



Local wisdom of Mapag Cai tradition of Banceuy villages indigenous community for sociology learning outcomes

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ABSTRACT

This research aims to apply the value of Gotong royong as local wisdom of Mapag Cai tradition in the Banceuy Village Indigenous Community to be a commodity of wisdom value development in the educational scene of Sociology learning. This research was conducted as an effort to utilize local wisdom so that students understand the meaning of "gotong royong" and strengthen the ties of social interaction in the digital era, which causes indirect interaction that impacts students' interpersonal intelligence. This research uses a descriptive research method that is precise to the characteristics of Mapag Cai social activities. The research was conducted through direct observation and interviewing Banceuy Indigenous Community Leaders, literature studies, and other sources relevant to the writing topic. The results illustrate that the Mapag Cai tradition means the spirit of cooperation and solidarity in maintaining the cleanliness of irrigation channels based on the values and rules held firmly by residents, which can be an inspiration for learning with a contextual approach in building soft skills to foster the spirit of cooperation and social interaction between students.

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ABSTRAK

Penelitian ini bertujuan menerapkan nilai gotong royong sebagai kearifan lokal tradisi Mapag Cai di Kampung Adat Banceuy Desa Sanca, Kecamatan Ciater Kabupaten Subang menjadi komoditas pengembangan nilai kearifan dalam adegan pendidikan pembelajaran Sosiologi. Alasan penelitian ini dilakukan adalah sebagai upaya memanfaatkan kearifan lokal agar peserta didik memahami makna gotong royong dan memperkuat jalinan interaksi sosial di era digital yang menyebabkan tingginya interaksi tidak langsung sehingga membawa dampak terhadap kecerdasan interpersonal peserta didik. Penelitian ini menggunakan metode penelitian yang bersifat deskriptif secara tepat terhadap sifat-sifat kegiatan sosial Mapag Cai. Penelitian dilakukan melalui observasi langsung dan mewawancarai Tokoh Masyarakat Adat Banceuy serta studi pustaka dan sumber lain yang relevan dengan topik penulisan. Hasil penelitian menggambarkan tradisi Mapag Cai bermakna semangat gotong royong dan solidaritas dalam menjaga kebersihan saluran irigasi yang dilandasi oleh nilai dan tata aturan yang dipegang teguh warga dapat menjadi inspirasi pembelajaran dengan pendekatan kontekstual dalam membangun soft skill guna menumbuhkan semangat gotong royong dan interaksi sosial antar peserta didik.

Kata Kunci: Kampung adat banceuy; pendidikan; gotong royong; kearifan lokal; mapag cai

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INTRODUCTION

Indonesia is a pluralistic country, rich in cultural diversity, and ethnic groups, including in the context of civilization, from traditional to modern, as well as in regional aspects. This cultural wealth gives the Indonesian people an advantage that distinguishes it from other countries. This cultural wealth is influenced by a population of more than 237 million people spread across various islands and has more than 1,128 ethnic groups so Indonesia has a very high level of cultural diversity or heterogeneity. This diversity is not only seen in the culture of ethnic groups, but also in civilizations that range from traditional to modern and territorial, resulting from the meeting of various cultures of ethnic groups found in the area (Rahma et al., 2022). The state takes part in advancing, guaranteeing, maintaining, and developing cultural values through UUD 1945 Pasal 32 Ayat (1), which states that the state develops Indonesian national culture amid world civilization by guaranteeing the community's freedom to maintain and develop cultural values.

The plurality of the Indonesian nation must be preserved to maintain the diversity of cultural treasures in Indonesia. Laili, in a book entitled "Kajian Antropolinguistik: Relasi Bahasa, Budaya dan Kearifan Lokal Indonesia," states that the plurality of the Indonesian nation contains local wisdom as a characteristic that distinguishes an area, including elements of its culture. The potential of local wisdom is certainly sourced from local culture. Sibarani states that indigenous knowledge is the equivalent of local wisdom, namely knowledge, perceptions, habits, culture, and norms that are obeyed by a community and passed down from generation to generation. Local wisdom becomes knowledge and practices that grow and develop within the community and are passed down from generation to generation. This knowledge is usually closely related to the natural and social environment of the community. In general, local wisdom is related to human relationships with religious aspects such as positive thinking, gratitude, honesty, biological aspects such as health, hard work and commitment; ecological aspects such as environmental care, environmental preservation, and cultural creativity; economic aspects such as welfare, education, discipline and social aspects such as gotong royong, gender management, peace, politeness, social solidarity, harmony, and conflict resolution.

