



Tolerance Value in Kampung Pulo, Garut District (Ethnopedagogical Study)

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Abstract: The background of this research is the large diversity of religious traditions in Pulo village that have a tolerance value. This study aims to provide an overview of the value of tolerance in Pulo Village and Ethnopedagogical in Pulo Village. The method used in this research is the descriptive method. In Pulo Village, some traditions are maintained, including not being violated, such as not building more than seven buildings, not beating gongs, and being prohibited from raising four-legged animals. The value of tolerance in Pulo village is very high because in its history Ki Dalem Arif spread the religion of Islam without disturbing the beliefs that had been previously practiced in the village. Until now, religious tolerance is very well maintained, when Muslims celebrate big days and when Hindus celebrate their religious holidays, everything is side by side and mingles. In addition to the value of tolerance, this study also explores the ethnopedagogical value in Pulo village which includes Human Morals towards God, Human Morals in Person, Human Morals on other Humans, Human Morals to Nature, Human Morals at Time, and Human Morals in achieving Welfare of Birth and Mind.

Keywords: tolerance value, pulo village, Ethnopedagogy

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INTRODUCTION

According to Ki Hajar Dewantara (Tantawi, 2020, p. 13), culture is the result of human kindness in regenerative life in society. According to Koentjaraningrat (2004, p. 9) that culture is the origin of the word from the Sanskrit language is buddhaya, is from buddhi which means intellect. Culture is the whole of human thought, work, and work after the learning process. Culture plays an important role in the life of a nation. According to Taylor (Hertati, 2017, p. 2.4) culture is all things that include knowledge, beliefs, arts, laws, morals, habits, and other skills and behaviors that are human beings as members of society.

Koentjaraningrat (2004, p. 2) explains that culture includes seven elements of universal culture namely 1) Religious systems and religious ceremonies, 2) Social systems and organizations, 3) Knowledge systems, 4) Languages, 5) Communities, 6) Employment systems, 7) System technology. Those seven elements are owned by all regions in Indonesia.

Indonesia is a country consisting of various ethnic groups, languages, and religions. This

is what makes Indonesia a country rich in culture. This diversity can be witnessed from Sabang to Merauke. The plurality of the Indonesian nation is not only visible from the various types of ethnic groups, but also the diversity of religions adopted by the population. The atmosphere of harmonious religious life in a heterogeneous society with various religious backgrounds is built up because of the tolerance of the people who respect each other for differences. Various socio-cultural activities in a society such as cooperation are carried out jointly by all members of the community regardless of group, ethnicity, and religion. We can find diversity in Indonesian society in everyday life and even these things often go hand in hand.

The values of education which are based on local wisdom are often called ethnopedology. As explained by Alwasilah (2009, p. 50), ethnopedology is an educational process based on local wisdom in various ways. These things include how to treat all kinds of diseases, martial arts, the environment, agricultural systems, economics, government, astrological systems, and so on. Suryalaga (in Sudaryat 2015, p. 120) explains that ethnopedology is based on

cultural values which include educational, religious, social, and moral values. These cultural values give birth to ethnopedagogical values which include *paripolah nyunda tri-silas*, human identity chess, *panca rawayan* or *gapura panca waluya*, and *sadrasa kamanusaan*. In this study, describe the values of ethnopedology *sadrasa kamanusaan*. Suryalaga (2010, p. 17) explains that *sadrasa kamanusaan* consists of (1) Human Morals towards God (MMT); (2) Human Morals in Person (MMP); (3) Human Morals on other Humans (MMM); (4) Human Morals to Nature (MMA); (5) Human Morals at Time (MMW); and (6) Human Morals in achieving Welfare of Birth and Mind (MMLB).

This study aims to find and describe the ethnopedagogical values of *sadrasa kamanusaan* in Pulo village.

METHOD

The method used in this research is the descriptive qualitative method. The qualitative methodology of descriptive data is in the form of written or spoken words of people and observable behavior. This approach is directed at the individual's background holistically (intact). So, in this case, it is not permissible to isolate

individuals or organizations into variables or hypotheses, but it is necessary to view them as part of a whole.

RESULTS AND DISCUSSION

For the residents of Pulo village to be able to maintain the tradition, several restrictions must not be violated, such as not being allowed to build more than seven buildings, not beating gongs, and being prohibited from raising four-legged animals. The value of tolerance in Pulo village is very high because in its history Ki Dalem Arif spread the religion of Islam without disturbing the beliefs that had been previously practiced in the village.

Until now, religious tolerance is very well preserved, when Muslims celebrate big days and when Hindus celebrate their religious holidays, everything is side by side and mingle. In addition to the value of tolerance, this study also explores the ethnopedagogical value in Pulo village which includes (1) Human Morals towards God (MMT); (2) Human Morals at Personal (MMP); (3) Human Morals on other Humans (MMM); (4) Human Morals to Nature (MMA); (5) Human Morals at Time (MMW); and (6) Human Morals in achieving Physical and Inner Welfare (MMLB).

