



The implication of ethnopedagogical value internalization toward cultural resilience in Keputihan Indigenous Hamlet Cirebon Regency

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KEYWORDS

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ABSTRACT

This research was conducted in Keputihan Indigenous Hamlet, Cirebon Regency, a indigenous hamlet not far from the regency capital, a very strategic location, making this traditional village open to outside cultures and technological developments, this is a challenge for Keputihan Indigenous Hamlet to maintain its culture and traditions. This research is related to the implications of the internalization of ethnopedagogical values on cultural resilience in Keputihan Indigenous Hamlet, with the consideration that the need for a pattern of inheritance of ethnopedagogical values for the younger generation so that these values can be maintained and preserved. The method used in this research is a qualitative method with an ethnographic approach. Data collection techniques used in this research include literature study, observation, structured interviews with 15 respondents, and documentation. The purpose of this research is to find out the ethnopedagogical values that exist, as well as the implications of ethnopedagogical values for cultural resilience. The results showed that there are several ethnopedagogical values in Kampung Adat Keputihan such as the value of purity, the value of simplicity, the value of resilience, the value of obedience, the value of awareness, the value of environmental preservation, and the value of respect. Hopefully, this research can contribute to the development of science, especially the study of cultural values, and can provide recommendations to the government and society about the importance of internalizing ethnopedagogical values.

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1. Introduction

Cultural resilience is one aspect of Asta Gatra in national resilience which is covered in socio-cultural resilience. Asta Gatra are eight aspects of national life that affect the form or level of national resilience (Sahil 2018). Asta Gatra includes geography, demography, natural resources, ideology, politics, economy, socio-culture, defense and security. This study focuses on cultural resilience which is covered by socio-cultural resilience (Suarmini, Rai, and Marsudi 2016) explained that socio-cultural resilience is the condition of the nation's socio-cultural life that socio-cultural resilience is the condition of the nation's socio-cultural life imbued with a national personality based on Pancasila, which contains the ability to form and develop the socio-cultural life of humans. ability to shape and develop the socio-cultural life of humans and



Indonesian people who are faithful and devoted to God Almighty, harmonious, united, love the country, advanced quality and prosperous in life. all-round ability to counteract the penetration of foreign cultures that are not in accordance with the national culture.

Koentjaraningrat (Yusuf 2015) explained that national culture is the peak of regional culture, in which are all layers of Indonesian culture, which reflect all aspects of the nation's life. National culture is a totality based on the spiritual aspects of the nation and everything produced by Indonesian humans. Indigenous culture is a local value that grows and develops in an area and is recognized by the local community, which has existed since ancient times, and is a form of characteristic that is owned by an area exclusively, this culture is what distinguishes it from other regions (Aisara and Widodo 2020; Hudayana 2000). Kaplan (Jayadi 2014) explains that culture can survive if its existence can adjust (adaptive) to the conditions of life of the community, otherwise if its existence no longer lo plurality of indigenous cultures provides its own uniqueness as well as in West Java which is known for the many traditional villages owned by the province. One of them is Keputihan Indigenous Hamlet, which is located in Kertasari Village, Weru Sub-district, Cirebon Regency, West Java Province. Although Keputihan Indigenous Hamlet is not far from the city center and in the economic axis area of Cirebon Regency, the Keputihan Indigenous Hamlet still maintains its ethnopedagogical values. These ethnopedagogical values are attached to a traditional culture whose value principles are still maintained today. Based on the literature search conducted by the author, there are several previous researchers discussing the Keputihan Indigenous Hamlet from the point of view of architectural studies, in this study it is studied from the point of view of ethnopedagogical value studies which include ethnopedagogical values inherent in the residential architecture of the Keputihan Indigenous Hamlet peoples. The lack of literature on the Keputihan Indogenous Hamlet is the basis for considering the need to study the traditional village, especially those related to ethnopedagogical values, so as to add references for future researchers to further study the Keputihan Indigenous Hamlet.

