

Cultivation Values of Pancasila to Early Childhood Through Traditional Ceremony in Banceuy Village, Subang, West Java

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Abstract: This study aims to find a model for the cultivation of Pancasila values in early childhood through a traditional ceremony in the traditional village of Banceuy, Subang, West Java. This research is a descriptive research with a qualitative approach. To obtain data, observation and in-depth interviews were carried out. In order to obtain accurate data, four validation steps were carried out using, member check, trial audit, triangulation, and theoretical expert opinion. This study discusses (1) whether in the Traditional Ceremony there are Pancasila values that are in accordance with the needs of early childhood, (2) what Pancasila values are instilled in early childhood through the *Ruwatan Bumi* and *Nyapu Lembur* Traditional Ceremony, (3) how to cultivation Pancasila values in early childhood through the *Ruwatan Bumi* and *Nyapu Lembur* Traditional Ceremonies that occur in Banceuy Traditional Village. This research concludes that the Pancasila values cultivation in early childhood through the *Ruwatan Bumi* and *Nyapu Lembur* ceremonies in the Banceuy Traditional Village, Subang, West Java, are devotion to God Almighty, deliberation, equity and justice, respect for the environment, respect for ancestors, preserving traditional cuisine, preserving and preserving culture, and caring for environmental cleanliness. These values are cultivation through inserts in the Traditional Ceremonies of *Ruwatan Bumi* and *Nyapu Lembur*, in the form of *cikibung*, *jibrut*, *miruha*, and *kolecer*.

Keywords: *Traditional Ceremony, Early Childhood, Banceuy Traditional Village, Pancasila Values*

Introduction

By referring to the Main Performance Index (IKU) of the Ministry of Education and Culture in 2020, the fifth part (5), which is to increase the number of research and community service outputs that have succeeded in getting international recognition or implemented by the community per number of lecturers. The IKU encourages and provides opportunities for the Jakarta State University (UNJ) to design and at the same time develop the Leading Research Field for 2021-2025. The Leading Research Fields from 2021 to 2025, number three (3) are Social Humanities and Cultural Arts. Field number three (3) is closely related to efforts to improve the implementation and results of research conducted at the Faculty of Social Sciences, UNJ. One of the study programs at FIS UNJ is the Pancasila and Citizenship Education Study Program (PPKN).

The research theme mandated by the IKU and UNJ Research Development in the Field of Leading Research in 2021-2025 is directly related to the study which becomes the Research Umbrella in the PPKN Study Program.

This research umbrella has become a Research Roadmap which is divided into eight studies, namely (1) PPKN Learning, (2) Political Education, (3) Legal Awareness, (4) Social Society, (5) Democracy and Human Rights, (6) Character Education and Local Wisdom, (7) Environment and Quality of Life, and (8) Global Citizenship. For this reason, this research

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seeks to develop a research umbrella for the PPKN FIS UNJ Study Program, in the fourth domain, namely Social Society, and the sixth domain, namely Character Education and Local Wisdom.

Referring to the previous year's research, the conclusion was that the traditional ceremony found that the *Ruwatan Bumi* and *Nyapu Lembur* Traditional Ceremony became a medium for transforming the traditional values believed by the Banceuy Indigenous Peoples as an effort to cultivation Pancasila values. For this reason, it is interesting to examine whether these cultural values are in accordance with the philosophical values of the nation, namely Pancasila. Therefore, this research study will discuss more deeply about what values are and how to cultivation Pancasila values in early childhood through traditional ceremonies in Banceuy Village, Subang, West Java?

