, sense, and ego, where all of them is obtained by *dasa indria*, that divides into two categories. The first one is *pancabudhi-indria*, comprises hearing,

sensing, seeing, tasting, and smelling. The second is *pancakarma-indria*, comprises a movement, tongue, hand, foot, releasing, and *bhagapurusa* (genital). The purpose and meaning of these teachings is described on the *Tapak stone* and implied in the inscription of *Kawali one, two, and three*. The experts made an assumption that, the site of *Kawali* is a footstep of *Prabu Raja Wastu (Wastukancana)*, the legend figure of Sundanese, *Prabu Siliwangi*, who was mentioned in the inscription of *Kebantenan* (15 AD century). The slate inscription (1533 AD century), and the myth of *parahyangan*, as the ancients of the Sundanese kings that ruled in *Pakuan Pajajaran (Sri Baduga Maharaja)*.

In the local values of *pikukuh tilu* which is a guidance for the people of Sunda Wiwitan Cigugur, there are also things that consist of a manner to recognize a mind, sense, ego, that is conceptualized in *sir* (self), sense, mind based on Tri Daya Eka Karsa and other concepts that similar to its meaning and purpose. The concept of *ratu raja 3-2-4-5 lilima 6*, the local values of *pikukuh tilu* have characteristic and function that includes social norms.

## 3.2 The Enculturation of Character Education in The Local Values of *Pikukuh Tilu* in The Lives of the People of Sunda Wiwitan Cigugur

The process of enculturation in this context is how to apply the values of *pikukuh tilu* in the lives of the people of Cigugur village that occurs in every individual in the neighborhood. Every individual is an actor in a society and plays a role based on his social status. For purpose of contrast, we can view culture and society in a theatrical context. Society can be considered as a group of actors who play roles befitting their statuses. The script that the actors use in playing their roles is culture. This script has been written for the actors by generations of their predecessors. Each generation, including the present, has added, deleted, changed, or modified some parts of the script. Therefore, the applying of culture or the local values becomes the indicator in maintaining the people's tradition in the modernization and globalization era.

The enculturation process in the social lives of the people of Sunda Wiwitan Cigugur occurs by role modeling to the children in the family and a society. The family as a primer socialization becomes the primary foundation in applying the values of *pikukuh tilu*. The role of the family in inheriting the local values of *pikukuh tilu* cannot be separated from the socialization way. The role of a family only allows an

impact in the narrow area but, has a bigger effect on the inheritance of the local values of *pikukuh tilu*, through socialization, an individual will learn a way of life to be part of a society.

Every element of the people of Sunda Wiwitan Cigugur plays a role in the inheritance process of the culture that is called as an enculturation process, even though the culture keeps changing with a lot of influences from the outside but, the parenting pattern of the people of Sunda Wiwitan Cigugur still lasts. People become agents in the enculturation of their children, just as their parents were for them. Although a culture constantly changes, certain fundamental beliefs, values, worldviews, and child-rearing practices endure.

The ancients always deliver a proverb that associates with the local values of *pikukuh tilu* such as “*indung lanjang bapa bujang urang geus aya, aya dimana?*” which means a single man and woman, we have been here, where are we? It became a base or *atikan* (lesson life) that was exposed by the ancients, *atikan samemeh lahir* is the important thing because it persuades the quality of a child. In the local values of *pikukuh tilu* altogether link in one another because basically, we need to believe what has been ruled by *Gusti* (God).

The role of parents in the family is to guide, teach, and apply the values in the life. The parent’s duty is to socialize and guide their children before entering social life by teaching them about the culture that has to be had and followed so that they become a good citizen and can be accepted completely by the society.

In the family of Sunda Wiwitan Cigugur, there is no special socialization about how to teach the local values of *pikukuh tilu* but, all is performed normally by the Sundanese generally. The different of *pikukuh tilu* implies the values of character education.

The character education is required to generate every individual to be accepted as a member of society that will determine every individual to succeed and adapt to the social condition. The character traits should include, but are not limited to, courage, good judgment, integrity, civility, kindness, perseverance, responsibility, tolerance, self-discipline, respect for school personnel, responsibility for school safety, service to others and good citizenship. A person’s “character” refers to the disposition and habits that determine the way that a person normally responds to desires, fears, challenges, opportunities, failures, and successes (Pala, 2011). Therefore, the character education based on the indigenous knowledge of the people of Cugugur that upholds the local values of *pikukuh tilu* becomes one of the interesting studies in applying

character education for every individual so that they can play a good role in a social life.

*Pikukuh tilu* is a social norm because a human being has the same instinct with other creations such as animal and vegetable. *Pikukuh tilu* is as a social control so that a human being can live with their characteristic. When one breaks the norm and violates his characteristic then his behavior will be considered bad by the society. So that in the local values of *pikukuh tilu*, there are things that should be avoided which is the animal’s behavior.