2. Method

The research concerning "The Implication on Ethnopedagogical Value Internalization Toward Cultural Resilience in Indigenous Hamlet Cirebon Regency" uses a qualitative method with ethnographic a pproach. The purpose of the research conducted at the Keputihan Indigenous Hamlet is to capture, analyze, and describe the implications of internalizing ethnopedagogical values for cultural resilience in the Keputihan Indigenous Hamlet. The activity of capturing the object of research means that it is an activity to see the conditions and situations or phenomena as they are that occur in the object of research and at the location of the research being carried out, then the phenomena seen are used as data to be analyzed based on the formulation and objectives of the research, after the data is sorted based on the required specifications, the researcher can provide a comprehensive description related to the implications of internalizing ethnopedagogical values on cultural resilience. The qualitative characteristics and character in principle rely more on the descriptive aspect of the data obtained from the field (Kaharuddin 2021). The qualitative is used to gain a deep understanding of human and social problems. Through this qualitative research, researchers interpret how subjects derive meaning from the surrounding environment and how that meaning affects their behavior. This qualitative research uses a natural setting (naturalistic) not the result of treatment or manipulation of the variables involved (Fadli 2021).

The approach used in this research is an ethnographic approach. The ethnographic approach seeks to pay attention to the meanings of the actions of the events that befall the people we want to understand and tries to explore a community culture, reflecting certain attitudes taken by researchers towards the individuals being studied. (Sukadari, Suyata, and Shodiq A. Kuntoro 2015; Windiani and Farida 2016; Cresswell 2010). The ethnographic approach in this study is to look at cultural phenomena about strengthening cultural resilience through the internalization of ethnopedagogical values in Keputihan Indigenous Hamlet. This

is in accordance with what was conveyed by Malahati (Malahati et al. 2023), that the ethnographic approach is more focused on the study of origins or culture. The work of ethnographic research is to describe the culture of a group of people. This means understanding a way of life from the point of view of the natives (Sari et al. 2023). Researcher used an ethnographic approach to produce an objective view of the research location and situation, and describe objectively about the information found related to the research. There are several stages carried out in research with this ethnographic approach, namely: First, the researcher chooses the community as the object of research, in this case the researcher chooses the Keputihan Indigenous Hamlet people. Second, the researcher finds and collects data by looking at phenomena, conducting investigations by interviewing several people from the Keputihan Indigenous Hamlet people. Third, researchers classify the data obtained based on the categories that have been made before, then the data is analyzed. And the Fourth, after the data is analyzed, the results can be described comprehensively related to the research conducted.

3. Results and Discussion

Keputihan Indigenous Hamlet is located in RT. 03 RW. 05 Kertasari Village, Weru Sub-District, Cirebon Regency, with a land area of 10 ha. The total population is 110 people with 35 households. Keputihan Indigenous Hamlet is 3.5 km from the capital of Cirebon Regency, which can be reached by two-wheeled or four-wheeled vehicles. Keputihan Indigenous Hamlet is also located in the economic axis area which is often referred to as "*Poros Ekonomi Segi Tiga Sumber-Kedawung-Plered.*" Keputihan Indigenous Hamlet's strategic location is a challenge for the cultural resilience of the local community. An effort is needed to maintain the culture and traditions of the Keputihan Indigenous Hamlet community, one of which is to internalize ethnopedagogical values for the younger generation. Kay and Alder (Jayadi 2014), explain that local cultural values are the main source of inspiration for the formation of the spirit of indigenous knowledge. The local wisdom is a part of culture that is of high value, or contains noble values (Budi Setyaningrum 2018). There are several ethnopedagogical values of local wisdom attached to the Keputihan Indigenous Hamlet community, including: (1) value of purity; (2) value of simplicity; (3) value of resilience; (4) value of obedience; (5) value of awareness; (6) value of environmental preservation; and (7) value of respect.