1. State of the Art

In the journal *The International Journal of Social Sciences and Humanities and Invention* (Vol 5 No.9 (2018) Page No.: 4969-4973), research by Sufni D. Ahmad (2018) concluded that to prevent fraud or irregularities by the leader of an institution, then the values contained in Pancasila are perceived to be used as a code of ethics or a foundation for leadership at all institutional levels. Meanwhile, research conducted by Tedy Sudrajat (2018) on Harmonization of regulation based on Pancasila Values through the Constitutional Court of Indonesia (*Constitutional Review* (vol 4.N0.2 December 2018), states that the development of the Pancasila paradigm concerning a rule of law must demand the development of a democratic constitutional state, which juxtaposes the rule of law principle with the principle of harmony and is complementary to people's sovereignty. If legal development is integrated into a more meaningful context, then the development of a law characterized by Pancasila can be realized to resolve various community conflicts.

Referring to the results of the above research, the difference in research or the state of the art of this research is that this study examines the inculcation of Pancasila values in early childhood through traditional ceremonies of *Ruwatan Bumi* and *Nyapu Lembur* in Banceuy Traditional Village, Subang, West Java.

2. Problem Formulation

The formulation of the problems in this study are (1) what Pancasila values are cultivation through the *Ruwatan Bumi* and *Nyapu Lembur* Traditional Ceremonies in Banceuy Indigenous Peoples? (2) How is the cultivation of Pancasila values carried out through the *Ruwatan Bumi* and *Nyapu Lembur* Traditional Ceremonies in Banceuy Indigenous Peoples? (3) What is the model for planting Pancasila values in early childhood through the *Ruwatan Bumi* and *Nyapu Lembur* Traditional Ceremonies in Banceuy Indigenous Communities?

3. Research Objectives

The purpose of this study was to find a model for the cultivation of Pancasila values through the *Ruwatan Bumi* and *Nyapu Lembur* traditional ceremonies in Banceuy Indigenous Peoples, Subang, West Java. Whereas specifically this research aims to (1) Obtain a model of planting Pancasila values through the *Ruwatan Bumi* and *Nyapu Lembur* traditional ceremonies. (2) Find out what Pancasila values are cultivation through the *Ruwatan Bumi* and *Nyapu Lembur* traditional ceremonies. (3) Obtain data on how the values of Pancasila are implanted through the *Ruwatan Bumi* and *Nyapu Lembur* traditional ceremonies in Banceuy Indigenous Peoples.

The novelty of this research is the discovery of a model for the cultivation of Pancasila values in early childhood through the *Ruwatan Bumi* and *Nyapu Lembur* traditional ceremonies. These findings can be used as a reference for increasing the actualization of

Pancasila values in Indonesian society and nation. In addition, the findings of this study can be used as a reference to maintain the existence of Pancasila values as a national culture in the midst of the penetration of many foreign values that tend to be different and contrary to national identity.

Literature Review

The Jakarta State University (UNJ) Strategic Plan designs and simultaneously develops the Leading Research Fields in 2021-2025. The Leading Research Fields of 2021-2025, number three (3) are Social Humanities, and Cultural Arts. Field number three (3) is closely related to efforts to improve the implementation and results of research conducted at the Faculty of Social Sciences, UNJ. One of the study programs at FIS UNJ is the Pancasila and Citizenship Education Study Program (PPKN).

This research encourages the realization of the basic research results of the faculty in the fields of Social Humanities and Cultural Arts through (a) Determination of scientific character based on the body of knowledge and the peculiarities of research objectives in the study program in the development of scientific traditions, (b) Comparison of the uniqueness of similar research with research institutions others, and (c) Conducting capacity building in research development.

1. Relevant Research Studies

Similar research conducted previously was conducted, among others, by Sufni D. Ahmad (2018) In the journal *The International Journal of Social Sciences and Humanities and Invention* (Vol 5 No. 9 (2018) Page No.: 4969-4973) the study concluded that to prevent the occurrence of fraud or deviation by the leader of an institution, then the values contained in Pancasila are perceived to be used as a code of ethics or a foundation of leadership at all institutional levels.