During observation holistically about the local values of *pikukuh tilu* that functioned as a social norm for the people of Sunda Wiwitan Cigugur, from this observation can be detected from the concept of self, sense, and mind which means that one has a desire, sense, and mind, if one follows his negative desire and forgets his sense and mind during deviating then one must be controlled by using a sense and mind. *Pikukuh tilu* is also the answer for the things that relate to a value and norm.

In this context, Durkheim (on Sztompka, 2011) stated that if I perform my duty as a brother, husband or citizen, if I obey the promise, then I perform the duty that has been made for myself externally and my action is always based on the rule and custom. Even though the norm depends on my feeling and I sense the reality subjectively but, this reality is still objective because I do not create it; I only accept it through education. Here I am, to act, think, and sense completely the extraordinary feelings outside the individual’s consciousness. The type of behavior and thinking is not beyond the individual but, also contain the strength of ordering and enforcing, out of the individual’s willingness.

Based on the observation and depth interview with the people of Sunda Wiwitan Cigugur, in their social life, there is an implication of a character education that is based on the local values of *pikukuh tilu*. It corresponds with the researcher’s explanation in the general description of the local values of *pikukuh tilu*. The grouping of character education based on the national education goal and curriculum 2013 which is religious manner, integrity, tolerance, discipline, social care, responsibility, creative, independent, democratic, loving the homeland, respect for prestige, communicative, environment care consists of:

Table 1: 18 The Values of Character Education Based On the National Education Goal in The Local Values of *Pikukuh tilu*.

No.	<i>Pikukuh Tilu</i>	The Value of Character	Manifestation
1.	<i>Ngaji Badan</i>	Religious, responsible and discipline	<p>a. The religious behavior is to believe in God and praying based on the faith in Sang Hyang Widi according to the belief of Sunda Wiwitan.</p> <p>b. Responsible on self about what will be performed and what has been done.</p> <p>c. Discipline on every activity in working, try to be on time.</p>
2.	<i>Tuhu/Mikukuh Kana Taneuh</i>	Tolerant, and loving the homeland.	<p>a. Tolerant always peace in diversity of religion and culture in the neighborhood of Cigugur.</p> <p>b. Loving the homeland as a manifestation of <i>tanah hamparan</i>, it can be proven by the fight for independence of the prince Gumirat who was once exiled in Papua.</p>
3.	<i>Madep ka Ratu Raja 3-2-4-5 lilima 6</i>	Working hard, creative, environment and social care.	<p>a. Working hard and creative is a manifestation of <i>madep ka ratu 2 and 4</i> that shows activity both hands and legs and also the radiant senses should be maximized for something useful.</p> <p>b. Environment care is manifested by maintaining <i>leuweung larangan</i> (the forbidden forest)</p>

			and keeping a farm land and the seed of (paddy) <i>pare</i> is manifested in the ceremonial of <i>Seren Taun</i> as the manifestation of gratitude of the yields.
			c. Social care is manifested by sharing the yields during the ceremonial of <i>Seren Taun</i> to the poor ones.

#### 4 CONCLUSIONS

*Pikukuh tilu* is a guidance for the people of Sunda Wiwitan in accomplishing the perfection of life. It is a manifestation of a value and norm in a society. *Pikukuh tilu* can be said as a value due to it is a common concept for the people of Sunda Wiwitan Cigugur who emphasize about something that is considered good, appropriate, worth, dreamed of, wished for, meant and also performed in daily life that becomes a goal for togetherness in the people of Sunda Wiwitan Cigugur.

Basically, a human being lives to reach *Purwawisesa* (perfection) which means that the word of God that is imbued by the real radiant humanity. The human being is a religious being, social being, and culture being. A religious being means that one realizes and believes in God. We are because of His creation. As a social being means that one cannot live alone, one lives together also upholds the highest norms and ethics. It corresponds to the characteristic of human being as the most precious being, who has higher standard and dignity than other creations of God. The way to reach *Purwawisesa* is explained in the guidance that is called "*Pikukuh Tilu*" which is the three things that should be upheld (*pikukuh*), consist of *ngaji badan* (self-introspection), *tuhu/mikukuh kana taneuh* (taking care of self as Sundanese and the homeland/Indonesia), and *madep ka ratu raja 3-2-4-5 lilima 6* (the term of manifestation to the perfection of life).

The enculturation process of the character values in *pikukuh tilu* is performed in the family and a society by imitation process and role modeling to the children. The values of character education in the local values of *pikukuh tilu* according to the national education goal consist of religious manner, integrity,

tolerance, discipline, social care, responsibility, creative, independent, democratic, loving the homeland, respect for prestige, communicative, environment care.

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