- The value of purity: The value of purity is related to the history of the name of Keputihan Indigenous Hamlet, which is from keputihan, which means purity. This is in line with the results of an interview with one of the residents of the original descendants of Keputihan Indigenous Hamlet, Sartina (73 years old) that the history of Keputihan Indigenous Hamlet comes from the word keputihan which means purity. The purity intended here is that the Keputihan Indigenous Village community maintains the sanctity of the noble traditions that have existed for generations.
- The value of simplicity: The value of simplicity is one of the ethnopedagogical values possessed by the people of Keputihan Indigenous Hamlet, especially evident in the architecture of residential houses. There are several house rules in Keputihan Indigenous Hamlet that are loaded with the value of simplicity, namely: the walls of the house must use woven bamboo called *bilik* or *geribik*. The roof of the house is made of sugar cane leaves that are dried and inserted into a piece of bamboo. Based on the results of an interview with Dareni (57 years old) that in the past 17 houses in Keputihan Indigenous Hamlet used *geribik* from woven bamboo and used roofs from sugar cane leaves, but after the 2020s the houses did not use *geribik* from woven bamboo and roofs from sugar cane leaves anymore, considering that these materials are difficult to obtain and require a lot of money. This is also reinforced by a research interview with the Secretary of Kertasari Village, Arif Awaludin (40 years old) that the architecture of the Keputihan Indigenous Hamlet used to use natural materials from the environment around the village, but in recent years many have changed the building materials of the house with several considerations, namely: bamboo and sugarcane leaves are difficult to obtain, because in

the past around the Keputihan Indigenous Hamlet there were many sugarcane plantations, now they have turned into rice fields. Another consideration is that the price of materials and maintenance of houses using bamboo and sugarcane leaves is more expensive when compared to using GRC walls, and light steel roofs with metal roof tiles. The Kertasari Village Secretary also explained that although there are changes in materials, the principles of house construction rules still refer to the traditions in the Keputihan Indigenous Hamlet. The simplicity that is maintained is one of the values embraced by the Indonesian people. Simplicity does not mean that you cannot be rich, but it teaches you not to live a greedy, hedonistic lifestyle, because it is not in accordance with the noble values of the Indonesian people (Emilda and Rohaeni, n.d.). Fig 1 (a) Dried Bamboo Leaves as Roofing Material, (b) Residential Architecture that still Uses Bilik or Geribik from Woven Bamboo, (c) Changing Materials in a Residential House But still Maintaining the Value of Simplicity.

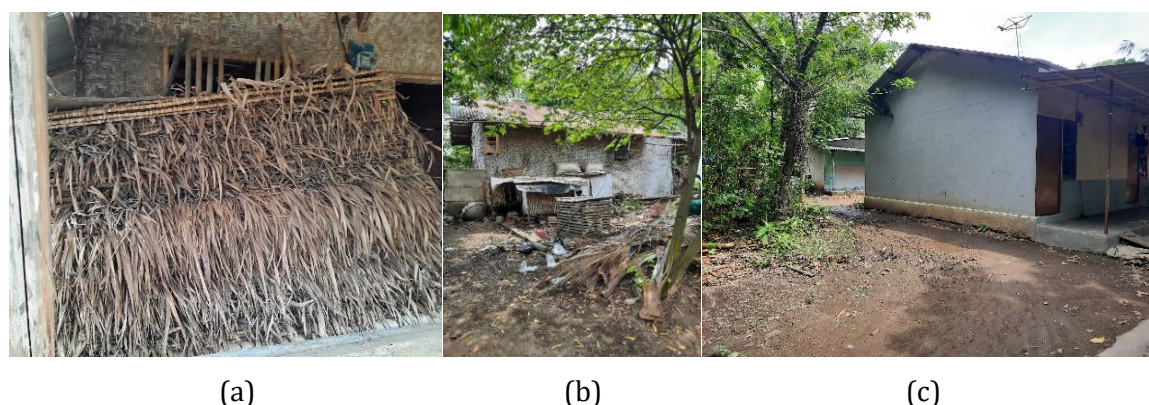


Fig 1. (a) Dried Bamboo Leaves as Roofing Material, (b) Residential Architecture that still Uses Bilik or Geribik from Woven Bamboo, (c) Changing Materials in a Residential House But still Maintaining the Value of Simplicity