Agrarian culture is spread throughout Indonesia, one of which is in the agrarian community farming in rice fields. The occupations of farming in the rice fields involve certain social relationships and are joint jobs that involve many people with their respective expertise. Farming activities in rice fields reflect the community's social system, which contains the values of gotong royong and hard work (Lailiyah et al., 2024). Gotong royong is a deep cultural heritage that has developed for a long time in Indonesian society (Arief & Yuwanto, 2023). Agricultural work in rice fields always requires a relatively large amount of time and labor,. It is supported by the setting of a friendly agricultural community that has brought social solidarity between residents in the form of gotong-royong to make work efficient. Gotong royong is carried out in various stages of agriculture, such as planting, harvesting, and processing crops, and organizing and cleaning irrigation. Moreover, gotong royong is also carried out in daily life and becomes an adhesive for social relations, such as gotong royong to build houses, places of worship, and other places.

On the other hand, a social phenomenon happening in the current era of digital technology is that Generation Z (1997-2007) is often considered less concerned with the surrounding environment and tends to be individualistic. According to Wijoyo et al., in a book entitled "Generasi Z & Revolusi Industri 4.0," they argue that this was influenced by the high use of communication tools and social media, making the current generation turn virtual reality into social reality in real life. The current generation experiences a relational problem where some do not interact as much with the surrounding environment where they live, but are so attached to entities outside their social environment. Hermansah on the Kompas page wrote that with this relational problem, the level of attachment and depth of physical relationships and the social

environment in which they live become so fragile (accessible via <https://www.kompas.com/tren/read/2022/09/19/121753965/tantangan-sosiologis-generasi-digital?page=all>).

The problem of social relations is a real challenge for character education in Indonesia. As Amaruddin states in the book "Karakter Nilai Karakter, Pendidikan Karakter," character education is a crucial element in the education system in Indonesia in shaping the character of a quality nation. It considers social values such as tolerance, unity, gotong royong, mutual assistance, respect, and others. Gotong royong, in particular, reflects the spirit of cooperation, tolerance, family culture, and a sense of caring possessed by Indonesian society.

The problem of social relations is a real challenge for character education in Indonesia. This has become the focus of the Sociology learning outcomes issued by the Head of the Badan Standar, Kurikulum, dan Asesmen Pendidikan Nomor 032/H/Kr/2024 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah Pada Kurikulum Merdeka 2024 for students to be able to adjust to advances in science and technology, global dynamics, and social and cultural diversity. Therefore, teachers as educators are expected to take a contextual learning approach and focus on soft skills. So that students can recognize their self-identity and social environment when facing social change adaptively and selectively. Social ethics also play a role in maintaining the order of society and overcoming conflict.

One thing that is quite prominent in the social system in Banceuy Village is cooperation. The values underlying the cooperation are gotong royong. It colors almost all aspects of community life. The people of Banceuy Village have high solidarity, which is evident in applying the value of spontaneous gotong royong, such as activities to build houses, make roads, and implement traditions and traditional ceremonies. The Banceuy community has been accustomed to the habit of gotong royong. This has been going on for a long time, so it has become a habit that everything is done by gotong royong (Nugraha, 2022).

The people of Banceuy Traditional Village have a gotong royong value system that covers all the traditions and ceremonies of Banceuy Village, including: The ceremonies of *Ruwatan Bumi*, *Hajat wawar*, *Hajat Mulud Leutik*, *Hajat Solokan*, *Mapag Cai*, *Mitembeyan Tandur*, *Naderan*, *Hajat Puput Puseur*, and *Ngabangsar*. The value of gotong royong in the traditions of the Banceuy Traditional Village Community can be used as inclusive education based on local wisdom. As stated by Supriatna et al. writing in the introduction to their book entitled "Etnopedagogik: Pendidikan Inklusif Berbasis Kearifan Lokal Di Nusantara", from the rich culture owned by this beloved nation, there are many implied moral values that can be developed as the character values of the nation's children, which are indeed very relevant to the conditions of each region where the culture is located. As was done by Parhanuddin in his research entitled "Strategi Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal Suku Sasak: Studi Kasus Kehidupan Komunitas Suku Sasak di Desa Mengkuru Kecamatan Sakra Barat, Kabupaten Lombok Timur, Nusa Tenggara Barat," that *tindih* is a local wisdom value of the Sasak Lombok tribe, namely the attitude of maintaining relationships with fellow humans, including cooperation to help others, can be internalized into character education through all subjects and school activities. Another study also mentioned that the wealth of local wisdom can be adapted through the Adaptive Blended Curriculum to develop local potential (Thaariq et al., 2023).

