

Character Education Based on Local Wisdom in the Adat Baduy Village in Growing Students Ecological Intelligence Through History Learning

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Abstract: Character education is a system in the form of instilling character values into students which includes willingness or awareness, and actions in implementing values, character, character, and morals into students, which aims to shape the personality of students in making decisions, honesty, respecting others, as well as behaving well in everyday life. The Baduy Village community is a society that still upholds the values of local wisdom and maintains cultural heritage, especially in preserving life that supports their daily lives. Customs as part of local wisdom are still held very firmly by the Baduy people, and these customs have become a fortress for the Baduy community in facing modernization, including in terms of preserving environment. Forms of environmental preservation and conservation behavior carried out by Baduy community, including: (1) agricultural systems, (2) knowledge systems, (3) technology systems, and (4) conservation practices. This writing was made to describe character education through the Baduy traditional village community in cultivating ecological intelligence. student ecological intelligence.

Keywords: Character Education, Local Wisdom, Baduy, Ecological

Introduction

Education is an effort that is carried out in a planned manner in developing the potential of students so that they have a system of thinking, value systems, morals, and beliefs inherited by the community to develop according to life in the present and the future. While a character is a person's character, character, morals, or personality that is formed from the results of internalizing various virtues that are believed and used as the basis for perspective, thinking, behavior, and actions (Pratomo, 2010).

Character education is two words that have different meanings. Education is a process of maturation to humanize humans through the learning process, while a character is "self-identity" (identity) attached to the figure of the nation and state community, which has an open nature to face. Character education is built from an early age starting from core ethical values that come from religious values, state philosophy, and culture (Permendikbud, 2018) Character education includes religious values, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love for the homeland, respect for achievement, communicative, peace-loving and responsible.

Character education is efforts that are designed and implemented systems to help students understand the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings, and words. , and actions based on religious norms, laws, etiquette, culture, and customs. Local wisdom found in several minority groups/communities in Indonesia contains many noble values of the nation's culture, which are still strong as the identity of the character of its citizens. But on the other hand, the value of local wisdom is often negated or ignored, because it is considered not to follow the times.

In fact, from this local wisdom, noble values can be promoted that can be used as models in the development of Indonesian culture. Inheriting local wisdom values students is important to do so that they recognize and understand the noble values contained in their culture. Culture-based education is needed so

that students can get to know the customs that develop in society. To develop the potential of students and their ability to compete in the global era, education based on local culture can be the foundation (Hermawan, 2008).

The existence of the Baduy traditional village in Banten Province can be considered a model of the past Sundanese people who are full of local wisdom. The values of simplicity in life, social solidarity, concern in conserving forests, and the culture of gotong royong. The ecological wisdom of indigenous peoples can be used as a lesson for students to participate in protecting forests as oxygen producers, water sources, natural resources, and ecosystems that place them as part of nature.

The ability of students to participate in maintaining the traditions of the Baduy traditional village which is very closely related to ecological wisdom illustrates the ecological intelligence of students. The concept of indigenous peoples was first introduced by Cornelius Van Vollenhoven. Ter Haar, who is a student of Cornelius, said that indigenous peoples are a group of people who are organized, settled in a certain area, have their power, and have their wealth in the form of visible and invisible objects. Indigenous peoples are permanent and regular communities whose community members are bound to a certain residential area both in worldly terms as a place of life and in spiritual terms as a place of worship of ancestral spirits (Hilman, 2003: 108).

Methods

The method used in this research is descriptive in the form of qualitative. Following the type of data needed, namely qualitative data, the data collection techniques used open interviews, observation, and documentation. According to Saryono, 2010 qualitative research is research that is used to investigate, describe, explain, and find the quality or privilege of social influences that cannot be explained, measured, or described through a quantitative approach. The benefit of this writing is to provide information about how the Baduy community in preserving the forest which is very influential in the process of learning history at school.