- The value of resilience: the value of resilience is one of the ethnopedagogical values possessed by the people of Keputihan Indigenous Hamlet. This can be seen from the community's resilience in maintaining the function of water in Keputihan Indigenous Hamlet. The well, which according to the story was found since the discovery of the land of Keputihan Indigenous Hamlet, is still maintained and cared for until now, so that the function of water which has many benefits can be felt by the people of Keputihan Indigenous Hamlet. Cultural resilience is a process of collective consciousness in society that continues to experience affirmation, absorption, adaptive from various global cultural influences (Listiani 2020). This resilience value is part of Asta Gatra, namely socio-cultural resilience. Socio-cultural resilience is a dynamic condition of the nation's socio-cultural life that contains tenacity, resilience in facing and overcoming threats, interference, obstacles, and challenges from within and from outside, directly or indirectly. To ensure the continuity of socio-cultural life based on UUD 1945 (Dwiyatmi 2012). Cultural resilience is not a static endeavor, but a dynamic concept. It has the aim of adapting culture to the development and progress of civilization, without leaving the noble values that have existed before (Emilda, Nia: Rohaeni, n.d.). Furthermore, it is said that as Indonesian citizens who are actors and users of culture are required to have full awareness to adapt to cultural developments. However, this adjustment is without leaving the noble values that have been traditionalized, passed down from generation to generation. Of course, these noble cultural values are in accordance with the view of life of the Indonesian nation. Parsons (Ruslan 2015) explains that if a society in a nation wants to continue to exist and be sustainable, then there are four paradigms (function paradigm) that must be continuously implemented by the community concerned: First, the ability to maintain the cultural value system adopted, because culture is the sediment

of human behavior. Second, the ability of society to adapt to a rapidly changing world. Societies that are able to adapt to changes and take advantage of opportunities that arise will excel. Third, there is a function of continuous integration of diverse elements of society so that a centripetal force is formed that further unites the community. Fourth, a society needs to have a goal attainment or common goal that is transformed over time as it is continuously improved by the dynamics of its society and by its leaders.



Fig 2. The Well of the Keputihan Indigenous Hamlet

- The value of obedience: the value of obedience shown by the people of Keputihan Indigenous Hamlet includes obedience to God Almighty with all orders in worship, as well as community obedience to the rules that apply in the Keputihan Indigenous Hamlet. Kelman and Pospisil (Hasibuan 2013) explain that obedience can be divided into three types, namely: (1) Compliance obedience, which is if someone obeys a rule, only for fear of being sanctioned. The weakness of this type of obedience, because it requires continuous supervision; (2) Identification obedience, which is if someone obeys a rule, only for fear that his good relations with other parties will be damaged; and (3) Internalization obedience, which is if someone obeys a rule, really because he feels that the rule is in accordance with the intrinsic values he embraces. Based on the results of an interview with Sartina (73 years old), all the people of Keputihan Indigenous Hamlet are Muslims and are devout Muslims. The place of worship for the people of Keputihan Indigenous Hamlet is located next to the Village Head's office which is not far from the village.



