

Study of Ketuhanan Yang Maha Esa Value in Civic Education Through the Culture of Banceuy Indigenous Peoples

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ABSTRACT

The Customary Community of Banceuy is one of customary communities in Indonesia that still maintains and preserves local cultural wisdom based on Ketuhanan Yang Maha Esa (The Belief in One and Only God) value to this day. Banceuy Customary Village is located in Subang - West Java. The purpose of this research is to find out why the obstacles in the process of cultural inheritance in Banceuy community are not used as barriers by young people in maintaining their customs and culture, although modernization and globalization have entered into the lives of these people. Besides, this study also aims to know the extent of Civic Education on religious and cultural values. This study used qualitative approach and ethnographic method. Therefore, one of the findings of this study reveals that the obstacles in the process of inheritance are not barriers because Banceuy community has the motto of "Ngindung Ka Waktu Mi Bapa Ka Jaman", which means modernity is followed and tradition is maintained.

Keywords: Civic Education, Cultural Inheritance, Local Cultural Wisdom, Nilai Ketuhanan Yang Maha Esa (The Belief in One and Only God)

INTRODUCTION

Banceuy Customary Village, a customary village owned by Indonesia, has been established since 100 years ago. Banceuy Customary Village is located in Sanca village, Ciater sub-district, Subang regency, West Java. Initially, this village was named Kampung Negla (Neunggang Jenung Lega) and consisted by only 7 families. In 1800, there was a natural disaster in this village; it was a tornado which destroyed local residents' plantations and farms. Therefore, the seven families nge-Banceuy (discussed) and came to agreement to change the name of the village to be Kampung Banceuy. This change was hoped to make a better and blessed life for its residents, as the name "Banceuy" means discussion.

Banceuy Customary Village is considered as customary village since in the daily life, Banceuy community still preserve and keep the customs inherited from the ancestors. One of examples is that they still believe that the nature is a part of human's life. They assume that human is a part of nature, and both of them cannot be separated and humans cannot declare themselves as the rulers. This situation happened at the times when our ancestors made nature as a part of their lives.

The life's process of Banceuy Customary Community will not be separated from the development of community's life. The process causes social change of Banceuy Customary Village, then it became one of the reasons why culture inheritance from generations to generations obstructed, particularly younger generations of Banceuy even though it is not quite significantly obstructed.

The rapid social culture change is one of Globalisation's impacts. Cultural contact among countries leads to the social change, and cultural contact can be interpreted as the encounter of old and new cultural values which influence each other. Besides cultural contact, the problem of local wisdom value's inheritance occurs because it is influenced by the advancement of Science and Technology (IPTEK), the rapid process of Information and Communication Technology (ICT). Apadurai (as cited in Ritzer, 2007, p. 598) stated:

Bahwa perubahan nilai terjadi karena pengaruh (1) perpindahan orang (*ethnoscape*), (2) media informasi (*mediascape*), (3) teknologi yang dibawa atau yang dapat dilihat (*technoscape*), (4) terjadinya aliran kepemilikan modal (*financescape*), dan (5) ideologi-ideologi (*ideoscapes*) baik yang dibawa, diinformasikan, maupun yang dapat diadopsi.

That Changes in value occur because of influence, (1) Ethnoscape, (2) Mediascape, (3) Technoscape, (4) Financescape, (5) Ideoscapes whether brought, transformed, or can be adopted.

That the change of value occurs because of the influence of (1) people displacement (*ethnoscape*), (2) information media (*mediascape*), (3) carried or visible technology (*technoscape*), (4) the flow of capital ownership (*financescape*), and (5) ideologies (*ideoscapes*) whether it is carried, informed, or adoptable.

Basically, culture has values that are always inherited, maintained, interpreted and implemented by the community along with the existed social life's changes. The implemented cultural values are manifestation and legitimacy to cultural value in society. The variety of cultural value and culture existence owned by Indonesia are the facilities in establishing citizen's character, in which the character can grow and develop, both private character or public character, and whether in schools, family or society.

Regarding inheritance, preservation of existing cultural value or regional culture, has been arranged in Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Pasal 32 ayat 1 and 2, which are:

- 1) Country promote Indonesia's national culture in the time of world civilization by ensuring freedom of the people in maintaining and developing their cultures.
- 2) Country respects and preserves regional languages as national cultural wealth.

Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Pasal 32 ayat 1 and 2 , which are In Indonesia :

- 1) Negara memajukan kebudayaan nasional Indonesia ditengah peradaban dunia dengan menjamin kebebasan masyarakat dalam memelihara dan mengembangkan budayanya.
- 2) Negara menghormati dan memelihara bahasa daerah sebagai kekayaan budaya nasional

From the explanation of cultural regulation in Indonesia, it is clear that Indonesia guarantees and supports regional cultures as a part of national culture.