The research on learning resources in schools based on local wisdom values in the traditions of Kampung Adat Banceuy was conducted under the title of "The Values of Ecological Wisdom of the Banceuy Village Indigenous Community as a Source for Learning Social Studies" which explains that teachers can organize an enjoyable learning process by inviting students to visit the Banceuy Traditional Village so that students understand what is meant by maintaining the balance of nature, ecosystems and utilizing nature wisely (Nugraha, 2022). Based on the description above, it is concluded that the value of gotong royong and

moral values contained in the *Mapag Cai* tradition can inspire a contextual approach to learning in building soft skills of local wisdom-based students in Sociology learning outcomes at the Senior High School level.

This research aims to apply the value of gotong royong derived from the local wisdom of the *Mapag Cai* tradition in the Banceuy Traditional Village as a medium for developing social values in Sociology learning. This research aims to enable students to understand the meaning of gotong royong and strengthen social interaction in the digital era, where indirect interaction becomes more dominant. This research also aims to improve students' interpersonal intelligence through local values-based learning.

LITERATURE REVIEW

Local Wisdom in the Formal Education Scene

Differences in cultural values, perceptions, and symbols from various ethnic groups represent the original thoughts of each culture. The Indonesian nation consists of various ethnic groups with values and norms that apply to each culture. A set of values and characters of each ethnic group is local wisdom that distinguishes and controls all challenges of external cultural influences (Thaariq et al., 2023). This opinion shows that the wealth of local wisdom possessed by the Indonesian nation can be optimized through the education scene in schools to create a generation that has a distinctive character of the Indonesian nation. This is an important aspect concerning protecting generations from the influence of outside cultures that are contrary to the cultural values of the Indonesian nation.

Cultural value-based education for contextual teaching and learning is the best way to apply cultural values in learning (Hartono et al., 2023; Putri et al., 2024). Local wisdom is rich in meaning and life values, so the younger generation does not lose its national identity. As facilitators, teachers must have competence in local wisdom. Thus, collaboration between educational institutions and local communities is key to ensuring the relevance of local values to the social needs of students with character. Character education rooted in local wisdom can be an effective strategy for educators to prepare young people to face today's challenges and build a brighter future (Nuraeni et al., 2024; Rahayu & Arimbawa, 2024; Solissa et al., 2024). In line with Amaruddin's opinion in the book "Karakter Nilai Karakter, Pendidikan Karakter," the position of character education is a key element in the education system in Indonesia. Character education is the foundation for creating a quality national character by instilling social values such as tolerance, unity, cooperation, mutual help, and respect.

Raising the value of local wisdom in the archipelago in the formal education scene shows that from the cultural wealth owned by the nation, many implied moral values can be developed as the character values of the nation's children, which are indeed very relevant to the conditions of each region where the culture is located (Kaliangga et al., 2023; Lepir & Ismanto, 2024). It can be interpreted that by promoting local wisdom values and enriching the curriculum with moral values, using them helps build a strong national character rooted in local culture. So that education becomes more contextual and meaningful for students, because they can see how these principles are applied in everyday life. Fostering the value of gotong royong in education requires an overall pedagogical approach and strategy through teacher competence. Supported by Purba's opinion in the book "Landasan Pedagogik: Teori dan Kajian" that the application of effective pedagogy as a teaching-learning activity will make several observable changes in students, leading to greater engagement and understanding, and/or a measurable impact on student learning in both cognitive and practical forms.

The above view shows that character education based on local wisdom has a strong relevance to the character of the Indonesian nation, which must be maintained so that it always becomes the nation's identity. The values contained in local wisdom are very relevant to the conditions of each region, which means that education that promotes local wisdom will be more contextual and meaningful for students.

They can see how these principles are applied daily, making learning more real and applicable. By promoting local wisdom, the curriculum is enriched with moral values and helps build a strong national character rooted in local culture. In addition, practical pedagogical approaches are needed to foster values such as gotong royong, increasing student engagement, and understanding in the learning process.