Research conducted by Via Nur Jannah with the title *Cultivation of Pancasila Values, Especially the Value of Indonesian Unity in Chinese Ethnicity* (*e-print.ums.ac.id*. 2014). This research examines the association of people of Chinese descent in Surakarta. The results showed that (1) the inculcation of Pancasila values, especially the value of Indonesian unity in the Surakarta Community Association, was carried out through training activities in cultural arts such as dance, *wayang orang*, *gamelan*, *campursari* and gymnastics, and (2) the value of Indonesian Unity implemented through events regular meetings such as seminars, social gathering, giving scholarship funds, and cheap medical treatment.

Cultivation Pancasila Values in Forming Children's Character as Efforts to Prevent "Lost Generation" at the NU Hidayatul Muttaqin Islamic Boarding School Education TPA, (2019), by Sri Solehah. The results of this study state that (1) the implementation of the inculcation of Pancasila values in Islamic boarding schools is carried out by applying the *pesantren* curriculum listed in the Regulation of the Minister of Religion No. 13 of 2014 concerning Islamic Religious Education as a reflection of the values of Pancasila which teaches moral education and habituation to students, (2) there is still a need for collaboration between *pesantren* managers, parents, and the government concerned in instilling Pancasila values, and (3) imposing sanctions to students who violate the values of Pancasila.

Anzhar Ishal Afryand and Sapriya in *Untirta Civic Education Journal (UCEJ)* Vol. 3 No. 2 (2018), researching the Internalization of Pancasila Values through the Center for Pancasila Studies as an Effort to Strengthen the Nation's Ideology for the Young Generation located at the Center for Pancasila Studies at Gadjah Mada University Yogyakarta, resulting in findings that, (1) the system of internalizing the values of Pancasila is a true living (Developing Pancasila as a living truth), cultivating Pancasila is a concrete manifestation of strengthening the Pancasila ideology, (2) the implementation of the internalization of the

values of Pancasila can be categorized as an effort to strengthen the national insight and the Pancasila ideology amid the emergence of radicalism movements, and considered capable of building understanding, skills, and behaviour that reflect the values of Pancasila in the life of the nation and state, and (3) the implications of the implementation of the internalization of Pancasila values are divided into three aspects, (a) knowledge and understanding of the values of Pancasila, (b) skills and attitudes or behaviour, and (c) the combination of the two can raise awareness in implementing the values of Pancasila in society, nation, and state.

International Journal for Educational Studies, 5 (1) (2012) illustrates the results of research conducted by Taniredja, Afandi, and Faridli with the title *The Appropriate Pancasila Education Contents to Implant Lofty Values for Indonesian Students*, namely (1) the foundation and aim of "Pancasila" Education; (2) "Pancasila" in historical context of Indonesian struggle; (3) "Pancasila" as a philosophical system; (4) "Pancasila" as political ethic; (5) "Pancasila" as national ideology; (6) "Pancasila" in the state administration of Indonesian Republic; and (7) "Pancasila" as social, national, and state living paradigm in Indonesia to be developed continuously in Indonesian community (2012).

Meanwhile Kurniawan (2017), who researched Pancasila as a Basis for Nation's Character Education, found that Pancasila should be used as a guide for Indonesian nation's life. Furthermore, the nation's character education must be built based on Pancasila, not other sources such as Religion, Culture, and goals of National Education because Religion, Culture and goals of National education are part of Pancasila. (*Advances in Social Science, Education and Humanities Research* (ASSEHR), volume 125, (2017).

Research Method

This research uses a qualitative approach. This research will describe the phenomena that occur, describe, and to analyse how the model for the cultivation of Pancasila values that occurred during the *Ruwatan Bumi* and *Nyapu Lembur* traditional ceremonies was carried out in Banceuy Traditional Village, Subang. To complete this research, informants are needed to be selected from the traditional elders and traditional actors who are directly involved in the ceremony. The researcher will act as an instrument and play an active role in digging up data information in depth (in-depth interview and probing question). All obtained and relevant data will be analysed as a wealth of research material.