Geertz (1992, p. 5) gives meaning toward culture, which says:
Culture is the pattern of definitions or meaning which are intertwined as a whole in symbols which are transmitted historically. A sistem of concepts inherited in symbolic forms, which in that way humans communicate, preserve and develop their knowledge and attitude towards life.

Geertz emphasizes that culture is human's masterpiece which can develop human's attitude or personality in giving meaning to life and to be passed down to the next generations through the process of communication or learning, so the generation which has been inherited can have their own character in running life in accordance with the inherited cultural values. Culture or local wisdom become personality reflection of a nation; thus, it should be maintained, protected, preserved and passed down to prevent external influences which are not appropriate with the nation's ideology.

Cultural value or local wisdom inheritance conducted by Banceuy Customary Community has its own process. The development, preservation and inheritance of local values and local wisdom can lead to one of knowledge fields which study local wisdom or regional culture in citizens; the field is civic culture or culture of citizenship. According to Winataputra (2012, p. 57), *civic culture* is "culture that supports citizenship which contains a set of ideas, and they can be realised effectively in cultural representation with the purpose to create citizens' identity". Civic culture is a field study of Civic Education, which basically this field of study has a role in the process of cultural value and local wisdom inheritance in a customary community. Thus, the researchers of this study were interested to examine the extent of Civic Education's role in the inheritance process in a community, and it is included into Civic Education in socio-cultural study, Banceuy Customary Community has the culture that becomes the citizen's identity, and it causes the researchers' concern on the culture inheritance process in that customary community. Low of understanding, commitment and awareness of young generations in Banceuy customary community regarding the existing local wisdom can bring their local wisdom to extinction. This case does not only apply to Banceuy Customary Community, but also to Subang regency regional government and West Java Province government, and local community

This study aimed to reveal why the obstacles in local wisdom inheritance of Banceuy Customary Community are not used as the barriers by young generations, so that the culture can still survive although modernization and globalization have entered into the lives of that community. This research also aims to investigate the extent of Civic Education in socio-cultural context, mainly inlocal wisdom related to element or value of *Ketuhanan Yang Maha Esa*, The Belief in One and Only God (religious value).

RESEARCH METHOD

Based on the discussed problem in this study, this research used qualitative approach. One of qualitative approach's characteristics is flexible or easily adapted to deal with multiple facts in the field. Kirk and Miller (as cited in Moleong, 2014, p. 3) suggested a definition of qualitative research. They propose that "qualitative research is certain tradition in social studies whichs fundamentally depends on human's observation, both in the area and in the terminology." Moreover, Denzin and Lincoln (as cited in Moleong, 2014, p. 5) state that "Qualitative approach is a study that uses scientific background to interpret the occuring phenomenon dan conducted by involving available various methods."

In addition, Denzin and Lincoln (as cited in Creswell, 2013, p. 58) suggest that:

Qualitative research is a located activity which place research in the world. Qualitative research consists of a set of interpretation practice materials which makes the world visible. These practices transform the world. They change the world to become a set of representation, which covers various field notes, interviews, conversations, photos, recordings, and personal notes. In this case, qualitative research involves an approach of interpretation which is naturalistic towards the world. It means that qualitative researchers study objects in their natural environment, try to interpret phenomenon in view-point of meanings given by society to them.

From the three definitions of qualitative approach, the researchers can understand that qualitative research is a research which depends on human's observation to interpret phenomena of the object by using some certain data collection techniques. The data collection techniques are interview, observation, document and field notes utilization.

The method used is Ethnographic method. Ethnography is a culture studying culture which learns the core of knowledge and covers research technique, ethnograhly theory, and hundreds of cultural descriptions. Ehtnography as a field of knowledge was developed in the end of 19th century and the beginning of 20th century (Bewer, as cited in Rashid, Caine & Goez, 2015, p. 2); it emerged mainly in the western colonial era. Generally, ethnography refers to description about people and their habits (Almagor & Skinner, as cited in Rashid, Caine & Goez, 2015, p. 2). Ethnography attempts to build understanding sistematically about all cultural community aspects based on the perspective of the researchers who had studied it (Spardley, 1980, p. 12). Also, Hymes (2004, p. 113) states that "*ethnography is the way in wihch one can find out and know this aspect of a way of life.*" Through ethnography study, the studying culture activity intensively will give positive impact and culture change, social planning, and effort to solve various problems occurring in society (Zuchdi & Wiwiek, 2019, p. 108).