Results and Discussion

History and Geographical Location of the Baduy Traditional Village

The Baduy community is one of the tribes in Indonesia that until now still maintains the basic cultural values they have and believe in, amidst the progress of civilization and its surroundings. They live right at the foot of the Kendeng mountains in Kanekes village, Leuwidamar sub-district, Lebak-Rangkasbitung regency, Banten. Hearing the name or the term Baduy is not a strange thing anymore, when this name is called by society, the first thing that is said is that Baduy is the name of a tribe which for people outside Baduy still consider as primitive, old-fashioned, and left behind and reject modernity.

When viewed from the location of the geographical and demographic conditions, the above mention seems to be justified. Because indeed, judging by the geographical conditions, the Baduy tribe is in an area that is very far from urban areas and far from the modern world. More precisely, the Baduy people live on the slopes of the Kendeng mountains, which are 900 meters above sea level. The Baduy area is included in the Kanekes Village area, Leuwidamar District, Lebak Regency, Banten Province, and is about 50 km from Rangkasbitung City and inhabits around 5000 hectares of forest area (Hakiki, 2011, p.386).

Talking about the origins of the historical background of the Baduy people, it can be said that the truth is unclear. But some say that the Baduy came from the North Banten area which moved towards the mountains to the south of Banten and settled in the Kanekes area which they occupy now. But some say that the Baduy are escapees from Padjadjaran/Bogor. The birth word Baduy comes from the word "Badawi" which is a nickname for people who live irregularly who live around the Arabian peninsula where they are always busy from one activity to the next, there is no day without moving to the farm, and every year a place to stay. shifting cultivation (nomadic).

However, this opinion is strongly opposed by their ethnic groups, especially

traditional leaders and traditional stakeholders (Koentjaraningrat, 1993, p.120). They explain that the term Baduy is a sasaka from the name of a river in the past, namely the Cibaduy River which flows around the residents, also based on the name of one of the hills in their customary land area, namely Baduy Hill (Asep Kurnia, 2010, p. 16). According to the views of experts, namely Pleyte, stated that the Baduy people came from the Bogor area, namely from Padjadjaran (Pleyte, 1909). Meanwhile, Jacob and Meijer J.J stated that the Baduy people fled from the influence of Islam led by Sultan Maulana Hasanudin who was thought to have come from the North Banten area (Jacob-Meijer J.J, 1891).

In addition, according to Kruseman and Penning, the Baduy are natives of Banten who claim to be descendants of Padjadjaran who were pressured by Sultan Maulana Hasanudin in the 16th century (1579-1580). They fled to the mountainous area of Kendeng and inhabited the area until now because they did not want to embrace Islam (Penning A.A, 1902). According to Soera Di Radja, they are called Baduy because they live on the edge of Cibaduy (Mangle no.466:2-13). In addition, there is another opinion regarding the name Baduy, namely that the designation is a mockery of Muslims who identify these refugees with the Bedouins in Arabia.

This is reinforced by Gama's opinion that the name Baduy was given by residents of South Banten who have embraced Islam. They refer to residents who are not yet Muslim and are always on the move like the Bedouins in Arabia, namely calling them Baduy. Gama's opinion is in line with Soera Di Radja's. The Baduy tribe is a Sundanese sub-ethnic indigenous group in the Lebak Regency, Banten. They prefer to call themselves Urang Kanekes or "People Kanekes" according to the name of their area, or a designation that refers to the name of their village such as Urang Cibeo (Garna, 1993).

The Baduy community is divided into two, the first is a community that calls itself the Inner Baduy Tribe (Tangtu) or called the original Baduy, where the pattern of daily life is very strong in upholding customary law and being strong in carrying out the mandate of their ancestors. The Inner Baduy tribe is more

showing replicas of the past Baduy. The two Outer Baduy Tribes (Panamping) in their daily life activities are given a policy or leeway in implementing customary provisions, but certain boundaries still bind them as a typical Baduy tribal community

Belief System/Religion

The people of the Baduy traditional village still adhere to the teachings and beliefs of Sundanese wiwitan to this day. For the Baduy people, farming (ngahuma) is a basic obligation that cannot be abandoned considering that ngahuma is a traditional ritual event equivalent to a form of worship following the beliefs of the teachings of Sunda Wiwitan. According to Garna in Koentjaraningrat (1993:139), the religious basis of the Baduy people is respect for the ancestral spirits and belief in one power, Batara Tunggal.

