AN OVERVIEW OF THE LIFE PHILOSOPHY OF THE SUNDANESE PEOPLE AGAINST THE CULTURAL INTELLIGENCE OF STUDENTS IN EAST PRIANGAN

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Abstract: The increasing relationship between students with unique and diverse backgrounds as a result of open access through technology needs to be facilitated immediately. The availability of accurate data about the cultural intelligence of students is currently needed so that these students can adapt to their environment and are optimally facilitated. The purpose of this study is to obtain a real picture of the cultural intelligence of students in East Priangan and analyze it from the point of view of the dynamics of individual development and the philosophy of life of the Sundanese ethnic community. This study uses a quantitative approach and uses a descriptive method. Collecting data using a questionnaire to reveal the level of cultural intelligence of students which is then analyzed conceptually and empirically from the point of view of the dynamics of human development. The results showed that the achievement of cultural intelligence of students in East Priangan was above the average. The empirical results indicate that the psychophysical efforts of students to be able to adapt effectively and normatively in a higher education environment are close to optimal. This condition was determined by the real embodiment of the mandates contained in several Sundanese ethnic heritage texts from generation to generation both in thinking, feeling, and behaving.
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Keywords: cultural intelligence, students, sundanese ethnic

INTRODUCTION

The trend of changing world life towards digitalization in every line of life has a direct impact on the conditions of academic activity in universities, namely the increasing relationship between students with unique and diverse backgrounds. This condition occurs along with the ease of student interaction

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through technology without being hindered by space and time (de Hei et al., 2020). The impact of these interactions, students bring out their uniqueness which is manifested in thinking and behaving towards a phenomenon.

The emergence of the diversity of student characters when interacting as individuals indirectly also appears psychophysical frictions, so that the ability to accept cultural diversity in students is needed (Tharp, 2017). The skills needed by these students are in the form of adaptability to the environmental conditions in which these students live, including environmental conditions and lecture packaging during the coronavirus pandemic. There are psychological variables that affect the optimal academic life of students (Villares & Brigman, 2019), namely the variables of attachment and self-compatibility with the environment. The attachment and self-compatibility in question that students can harmonize their condition with the character of their environment, namely the atmosphere of campus life. Psychological variables that can represent these demands are cultural intelligence.

The cultural intelligence variable serves to help individuals as a bridge for adjustment to the environment, so according to Staller to achieve their life goals (Ang et al., 2019). In addition, cultural intelligence helps individuals align themselves with the surrounding environment (Sahin & Gürbüz, 2014). Furthermore, cultural intelligence is also a corridor towards self-efficacy as an effective individual to able to adapt to other cultures (Brislin et al., 2006; Ang et al., 2007; Dutta & Dutta, 2013; Şahin et al., 2014; Jyoti & Kour, 2015; Latif, 2017; Sharma & Hussain, 2017). Based on the results of this study, cultural intelligence is positioned as a bridge between individuals to adapt themselves holistically to their environment effectively. Furthermore, the explanation leads to an understanding that individuals who effectively interact with the environment are individuals who have optimal cultural intelligence. Based on this study, the cultural competence of students in carrying out life needs to be developed and possessed optimally, so that they can help students achieve success as a student.

Starting from the thoughts and diversity of characters and the dynamics of student life, it is necessary to map well from the aspect of benefits and analysis of the dynamics of the development of student cultural intelligence. The results of the mapping are expected to be used as a basis for developing various services or programs to optimize the cultural intelligence of students, thereby indirectly having a positive impact on the environment, especially in the process of student life in college.

Literatur Review

Cultural intelligence was coined by P. Christopher Early and Soon Ang in 2003 which is used in organizational, business, and management dynamics where there are interactions between multinational and multicultural business colleagues so that cultural clashes are very likely to occur(Kubicek et al., 2019). Therefore, to anticipate these cultural clashes formulates a variable within the individual to be able to respond effectively and efficiently to the stimuli provided by the culturally diverse environment which is called cultural intelligence (Earley & Ang, 2003). In addition explained that cultural intelligence is the capacity of an individual to establish relationships with other individuals and work together effectively (Barnes et al., 2017). Cultural intelligence consists of four dimensions that construct it namely metacognitive, cognitive, motivational, and behavioral (Arbelaez, 2016).