Fig 3. The Worship Place of the Keputihan Indigenous Hamlet - Kertasari Village Mosque

- The value of awareness: this value is also inherent in the Keputihan Indigenous Hamlet Community which is shown by the community's awareness to preserve culture and

traditions, even though many changes have occurred, the principles of culture and tradition are still held firmly by the local community. Zeman (Hastjarjo 2020) explains the three main meanings of consciousness, namely: (1) Consciousness as a state of wakefulness. Awareness is generally equated with waking conditions and the implications of waking states; (2) Awareness as experience. This second definition equates consciousness with the content of experience from time to time; and (3) Consciousness as mind. Consciousness is described as a mental state that contains propositional things, such as beliefs, hopes, worries, and desires.

- The value of environmental preservation: can be seen in the community's efforts to preserve the surrounding environment. In addition to being a net and rattan rope weaver, the majority of the people of Keputihan Indigenous Hamlet work as farmers. Rice fields are widely spread around Keputihan Indigenous Hamlet. This rice field was once a sugar cane plantation, whose dry leaves were used as roofing material for the houses of the Keputihan Indigenous Hamlet community, making the Keputihan Indigenous Hamlet community inseparable from the surrounding nature and environment. The relationship between humans and the surrounding nature and physical environment is not only a relationship of human dependence on the surrounding nature, but also manifests as a relationship in which humans influence and utilize the surrounding nature (Rahman, Syukur, and Rifal 2020).



Fig 4. The Rice Fields of the Keputihan Indigenous Hamlet Community

- The value of respect: the community of Keputihan Indigenous Hamlet which is part of the Cirebon community in general is very respectful of the existence of the Keraton Cirebon, so that the behavior of the people of Keputihan Indigenous Hamlet is very respectful of the sacredness of the Keraton, this has an impact on the lifestyle and residence of the community which cannot be luxurious, because it is feared that luxurious behavior is a form of disrespect to the Keraton system. Cirebon is generally known as a city of culture. Sucipto (Sucipto 2010) explains that Cirebon is dubbed as a city of culture because it is the only city in West Java that has three palaces, namely Keraton Kasepuhan, Keraton Kanoman, and Keraton Kacirebonan. Furthermore, Sucipto also explained that the three Keraton in Cirebon can be said to be a historical warehouse that stores various historical relics and ancient objects that are priceless. The Keputihan Indigenous Hamlet community strongly maintains the existing ethnopedagogical values as a form of strengthening their cultural resilience.
- Internalization of Ethnopedagogical Values and its Implications for Cultural Resilience. The internalization of ethnopedagogical values carried out by the Keputihan Indigenous Hamlet people has implications for their cultural resilience. As it is known that the location of Keputihan Indigenous Hamlet is very strategic, because it is not far from the regency capital, and is in the Triangle Economic Axis area "Sumber-Kedawung-Plered"

whose economic development is very rapid, this is a challenge for the existence of Keputihan Indigenous Hamlet. Ethnopedagogical values are not only used as values, but also implemented in daily life for the people of Keputihan Indigenous Hamlet.

4. Conclusion

Keputihan Indigenous Hamlet is located in Cirebon Regency, which is not far from the center of the Regency Capital, so it is very easy to reach and be visited by various cultural backgrounds of the people who come, even though the Keputihan Indigenous Hamlet community still maintains noble traditional values that have been inherent for generations. There are many ethnopedagogical values owned by the community of Keputihan Indigenous Hamlet, some of which are: (1) The value of purity; (2) The value of simplicity; (3) The value of resilience; (4) The value of obedience; (5) The value of awareness; (6) The value of environmental preservation and (7) The value of respect. The internalization of ethnopedagogical values is carried out as an effort to strengthen cultural resilience that supports national resilience. These ethnopedagogical values are not only owned, but implemented in daily life behavior. According to the results of the research conducted, the researchers still lack data related to the history of Kampung Adat Keputihan, so the researchers provide recommendations to future researchers, especially those related to cultural history research, so that the existence of Keputihan Indigenous Hamlet can be traced from ancient times to the present. In addition, the researcher hopes that the results of this study can be recommended as ethnopedagogical value studies in formal education, such as at the elementary school, junior high school, high school, and university levels.

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