Their belief is called Sunda Wiwitan or Sundanese Wiwitan Religion. According to the Sundanese Wiwitan belief, the highest power resides in Batara Tunggal (Nu Ngersakeun). The concept of Batara Tunggal in the Baduy community is a monotheistic concept of divinity, although they also glorify ancestral spirits or karuhun, which they believe still have a place in the world, namely in Arca Domas (Garna, 1988).

The government system of the Baduy Traditional Village

There are two systems of government used by the Baduy community, namely the national government which follows the rules of the Indonesian state, and the customary government structure which follows the customs believed by the people. The two government systems are combined and their roles are divided in such a way that there is no conflict in carrying out their duties. All Baduy people understand and respect each other for these two systems, so they know where to go if they have business or problems they face in everyday life (Prihantoro Ferry, 2006: 6).

In the national government system, the population in Kanekes is led by Jaro Pamarentak. Administratively, the jaro pamarentah is responsible for the

national government system that is above it, namely the sub-district head, but according to tradition, it is responsible to the highest customary leader, namely Puun. In carrying out his duties, he is assisted by a village secretary who comes from outside Kanekes and two other assistants called Pangiwa from within Kanekes. Jaro Pemarentak is a balancer between the national government system and the customary system in Baduy besides that it also functions as a liaison between Baduy and the outside world.

The Local Wisdom of The Kampung Adat Baduy In Preserving the Forest

According to Saini (Cecep Eka Permana, 2010, p.1), local wisdom is often associated with local communities. Local wisdom is the attitude, views, and ability of a community in managing its spiritual and physical environment, which gives the community resilience and the power to grow in the area where the community is located. Local wisdom is seen as very valuable and has its benefits in people's lives. The Baduy indigenous people are one of the tribes that still maintain local wisdom values such as customs, culture, and traditions that still strongly color their lives. Three main things color their daily lives, namely a simple life attitude, friendship with nature, and a spirit of independence.

During the current era, the Baduy people are still loyal to simplicity and live using candles or oil lamps, there is no touch of modernization there, everything is simple and produced by themselves, such as food, clothing, agricultural tools, and so on. Local wisdom in preparing for tomorrow can be seen in the tradition of the Sundanese agarics community in storing food or crops. As researched by Admihardja (1992) there is a leuit or granary, which is a building for storing crops. Leuit, which functions as a warehouse, becomes a storage place for food reserves to deal with famine or dry seasons, namely seasons that cannot plant crops (Supriatna, 2017, p. 67).

The ecological wisdom of the Baduy people can be used as a source of learning history by raising examples of the historical actions of the village community in saving the environment. Traditionally, the indigenous village community has applied the concept of sustainability in their daily life. What they do is a

historical action as an ecopedagogical practice (Supriatna, 2012). The cultural system that develops in the Baduy community contains values that are important in building harmonious relationships between humans and between humans and nature.

The Baduy community in general has a concept and practices nature conservation (nature conservation). For example, they are very concerned about the safety of the forest. They do this because they are very aware that by protecting the forest, they will also maintain the sustainability of their fields. Baduy people are familiar with the concept of forests, mountains, and hills. There are differences as well as similarities between the three concepts. In the local language, the forest is called *leuweung* which means many big trees.

The hill is called *monggor* which means a high place even though there are no trees, and the mountain means a high place and there are big and old trees. Baduy forest can be distinguished. Forests can be distinguished based on their function, namely forests are divided into three types, namely forbidden forests, *dudungusan* forests, and cultivated forests. The forbidden forest is a protected forest that cannot be entered by just anyone, not even the Baduy people or traditional leaders.

Inside there is a wealth of various types of tall timber stands with shady crowns, then hard plants and trees below. Palms, ferns, vines, shrubs, moss, and other lowly plants cover the forest floor. This sacred forest area is the most sacred and protected forest area by the Baduy people. This is inseparable from the animist belief system adopted by the Baduy community, namely the Sunda *Wiwitan*. The essence of this belief is indicated by absolute customary provisions which are also called *pikukuh* (customary regulations).