Another explanation of ethnography methodology is to understand what is being observed and discussed from perspective of people in community. Almost one century ago, one of the great intellectuals in anthropology, Bronislaw Malinowski, explains in depth about the definition of ethnograhcy and differentiate ethnography from other descriptive studies. Malinowski in 1922 (as cited in Tumilowicz, Neufeld, Perto, 2015, p. 57) explains that:

[Ethnography has a] goal, of which an Ethnographer should never lose sight. This goal is, briefly, to grasp the native's point of view, his relation to life, to realise his vision of his world. We have to study man, and we must study what concerns him most intimately, that is, the hold life has on him. In each Ethnography in implementation research 57 culture, the values are slightly different; people aspire after different aims, follow different impulses, yearn after a different form of happiness. In each culture, we find different institutions in which man pursues his life-interest, different customs by which he satisfies his aspirations, different codes of law and morality which reward his virtues or punish his defections. To study the institutions, customs, and codes or to study the behavior and mentality without the subjective desire of feeling by what these people live, of realising the substance of their happiness—is, in my opinion, to miss the greatest reward which we can hope to obtain from the study of man

Malinowski explains that ethnography method has its own purpose and researcher should understand the purpose. Ethnography studies customs and humans, and researchers should know about it. Therefore, through this ethnography study, the researchers can find in depth about cultural activity, local wisdom values, changes and occurring problems in Banceuy Customary Community.

RESULTS AND DISCUSSION

Description about Banceuy Customar Village

Brief History of Banceuy Customary Village

Initially, Kampung Banceuy is Kampung Negla which was located in northeast part of the current Kampung Banceuy. From Kampung Banceuy, it was only a few hundred metres. In Kampung Negla, there were 7 families; they are *Eyang Ito, Aki Leutik, Eyang Malim, Aki Alman, Eyang Ono, Aki Uti, and Aki Arsiam*. It was named Kampung Negla, because that village was located in highland and opened area (Neunggang jeung Lega). Around 1800 in Kampung Negla, there was a tornado which destroyed residents' houses, including the seven houses, and it made cattles and plantations destroyed. After the natural disaster subsided, the seven leaders of Kampung Negla *ngabanceuy* or discussed to prevent the disaster. In accordance with mutual agreement, the seven leaders tried to bring in a psychic or shaman.

The psychic trusted by the leaders at that time was *Eyang Suhab* which came from the current Kampung Ciupih, Pasanggrahan village, Kasomalang regency. Then, they did a prevention by *numbal* (victimizing) based on Javanese or Wuku calendar counting. The new name agreed was *Kampung Banceuy* as the replacement of Kampung Negla, since Negla was believed as the name that caused disaster to the village and its residents.

Besides, by changing the name of the village, it was expected that the residents would have a better and blessed life as the word "BANCEUY". Banceuy means discussion, and the leaders hoped that the village could be used as a place for gathering and for exchanging ideas at that time and at the future. Thus, the event is commemorated every end of the hijriah year, and it is known as "*Ruwatan Bumi*", or Banceuy community often call it "*Ngaruwat Bumi*".

Astronomical and Geographical Location of Banceuy Customary Village

Banceuy Customary Village is included into administrative region of Sanca village, Ciater sub-district, Subang regency – West Java. Kampung Banceuy is located at 6°42'16" East Longitude – 107°42'2" South Latitude, in highlands that makes the climate in this region cooler than other regions around it. The relief of Kampung Banceuy is flat. Administratively, Kampung Banceuy is included into government of Sanca village, Ciater sub-district, Subang regency, West Java. Banceuy Customary Village consists of 2 citizens association (RW), namely RW 05 and RW 06; and 7 neighbourhood association (RT), which are RT 13A, RT 13B, RT 14, RT 15, RT 16, RT 17 and RT 18. The number of Kampung Banceuy's residents in 2017 is 886 people, with 273 heads of family. The distance to Kampung Banceuy from the Sanca village is ±2 kms, from Ciater sub-district is ±7 kms, from Subang regency is ±28 kms, the capital city of Province (Bandung) is ±50 kms, and the capital city of Country (Jakarta) is ±183 kms.

Geographically, the boundaries of Kampung Banceuy are: the North is bordered by Tegalmalaka ricefields, Ciwaraga village, Sanca village, Ciater sub-district; the East is bordered by Cipunagara river, Pasanggrahan village, Kasomalang regency; the South is bordered with Cipadaringan irrigation channel and Cibitung village, Ciater sub-district; the West is bordered by Citamiyang irrigation channel, Pangkalan village, Sanca village, Ciater sub-district.