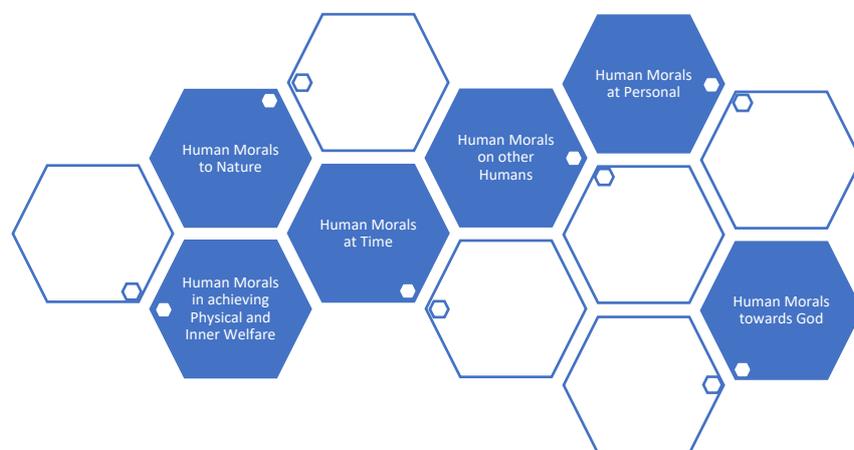


Figure 1. The Ethnopedagogical Values of *Sadrasa Kamanusaan* in Pulo Village

Human Morals towards God

Based on the results of research conducted in Kampung Pulo, the residents of Pulo village are very obedient to their God. It can be seen

at the *niiskeun paré* event which is a form of gratitude for God Almighty.

The grave of Mbah Dalem Arief Muhammad is still visited by thousands of Muslims and



Hindus every year in the Cangkuang Temple area. In the three-hectare cultural heritage area, visitors can also find many ancient Islamic teachings, such as the Koran and yellow books neatly written on neatly arranged wooden paper. This is proof that the human moral in Pulo village has good moral values towards their god.

Human Morals at Personal

The people of Pulo village have a very friendly nature. This was seen when researchers wanted to know more about Pulo village and they were very open and friendly. When the *paré niiskeun* event, all who participate in the activity must eat the dishes provided.

Human Morals on other Humans

Tolerance has been going on since the archipelago was still composed of kingdoms. One of them was practiced by Panembahan Senopati Arief Muhammad, the warlord of the Mataram Kingdom when spreading Islam in the Cangkuang Temple area which now stands in Garut Regency. Cangkuang Temple is one of the oldest Hindu temples on the island of Java, discovered by the West Java Cultural Heritage team in 1966. This temple is estimated to have been built in the VIII century. This can be seen from the very simple reliefs of the temple.

Meanwhile, the commander entered the Kampung Pulo area, Leles District, three centuries ago. At that time, the majority of the population was Hindu. Even though he has a mission to spread Islam, he still respects the customs of residents so he can live in harmony until the end of his life. The teachings of Arief Muhammad as a devout Muslim provide many basic lessons for realizing a harmonious life towards all differences. He taught Islam but did not mention the customs of the Cangkuang people who were still Hindu at that time.

Human Morals to Nature

Pulo villagers' morale towards nature is very wise. It can be seen from the house materials in Pulo Village, which almost all use natural

materials that do not damage the environment. Even four-legged farm animals should not be kept because their dung will make the environment dirty. So that the natural condition of Pulo Village is very well maintained and clean.

There are six stilt houses with white cubicle walls and a prayer room of the same color, which is a symbol of the seven children of Panembahan's descendants, Arief Muhammad. In the belief that has been held in the village until now, the number of houses must not decrease or increase even though the generation of Arief Muhammad's descendants has a family. Two weeks after marriage, the children must move, while the parents cannot move. Unless someone dies, the daughter can replace him.

With the buildings that do not increase, automatically the natural environment will be maintained because you do not have to open land to make a house.

Human Morals at Time

One form of tolerance, Ki Dalem Arief only spreads Islam on certain days, when residents are not worshipping Lord Shiva who is in Cangkuang Temple.

Here there is a taboo on not being allowed to move (spreading religion) from Tuesday night to Wednesday night. Because in the past, the surrounding community at that time the best day to worship Lord Shiva was Tuesday or Wednesday night.

Arief Muhammad's attitude earned him great respect. Moreover, with the status of a tough warlord, he can show his wisdom to citizens of different religions. At that time, he was a tough warlord but did not arbitrarily force local people to convert to Islam. The attitude of Ki Dalem Arif Muhammad illustrates that everything has its character.

Human Morals in achieving Physical and Inner Welfare

Humans have a dynamic nature and overtime to achieve physical and mental well-being must be able to keep up with the



times. During its development, all descendants of Arief Muhammad were open to the times. They have television, motorbikes, and even cell phones. To support daily life to be physically and mentally prosperous.

CONCLUSION

Based on the research that has been carried out regarding the value of tolerance in Pulo village, the results of this study can be concluded that the people of Pulo Village have good moral values to be used as lessons, especially about the value of tolerance which is currently a problem in the Unitary State of the Republic of Indonesia.

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