Value of Gotong Royong

The concept of gotong-royong refers to cooperation and mutual help, listed in the KBBI as “a joint activity or mutual help”. The concept of gotong royong includes values such as tolerance, justice, solidarity, deliberation, and consensus. These values positively correlate with social care attitudes in society; the stronger the practice of gotong royong, the greater the role and participation in creating social awareness in society (Rahmadani & Amaliyah, 2024). In other words, gotong royong is not only a cultural value but has a significant positive impact on social care attitudes. The stronger the practice of gotong royong, the greater the role and participation of individuals in creating social awareness, strengthening cohesion and harmony in the community.

This opinion follows the gotong royong setting of the *Mapag Cai* tradition of Banceuy Traditional Village. Gotong royong, found in the *Mapag Cai* tradition, is a practice of communal cooperation based on harmony. The concept of gotong royong is rooted in collective awareness and a shared spirit, not focusing on personal gain but with the aim of happiness and the common good (Arief & Yuwanto, 2023). Gotong royong, which grows from collective consciousness, is a shared understanding that a community's success depends on each individual's participation. This fosters a sense of responsibility and solidarity among members. A shared spirit is a motivation that inspires community members to collaborate to achieve shared prosperity within the principle of harmony, which means living in harmony and mutual respect.

In Emile Durkheim's view, Gotong Royong reflects social solidarity and cohesion. Emile Durkheim calls it mechanical solidarity, which is a form of solidarity based on the similarity of collective consciousness shared between individuals with the same normative traits and patterns (Muhajir, 2024; Ningsih et al., 2024; Surya & Satriyati, 2024). This means that gotong royong plays a role in strengthening the bonds of solidarity in society. So the value of gotong royong is considered part of the reflection of values and norms that have become an inseparable part of the community's social life.

Gotong Royong as Character Education

Ki Hadjar Dewantara's educational philosophy, which includes ‘Ing Ngarsa Sung Tuladha’, which means setting an example at the front, ‘Ing Madya Mangun Karsa’, which means building initiatives in the middle, and ‘Tut Wuri Handayani’, has become a national education standard that means gotong royong by providing encouragement and enthusiasm from behind and helping to produce harmony (Arief & Yuwanto, 2023). So, gotong royong is one of the characteristics of the Indonesian nation, and character education is a fundamental aspect of the education system in Indonesia (Awaliya & Utami, 2024; Hakim, 2023). Based on this opinion, character education is the foundation for shaping the character of a quality nation by instilling social values such as tolerance, unity, cooperation, mutual assistance, and mutual respect. Character education produces individuals who are not only cognitively intelligent but also have strong character, which is essential to success.

Gotong royong is a form of social interaction influenced by social intelligence and the ability to interact. Character and social intelligence are two important aspects that shape human ability to interact in society. Both refer to cognitive and affective capacities that enable individuals to relate to others effectively through empathy and sympathy (Nugrahanta et al., 2024). Thus, strong character and high social intelligence contribute to forming positive and productive interpersonal relationships in society. Furthermore,

Amaruddin in the book "*Karakter Nilai Karakter, Pendidikan Karakter*" provides several practical approaches to developing social attitudes in students by implementing values through exemplary, habituation, and follow-up. These approaches are standard practices that can be applied in various contexts, such as family, school, and community, to help students hone their social skills. The application of exemplary methods in schools is crucial. Although teachers have a variety of other teaching methods, such as cooperative learning, the role model method can be integrated into the learning process without hindering other methods.

Sociology Learning Outcomes

Learning outcomes are intracurricular competencies in each curriculum structure of the education level. From a pedagogical perspective, Sociology learning outcomes place teachers to teach knowledge, shape students' characters, and support their overall growth. The sociology learning outcomes of the Merdeka Curriculum are to realize the Profil Pelajar Pancasila, the realization of Indonesian students as lifelong learners who have global competence and behave according to the values of Pancasila. There are six main characteristics of the Pancasila Student Profile, namely 1) Believing, fearing God Almighty, and having noble character; 2) Globally diverse; 3) Bergotong royong; 4) Independence; 5) Critical reasoning; and 6) Creativity (accessible through <https://pusatinformasi.guru.kemdikbud.go.id/hc/id/articles/14145044257945-Pengertian-dan-Penerapan-Profil-Pelajar-Pancasila>). So Pelajar Pancasila who work together are students who can cooperate with others voluntarily to achieve a common goal. Bergotong royong's learning elements are collaboration, caring, and sharing.