The Culture of Banceuy Customary Community

Ruwatan Bumi Ceremony (Upacar Ruwatan Bumi)

Ruwatan Bumi or *Ngaruwat Bumi* comes from *rawat* or *ngarawat* word (Sundanese), which means gathering or maintaining. Generally, it has meaning of gathering all people in community and gathering all agricultural produce, whether it is raw materials, semi-finished, and ready-made. The purpose of *Ngaruwat Bumi* is the expression of gratitude to the One and Only God for anything that has been gathered from agricultural produce, as *tolak bala*, or prevention of reinforcements, and also as the expression of honour to *karuhun* (ancestors). The reason of conducting *Ngaruwat Bumi* is because there was a natural disaster occurred in Kampung Banceuy in the past. After that incident, the ancestors conducted a *Ngaruwat Bumi* ceremony. It was conducted to prevent another natural disaster.

Hajat Wawar Ceremony

Hajat Wawar is one of traditional events that are usually conducted in Banceuy Customary Village. The meaning of it is an traditional event which are conducted by each neighbourhood in every region of Banceuy Customary Village. The time of Hajat Wawar is not specified; it depends on each region's need. However, most frequently, it is usually conducted once in every three months or at least once in a year. The aim of Hajat Wawar is to prevent any reinforcement. Hajat Wawar is usually performed when something unfavourable happens, for instance in that place, there are many people are sick at the same time or many cattle dead suddenly. The most typical *sesajen* or offerings in Hajat Wawar is *sawen*. *Sawen* consists of *daun darangdan*, *daun tamiang* and *jukut palias*. For food offerings served in Hajat Wawar, it should be all eaten by people who perform Hajat Wawar.

Hajat Safaran

Hajat Safaran is a traditional ceremony performed in every Safar month. This ceremony is conducted by parents whose children were born in Safar month. It purposes to ask

Allah SWT for protecting their children from any danger and for giving them safety. Besides, this ceremony is performed as prevention of reinforcements. In Hajat Safaran, there should be boiled tubers, namely cassava, taro, sago, canna, peanuts, corn, sweet potatoes, and so on.

Religious System

One important thing in the life of Banceuy Customary Community is the maintained close relationship with their ancestors. In their perspective, the ancestors are their predecessors who had important role in opening the area which now are known as Banceuy Customary Village. The belief in ancestors is reflected in various forms of traditional laws and rituals which are invented as traditional ceremonies. The people of Banceuy Customary Village embrace Islam as their religion, but they still uphold cultures and traditional rituals of their ancestors.

The religious system which combines religion and culture are still maintained. They believe that religion and culture cannot be separated between one another because religion and culture can be merged according to certain rules. Hence, religious values and cultural values can live together in the future.

Obstacles in the Process of Inheriting Cultures in Banceuy Customary Village

Indonesia is an archipelago state which has many cultures and local genius as characteristics or identity of Indonesian nation. The cultures owned by Indonesia originated from various habits of the people, from the existing and developing values in society, or from the beliefs of the people.

Culture, according to Koentjaraningrat (as cited in Saepudin & Ninis, 2016, p. 3), comes from Sanskrit language *budhi* (*buddhaya* is the plural form) which means "Thought and mind". Therefore, culture is a complex whole, in which contains knowledge, beliefs, arts, moralities, laws, customs, and other skills that acquired by someone as the member of society

The definition of culture developed as any potential and activity of human to process and change nature (Elly, Setiadi & Ridwan, 2017, p. 27). E.B. Tylor (as cited in Elly, Setiadi & Ridwan, 2017, p. 28) explains that:

Culture is a complex whole which involve knowledge, beliefs, arts, moralities, sciences, laws, customs, other skills, and habits acquired by human as the member of society.

Furthermore, R. Linton suggests that "culture can be seen as behaviour's configuration which is learned and as the result of learned behavior, in which the its forming element is supported and passed on by other society member" (Elly, Setiadi & Ridwan, 2017, p. 28). Thus, from the above explanation about culture, we can conclude that culture is formed from humans' habits, culture can be inherited from one generation to the next, and culture is created from idea, sense and intention of human.

As nation's identity, culture or local wisdom in every region should be maintained and preserved by every way so that values of the culture remain and maintained. Banceuy people have their own cultures which are created from human's sense and intention, from habits of the people and even from the existing beliefs. Banceuy Customary

Community is one of many customary communities in Indonesia that still uphold their customs as culture and local wisdom which should be preserved.