With the concept of not having the slightest change or without any change saying "*lojor teu meunang dipotong, pondok teu meunang disambung*". This means the length can not be cut, short can not be connected. So, being stubborn, among other things, is not changing something or it can also mean accepting what already exists. The Baduy forbidden forest is given special treatment, its

integrity is maintained, and its health is taken care of. No one is allowed to enter it, not allowed to disturb it or take anything from it, not even a leaf, a branch, or a drop of honey can be taken from it.

Local Wisdom in Character Building

Local wisdom in the Baduy indigenous people works functionally in building character. Local values that become the attitudes and beliefs of community members are internalized and preserved continuously in education units, families, and communities. The form of internalization in the family and society is carried out through various forms including; teaching so that they know, are accustomed to being behavior, exemplified so that there are role models, and enforcing strict rules so that people know what to do and what not to do Local wisdom in the.

Baduy indigenous people is a core ethical value that is embodied in the form of daily behavior, namely very caring for the environment, strong cooperation, adherence to customary law that is still strong, simplicity and independence that is still maintained, democratic attitudes, hard work and puts honesty at a high place, continuously internalized and preserved by all members of the Baduy indigenous people makes them have a strong character in their daily lives The process of character building like this that is continuously carried out at home, at school, and in the community will result in character behavior.

Care for the Environment

The Baduy community is a society that from time to time, from generation to generation, always adheres to the mandate of its ancestors, especially in maintaining the harmony and balance of the universe. They see that their main task of being born into this world is to meditate. What is meant by asceticism here does not mean not eating, not drinking, or sleeping, but meditating in the form of not changing and destroying nature so that the balance of its functions and benefits is maintained for the welfare and harmony of the lives of all human beings. According to their belief, protecting and caring for nature is an

obligation that cannot be negotiable. If this obligation is not complied with, they will be branded as sinful beings because they have violated the teachings of their ancestors and also the teachings of Sunda Wiwitan.

Simplicity and Independence

The Baduy community is a society that adheres to a simple lifestyle that independently tries to fulfill all its needs. Their food needs are met in 2 ways. First, by planting rice in the fields (huma) once a year, the results are not for sale but are stored in each Leuit (rice barn) as a reserve or preparation in case a natural disaster occurs which results in food shortages. Second, to meet their daily food/food needs, they try their best to buy rice and other necessities from traders around their settlements. The independence of the Baduy people never begs to be proven. They have never submitted a proposal to the government to get the money that is not the result of their hard work (Kurnia, 2006, p.8).

Likes to Work Together

Please help or cooperate is an inseparable part of the characteristics of the Baduy community. Almost every community activity or individual need is always carried out in the spirit of mutual assistance to help each other, which in their language is termed rereongan. For example, when building houses, when hunting for huma attacks, when planting rice (ngaseuk), circumcision events, building and repairing roads or bridges, and so on.

Honesty

For the Baduy community, honesty is self-esteem. That is, a person is valued, respected, and valued by society because of his honesty. Dishonest people have no self-esteem. In their view, dishonest people should not be chosen as leaders, and people who have become leaders should never lie or be dishonest.

Hard Worker

Hard work behavior is also seen when they do activities at home. While sitting

on the porch of the house, Baduy women carry out weaving activities using makeshift looms and also make other handicrafts. Meanwhile, the activities carried out by Baduy men are making palm sugar. Apart from farming, another activity they usually do is selling. They sometimes bring various agricultural products and various handicrafts they make to sell, both to the Baduy Panamping community who need them and to people outside the Baduy.

Conclusion

The Baduy people are a society that obeys and obeys in carrying out the mandate of their ancestors, their daily life is very, very thick with various implementations of customary law which instructs them to always maintain and protect nature by not changing, let alone destroy it. Their belief in the truth of customary law has truly been tested by its very long history, until now. The behavioral reflections that they display are a form of sincerity that is continuously instilled in each of their descendants through a long educational process and have proven to be efficacious even though times are changing and challenges from outside continue to attack. Character building that can be applied by students in learning history includes hard work, honesty, mutual assistance, and living in independence and simplicity.

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