Findings and Discussion

The Banceuy Traditional Village has cool air all year round. This village is located at the foot of the *Tangkuban Perahu* mountains, West Java. The Banceuy Traditional Village is part of the *Ciater* District and is the authority of the Subang Regency Government. The area of the Banceuy Traditional Village, according to the data, is 157 hectares, which is divided into 47 hectares of forest, 78 hectares of rice fields, 20 hectares of plantation land, the remaining 12 hectares, inhabited by residents entirely Muslim, who live from forest products, gardens, and rice fields as natural resources which are used as tourism objects.

The building pattern in the Banceuy traditional village is neatly arranged as the community lives in in general. It is very different when compared to the *Baduy* community in Banten or *Kampung Naga* in Garut. This Banceuy Traditional Village does not have a distinctive building model, however, every part of the house building has rules that must be fulfilled, such as the location of the house, the door, the place to store rice or cave (*goah*), and the position of the bedroom.

A sacred traditional ceremony for the Banceuy Indigenous people is *Ruwatan Bumi* or *Ngaruwat Bumi*. The word *Ruwatan* has the meaning of caring, which also means caring for and preventing residents from distress that can occur at any time (Rosyada, 2021).

Meanwhile, what is meant by earth is all customary land inhabited by the Banceuy people. *Ruwatan Bumi* aims to convey gratitude to God Almighty for all that has been bestowed on the people of Banceuy in the form of crops and all blessings. This ceremony is also a form of respect for the ancestors who have founded this Banceuy Traditional Village (Rosyada; 2021).

The cultivation of Pancasila values which is carried out in the implementation of the Traditional *Ruwatan Bumi* ceremony and is related to early childhood, among others; (1) *Cikibung*; is a folk-art skill that is played during traditional ceremonies. Through this *Cikibung* traditional art, the performers of traditional ceremonies present interesting games, among others, by rotating the *sarong* that is shrouded from the right shoulder to the left side of the waist. Then, as the popular music played, the *kai sarong* was played in the air. Immediately, the Leader of the Event (when the research was being conducted, the leader was the traditional elder) shouting "*Lung ...*", then immediately the *sarong* was thrown into the air. Participants who fail to throw into the air properly and beautifully, will be subject to sanctions in accordance with the Event Leader orders. This event is carried out only by adult participants of the Traditional Ceremony. From the participants who were sanctioned, the values of meaningful local wisdom were conveyed. The delivery can be done seriously or with fresh jokes, so that the participants and the audience feel both entertained and advised.

When compared with the results of this study with those produced by Sufni D. Ahmad (2018), Via Nur Jannah (2014), Sri Solehah (2019), Anzhar Ishal Afryand and Sapriya (2018), Taniredja, Afandi, and Faridli (2012), Kurniawan (2017), then the cultivation of Pancasila values in Banceuy is relatively different, namely conveying them by means of games played by parents, not only by early childhood. At least, this is done through the *Cikibung* game.

The cultivation of Pancasila values in early childhood is also carried out through the *Jibrut* Art. *Jibrut* has been known by the Banceuy Indigenous Peoples since the 1930s. This art form does not use tools made of anything. Because the art is busy, using the palms squeezed into the armpits of the player. After the palm of the hand is on the player's armpit, then it is moved in such a way as to produce a distinctive sound, such as a "*preeet*" sound. This activity is carried out for a period of time, and between games, the player gives advice, stories, or storytelling. It is from this oral story that the values of customs which are part of local wisdom are conveyed. Participants who heard the game were entertained as well as getting advice from the elders who played this *jibrut*.

Unlike the results of research conducted by Sufni D. Ahmad (2018), Via Nur Jannah (2014), Sri Solehah (2019), Anzhar Ishal Afryand and Sapriya (2018), Taniredja, Afandi, and Faridli (2012), Kurniawan (2017), then the inculcation of Pancasila values in early childhood in Banceuy is done through the art of *Jibrut*. Through this art, early childhood is advised and given examples of good deeds, between the distinctive sound of air emanating from the combination of palms and armpits.