Independent curriculum development is flexible and allows educators and education units to change, add to the richness of the subject matter, and align the curriculum with the characteristics of learners, the vision and mission of the education unit, local culture, and wisdom. This flexibility allows the curriculum to remain relevant to environmental dynamics, modern issues, and learning needs. Therefore, the learning approach stated in the Keputusan Kepala Badan Standar, Kurikulum, dan Asesmen Pendidikan Nomor 032/H/Kr/2024 that Sociology subjects can be carried out with a contextual approach and learner-centered learning with a focus on soft skills such as communication, collaboration, critical, analytical, creative, and adaptive abilities, has social ethics as responsible citizens within the framework of Pancasila. In education, it is necessary to foster the values of care, humanity, and empathy in children so they can later overcome their problems properly. Students' character in schools can be developed through curriculum, learning models, how teachers teach, learning design, evaluation, and value formation (Ramadhan, 2024; Rohani et al., 2023).

METHODS

Research on the *Mapag cai* tradition in Banceuy Traditional Village uses a descriptive analysis method with a qualitative approach. Sugiyono, in the book "Metodologi Penelitian Kuantitatif, Kualitatif, dan R&D," defines the descriptive method as a research method that collects data that reflects actual conditions. Then the data is compiled, processed, and analyzed to understand the studied problem. The data collection technique was carried out by interviewing the traditional leaders of Banceuy Village, observing the environment and community life, and using books and journal sources relevant to local wisdom in the education scene. The researcher himself is the instrument in this research. As Sapto Haryoko et al. stated in the book "Analisis Data Penelitian Kualitatif (Konsep, Teknik, Prosedur Analisis)," the main instrument in qualitative research is the researcher himself. So, the researcher is a direct observer and reader of the ongoing situation. As for other instrument assistance, namely using instruments in the form of observation

guidelines, interviews, and documentation based on the Merdeka Curriculum Sociology Learning Outcomes instrument.

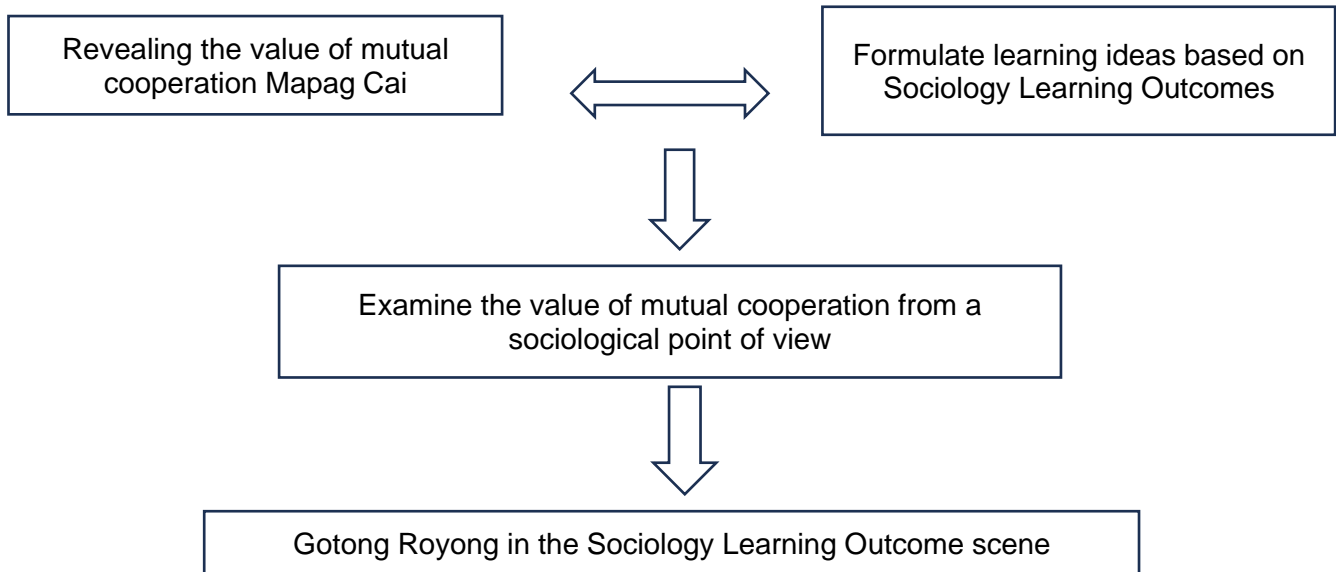


Figure 1. Legend of Tourism Map and History of Banceuy Traditional Village
Source: Author's Documentation 2024