In the process of inheriting or preserving a culture, there must be some obstacles, whether the problems arise from the people or from outside of the community. The process of inheriting culture in Banceuy Customary Village faces obstacles, but the problems do not make the people lose their cultures. The cultures in Banceuy Customary Village are still preserved and passed down to Banceuy's young generations. The obstacles occur in the process are the globalization and modernization. As the time passed, those obstacles do not become barriers since Banceuy Customary Village has a motto "Ngindung Ka Waktu Mi Bapa Ka Jaman", which means modernity is followed and tradition is maintained.

Civic Education in Socio-Cultural Context and the Relation with Development of Ketuhanan Yang Maha Esa and Cultural Values

Civic Education in Socio-Cultural Context and Culture

Human and culture cannot be separated. Both human and culture establish life; humans gather to be a social-cultural unity or society, while culture is a result of idea, sense and intention and creation of human itself. Community has inherited cultures and the inheritance can be done in many ways. Education is one of the many ways to pass down a culture because essentially education is inheritance of values in human's civilization. It means that education will not be separated from cultural inheritance in a community. There is a close relation between education and culture regarding on similar concern; in this case, it is value development, and there is no any education process without culture and community (Supriyoko, as cited in Siti and Iqbal, 2019, p. 4).

Essentially, civic education has its own role in the inheritance of cultural value because Civic Education as multidisciplinary science is studied in schools and in social scope. Civic Education is a multifaceted field of study with interdisciplinary/multidisciplinary/multidimensional contexts. However, philosophically, the science of this field has the main object of study, which is political science particularly the concept of political democracy for rights and obligations aspects (Wahab & Sapriya, 2011, p. 316). It is named Civic Education in socio-cultural domain which relates to community empowerment outside formal education.

The development of Ketuhanan Yang Maha Esa Value in Civic Education

The development of Ketuhanan Yang Maha Esa Value in Civic Education is in line with first precept of Pancasila, which is Ketuhanan Yang Maha Esa (The Belief in One and Only God). Pancasila has Divinity value, which is not a strange value in this world. The value in this first precept is related to the belief in The One and Only God. Indonesia is a country that has a variety of beliefs and religions; hence, this value emphasizes that Indonesia's citizens believe in The One and Only God although they have different beliefs. Moreover, this value underlines that Indonesian people must have mutual respect towards any religious community, must not impose one's religion or belief on other people, and must not disturb and offend other beliefs and religions.

Besides, talking about Ketuhanan Yang Maha Esa Value listed in Pancasila, Ir. Soekarno once delivered a speech on June 1st 1945 (Latief, 2014, p. 2). He said:

Not only Indonesia nation worship God, but also every Indonesian person should worship God. Their own God; Christians worship God under Jesus Christ's guidance, Muslims worship God according to the Prophet Muhammad saw's guidance, and Buddhists worship as written in their holy books. Though, let's we all worship God. Indonesia should be a country whose every person can worship God freely. The whole people should worship God culturally; that means there is no religious selfishness and Indonesia should be a country that worship God!

Divinity without "religious selfishness" was described by Bung Karno as "Divinity with culture, Divinity with virtuous character, Divinity with mutual respect". The precept of Ketuhanan Yang Maha Esa requires Indonesia to worship God by cherishing God's mercy and make Him the source of morality in life and society. The real love towards God can create compassion for other beings through religious attitudes which are open and tolerant; willing to do social activity in order to gain grace of virtue together for everybody, by fighting for truth and justice, and by doing good deeds with trustful, honest and pure life attitudes (Latif, 2014, p. 5).

Ketuhanan Yang Maha Esa value in Civic Education can be developed through religious activities in formal education. Meanwhile, Ketuhanan Yang Maha Esa value in Civic Education of society context can be developed through the existing cultures because basically Education, Culture and Religious values are related to each other. These three values can complete each other and go hand-in-hand according to their own rules.

CONCLUSIONS

Principally, Ketuhanan Yang Maha Esa value in Civic Education exists in Pancasila's values. Religious value in Civic Education should be improved as the time goes by, whether it is through research conducted by Civic Education's academics or by being applied schools and society. Divinity value in society can be enhanced through the culture of that community, as well as the people of Banceuy Customary Village who believe that religious and cultural values can be combined and can go hand-in-hand, since they consider religion and culture cannot be separated or contradicted. The people of Banceuy Customary Village are a customary community who do not contradict modernization and culture. They believe that culture and modernization can be merged and followed at the same time; thus, the existing culture can be preserved and passed down to Banceuy's young generations.

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