The cultivation of Pancasila values in other early childhood is carried out through *Miruha's* scientific activities. *Miruha* is an activity to make sparks from dried bamboo. The model used is to use a small bamboo blade, then rub it against a larger bamboo blade. With a regular and fast frequency of friction, the friction of the two bamboos will produce a fire explosion. In order to accommodate the focal point of the fire caused by the friction, *tiwul* or wood shavings or dry stems or dry leaves that burn easily are needed. This traditional fire-making activity was carried out by the ancestors of the Banceuy Traditional Village in order to make a fire stove in the hut they built. *Miruha* is a simple activity but is proof of scientific products of local values that need to be preserved. The form of this activity at the same time replaces the function of matches in modern times as it is today.

If the research conducted by Sufni D. Ahmad (2018), Via Nur Jannah (2014), Sri Solehah (2019), Anzhar Ishal Afryand and Sapriya (2018), Taniredja, Afandi, and Faridli (2012), Kurniawan (2017) oriented to the values of Pancasila which are formally conveyed in the classroom, so the inclusion of Pancasila values in early childhood in Banceuy Traditional Village is carried out by playing and outside the classroom. Pancasila values are instilled in children through part of traditional ceremonies.

The cultivation of Pancasila values in early childhood is also inculcated through the game of *kolecer*. *Kolecer* is a type of children's game that is also scientifically based. *Koleceran* is a game that uses wind power as an energy source to drive the spinning wheel for a *kolecer* (namely a fan made of bamboo or wood). *Kolecer* is made of flat bamboo or hardwood, with varying sizes. The bamboo or wood segment is made in such a way as to form a propeller. The centre is perforated to insert a small bamboo (*barungbung*) which is used as a ring to connect the axle to a fan-shaped sheet of bamboo or wood. Its function is so that the *kolecer* can rotate perfectly. After the *kolecer* is ready, children can use it to play. The way to play is to hold it in your hand, then carry it running with joy. A large *kolecer* can also be connected to a long bamboo and placed on top of a house or tall tree or on a rice field embankment, so that it can be enjoyed by many people. Even those who are more creative are given a variety of *wayang golek* (puppet shadow that made by wood) figures, such as *dawala* or *semar*. This *kolecer* rotation can produce a melodious and consistent sound, so it can be entertaining for fans.

If research conducted by Sufni D. Ahmad (2018), Via Nur Jannah (2014), Sri Solehah (2019), Anzhar Ishal Afryand and Sapriya (2018), Taniredja, Afandi, and Faridli (2012), Kurniawan (2017), studying the cultivation of Pancasila values through formal learning that is practiced by teachers and imitated by students, then in Banceuy, the cultivation of Pancasila values in early childhood is carried out through traditional games. One way to do this is through retailers, as illustrated above. From this game, the values of health, intelligence, and friendship with nature are actually taking place. These values are an inseparable part of the values of the nation's cultural preservation as mandated in Pancasila and the 1945 Constitution.

Another finding from this research is the *Nyapu Lembur* activity which is part of the *Ruwatan Bumi* traditional ceremony. *Nyapu Lembur* is an activity to maintain environmental cleanliness from less praiseworthy actions by people who are not responsible for environmental cleanliness. This activity has only been accustomed to in recent years, in the traditional village of Banceuy. The *Nyapu Lembur* event is routinely held at the end of every month, by cleaning the village environment from rubbish that is carelessly dumped by residents or visitors. *Nyapu Lembur* aims to protect the environment so that the Banceuy Traditional Village remains clean, beautiful, and sustainable.

Conclusion and Summary

Referring to the above analysis and discussion, this research can conclude that the cultivation values of Pancasila in early childhood through the *Ruwatan Bumi* and *Nyapu Lembur* ceremonies in Banceuy Traditional Village are; devotion to God Almighty, deliberation, equity and justice, respect towards the environment, respect for ancestors, preserving traditional cuisine, maintaining and preserving culture, and caring for environmental cleanliness. These values are cultivation through inserts in the Traditional Ceremonies of *Ruwatan Bumi* and *Nyapu Lembur*, in the form of *cikibung*, *jibrut*, *miruha*, and *kolecer*.

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