The flow of this research, based on Figure 1, is as follows: 1. Revealing the value of gotong royong in the local wisdom of Kampung Adat Banceuy through the *Mapag Cai* tradition to find the prerequisites and supporting values for realizing gotong royong in the *Mapag Cai* tradition. 2. Formulate learning ideas based on Sociology learning outcomes using a contextual approach and focus on soft skills regarding life skills in the form of students' interpersonal intelligence, including social interaction, empathy, and tolerance, wrapped in the spirit of gotong royong values. 3. Assess the value of gotong royong from the point of view of Sociology. Sociology material at the secondary school level includes social relations in society, social groups, multicultural society, conflict, social integration, harmonization, social changes in the impact of globalization and digital society, and social problems by utilizing local wisdom as a cultural identity. 4. Gotong Royong in the educational scene: Sociology Learning Outcomes through a local wisdom-based learning approach.

RESULTS AND DISCUSSION

Profile of Banceuy Traditional Village

Banceuy Traditional Village is in the highlands or mountains of Sanca Village, Ciater Subang Regency. Its residents' livelihoods are farming and gardening, including growing rice and vegetables.



Figure 2. Legend of Tourism Map and History of Banceuy Traditional Village
 Source: Author's Documentation 2024

Banceuy traditional village is a commodity of Tourism Village based on local wisdom that presents the charm of folk attractions, arts, traditions, traditional ceremonies, and kaulinan barudak (children's games). This map (see **Figure 2**) is displayed in the Saung Celempung building, as a “welcome” building for visitors as well as the home of the Banceuy Traditional Village leader. The involvement of the government and elements of non-governmental organizations, along with private companies, has supported the empowerment of the Kampung Adat Banceuy tourism village, shown on the bottom left side of the tourism location mapping implementation.

The origins and meaning of Mapag Cai

Mapag in Sundanese vocabulary means picking up, and Cai means water (picking up water). Mapag Cai is one of the traditions of cleaning irrigation channels together. This tradition is motivated by the water flow distribution schedule in Banceuy Village and Sanca Village. According to Kang Odang, as the figure of the Banceuy Traditional Village as well as the driving force of the Tourism Village, explained that Mapag Cai in Banceuy is a gotong royong activity of the Banceuy Community to clean irrigation channels from grass and weeds so that water can flow smoothly to rice fields in Banceuy Village. There are no rituals in Mapag Cai activities; it is just that before starting Mapag Cai activities, it begins with reading prayers first as a sign of starting activities. The prayer was for safety, saying the basmallah sentence led by Kang Odang as the traditional figure of Banceuy Village. In addition to cleaning the irrigation channels, the community also cleaned the hajat solokan ceremony area at the Cipadaringan Solokan location, which will be held in the third month after the rice planting period.

Kang Odang explained that the time of Mapag Cai implementation in Banceuy village was in the tenth month (October), coinciding with the schedule of water flowing into the rice fields of Banceuy village. The Village Government, represented by the Head of Hamlet, told Banceuy residents that water would flow

into Banceuy village. Meanwhile, the community already knew about it because the schedule for opening the water to Banceuy village has become standard and routine yearly. So that the community has prepared it in advance, habits that have become part of society will become guidelines and make them a tradition or culture that contains norms and values that regulate how individuals should behave (Ardhini & Ginting, 2024). The schedule of water distribution that is routinely organized along with the habit before the distribution of water by carrying out *Mapag Cai* is in line with the meaning of culture according to KBBI, which has become a habit and is difficult to change. The regularity of the water distribution schedule along with the presence of the Village Government is governed by Peraturan Pemerintah Republik Indonesia Nomor 77 Tahun 2001 Tentang Irigasi, in Article 4, which states that irrigation management is carried out by involving all interested parties to achieve optimal utilization of irrigation networks.

Mapag Cai Prerequisite

The Banceuy community still upholds the *pamali* of selling rice fields to people other than family members or related ones. According to Kang Odang, *pamali* is a *pangerem* (Sundanese: controller) so that something unwanted does not happen. *Pamali* prohibits certain things passed down from generation to generation in the Banceuy Traditional Village community (Maharani et al., 2024). Including *pamali* in selling land or rice fields, because if this is violated, it will result in *pareum* inheritance (breaking up the inheritance) and *wiwirang* as a social sanction in the form of shame to the local community. However, if no family can afford the rice fields, they can be pawned to neighbors or Banceuy residents. Thus, ownership of land or rice fields remains with the residents of Banceuy village.

There is also cooperation in the economic activities of the Banceuy Community, especially in agricultural activities, based on the principle of mutually beneficial cooperation. Rice field owners ask their neighbors to work with the *Maro* system on their land. The agricultural profit-sharing system with the *maro* system is a characteristic of rice field farming communities that can be found in all agrarian societies in Indonesia; The *maro* system results in the calculation of one share each for both cultivators and owners of rice fields (Leilani & Handoyo, 2024). The bond of ownership through the *maro* system with rice field cultivators results in concern between the owners and cultivators of rice fields. This is realized by helping each other in efforts to succeed in agriculture. This underlies the preservation of *gotong royong* in the Banceuy community, including the *Mapag Cai* activity.

Supporting Value of Mapag Cai

There is a tradition of *Ngaruwat Bumi* in the life of the Banceuy Indigenous village community to show their gratitude to God for fertile land and good harvests. Nature is an important part of the Banceuy indigenous village community; they always perform rituals and traditional ceremonies in every aspect of their lives to maintain the balance of nature and express gratitude to God (Azizah & Cahyanto, 2024). The *Ngaruwat Bumi* tradition is always held once a year in the fourth week of the *Rayagung* month (*Julhizah* month in the *Hijriyah* calendar). The *Ngaruwat Bumi* event's highlight is holding a *wayang golek* performance. The *Ngaruwat Bumi* tradition is an event that residents of the Banceuy traditional village and surrounding residents always await. The *Ngaruwat Bumi* tradition is carried out in *gotong royong* by the residents of the Banceuy Traditional Village, both in terms of labor and procurement costs. Kang Odang explained that the community agriculture's success level influences *Ngaruwat Bumi*'s festivity. Therefore, *Mapag Cai* is the initial series for the success of the *Ngaruwat Bumi* festivities. Thus, the residents wholeheartedly implement *Mapag Cai*.

Gotong royong in Mapag Cai Tradition

Gotong royong and caring for the cleanliness of the sewer in *Mapag Cai* activities and their supporting values are the result of a value inheritance process that is institutionalized and shared (Nugraha, 2022). Following Kang Odang's statement, the family and community have successfully formed the Banceuy village community to hold the applicable values and rules. The implementation time is 7.00 am, or the Banceuy community calls it when meletek panon poe. *Mapag Cai* is carried out by cleaning the irrigation channels in cooperation with the sluice gates in three waterways (sewers) to the rice fields of Banceuy village. The water sources are Solokan Eyang Ito, Solokan Cipadaringan, and Solokan Kolong Tembok.

The *Mapag Cai* activity has an element of collaboration, which is working together with others to achieve the same goal of cleaning irrigation channels. This includes the ability to communicate effectively and share responsibilities. The collaboration element can be seen in Kang Odang's (Banceuy Traditional Village Leader) statement, which states that no one has "ngulikeun," and all have worked together and hard. The term "Ngulikeun" (Sundanese language) means that no community uses the services of others to represent *Mapag Cai* activities. The element of concern in *Mapag Cai* activities shows empathy and attention to the cleanliness of irrigation channels, three sewers, two water sources, and livelihoods for rice farmers in Banceuy Village. Empathy is also shown by members of the Community who cannot attend by informing their family members and neighbors of their absence. In their absence, they contributed to the consumption of activity participants. However, no rule requires replacing the absence with a material form. The third element is the sharing element, where Community members are willing to share their resources and knowledge with others. This includes sharing labor, the location of irrigation canals to be cleaned, and information on what tools to bring and use so that shortages of work tools can be anticipated before carrying out *Mapag Cai* activities.

Discussion

Gotong royong and caring for the cleanliness of sewers in *Mapag Cai* activities and their supporting values are a form of mechanical solidarity in Emile Durkheim's view. Gotong royong, which is always intertwined, results from an institutionalized and shared value inheritance process. The family and community have succeeded in shaping the Banceuy village community by holding the applicable values and rules. Then these values are developed in the scene of education at school, then, as coined by Ki Hajar Dewantara as the Tri Center of Education, namely family, environment, and school, the three collaborate harmoniously to support the intellectual growth and character building of students (Insani et al., 2024; Yuda et al., 2024). Teachers, parents, or individuals in the community are called educators who can essentially develop the character of students or children and become part of a moral educational community.

Learning with a contextual approach through the utilization of values that are and are still held by the Banceuy Indigenous community is in line with the learning outcomes, which aim to provide students with the ability to live in society and culture by having social ethics, empathy, care and an attitude of equality as responsible citizens. The meaning of local wisdom as an identity, and the value of gotong royong that is currently taking place in the Banceuy Indigenous Village Community, is an inspiration for the learning approach to the Sociology learning outcomes, so that the younger generation does not lose their national identity (Hartono et al., 2023).

The compliance of the Banceuy Village Community with the Community rules in Pamali and Wiwirang can be adopted in the education scene through the habituation method of instilling disciplinary character and student responsibility. As formulated by Amaruddin in the book "*Karakter Nilai Karakter, Pendidikan Karakter*," that in building student character in schools, namely by habituation to instill disciplinary character and responsibility in students, through routine, programmed, and incidental activities, can bring up the values of discipline and responsibility in children, so that they will hold *pamali* and *wiwirang* as social control in the classroom and outside the classroom.

The school's contribution to student character building can be done through a contextual approach to Sociology subjects to foster the value of gotong royong among students, one of which can be achieved with an out-of-class learning model. Learning using a contextual approach is known as Contextual Teaching and Learning (CTL). A contextual approach is an idea of learning that emphasizes the relationship between learning material and students' real world, so that students can connect and apply their knowledge in their daily lives. So, outdoor learning involves hands-on experience and challenges students' spirit of adventure to make them more familiar with the environment and society (Mohamad et al., 2024). As in previous research conducted in the exact location, the difference is the purpose of students' visit to the Banceuy traditional village to find out the description of the value of gotong royong in the *Mapag Cai* tradition, which will help students gain a deep understanding of what they are learning and will feel the importance of gotong royong (Nugraha, 2022).

Implementing Sociology learning outcomes through a contextual approach to Sociology learning will build students' life skills or soft skills. As stated by Salma on the Kompasiana page, one of the learning practices to build the most important soft skills is to communicate well (can be accessed through <https://www.kompasiana.com/jeihansalma0836/65203fd4edff765f774fd722/kurikulum-merdeka-dan-pengembangan-keterampilan-soft-skills>). Communication through direct interaction with fellow learners and the environment. So the ability of students' social science knowledge is shaped by social skills through adequate learning facilities (Widiartha et al., 2023; Abdurrohman et al., 2024). Learning facilities in the form of out-of-school learning through cultural visits to the *Mapag Cai* tradition in Banceuy Traditional Village will spark communication skills and improve speaking and listening skills in an easy-to-understand and persuasive way.

Implementing the character of gotong royong based on collaborative learning can be applied to all subjects through activities carried out in groups, working together, sharing, and helping each other with fellow group members (Loh & And, 2020; Yang, 2023). Sinambela in the book "Model-Model Pembelajaran" states that learning models that support gotong royong include Problem Based Learning (PBL), Project-Based Learning (PjBL), and Cooperative Learning models. These three learning models focus on problem solving and involve sharing and supporting each other in completing tasks and cooperative projects in a classroom context.

CONCLUSION

The *Mapag Cai* tradition means the spirit of gotong royong. It can inspire local wisdom-based learning in implementing Sociology learning outcomes through a contextual approach in building soft skills to foster a spirit of gotong royong and social interaction between students. This can be part of an effort to improve the interpersonal skills of students in the era of technological advances and the digital era. Of course, the contextual approach and building soft skills are influenced by teachers as facilitators with quality teacher competencies, including pedagogical, personality, professional, and social competencies. Integrating local wisdom from the *Mapag Cai* tradition into sociology learning can create a more interesting, relevant, and meaningful learning experience for students. This approach improves their academic understanding and fosters social and cultural values. Thus, teachers must play an active role as facilitators, supporting and guiding students in understanding and applying the values of cooperation. Moreover, there is still a vast space for further research to understand the local wisdom of Indonesia's cultural wealth and how to integrate it into learning.

AUTHOR'S NOTE

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