Metacognitive is the individual's level of awareness of his culture as long as the individual interacts. High metacognitive questions consciously about their cultural views, which are reflected during the interaction process, and the adjustment of cultural knowledge possessed by individuals during the interaction process. Metacognition is a critical component because this dimension requires individuals to think actively to determine the right adaptation strategy. Metacognitive tendency to constantly plan, monitor, and revise mental models of existing cultural norms to suit the needs of the new cultural environment.

Cognitive focuses on knowledge of norms, practices, and customs in different cultures that are obtained from education and self-experience. Knowledge of culture includes knowledge of one's own culture and the culture of others so that the cognitive dimension of cultural intelligence leads to general cultural knowledge as well as knowledge of cultural diversity.

Motivational focuses on feeling control used when interacting across cultures. The motivational dimension in cultural intelligence is a critical component because this dimension is a source of encouragement to direct effort and energy towards individual functioning in a culturally diverse environment. Behavior refers to the individual's ability to demonstrate both verbal and non-verbal actions that are appropriate to apply in a new environment. Operational cultural intelligence is the ability of individuals to function normatively, effectively, and efficiently in their interactions with various cultural environments. The individual functioning in question reflects

the individual when interacting can function following the conditions of himself and his environment so that he is not trapped in maladjustment.

Furthermore, the philosophy of life of the Sundanese ethnic community about the way of human life to be able to carry out life in a normative, effective, and efficient manner in its interaction with the environment is contained in several mandates *Amanat Dikabuyutan Galunggung Bihari Dialam Kiwari* (Ruspendi, n.d.)*,* and *Sang Hyang Siksa Kanda Ng Karasian Bihari Dialam Kiwari* (Ruspendi, 2017)*.* The two philosophies are ancient Sundanese manuscripts containing the mandates of the *kabuyutan* (leaders or predecessors) about the procedures for the Sundanese people with the greatness and glory of their souls to manage, preserve and carry on their lives. *Amanat Dikabuyutan Galunggung* consists of instructions on the procedures for the Sundanese people to carry out their lives in harmony and harmony, as is the case with *Sang Hyang Siksa Kanda Ng Karasian*. The values of the harmony of life contained in several parts of *Amanat Dikabuyutan Galunggung* and *Sang Hyang Siksa Kanda Ng Karasian.* The values of harmony of life contained in several parts of *Amanat Dikabuyutan Galunggung* and *Sang Hyang Siksa Kanda Ng Karasian* represent elements of cultural intelligence so that they can assist in efforts to develop cultural intelligence in humans in Indonesia.

METHOD

The purpose of this study is to obtain a complete picture of the cultural intelligence of students in East Priangan and then analyze the achievement of the student's cultural intelligence from the point of view of the dynamics of human development and the philosophy of life of the Sundanese people. Referring to this goal, the respondents involved in this study were all new students of the 2020 batch of Muhammadiyah University of Tasikmalaya, West Java. Determination of the number of respondents in this study using a saturated sample.

The location of the respondent is one of the big cities in East Priangan with a diverse cultural composition of the community with the majority of the Sundanese ethnic group, so it is suitable to represent the objectives of this study. The instrument used in this study is the cultural intelligence scale developed by Dyne, Ang, and Koh in Ang, S, and Dyne, L. V. in 2008, namely © Cultural Intelligence Center, 2018. Used by permission of the Cultural Intelligence Center. Referring to the research objectives that have

been set, the research approach used in this study is a quantitative research approach. This approach is used to accurately record and analyze cultural intelligence level data, from data collection, interpretation to the presentation of the results. The research method used in this research to the descriptive is descriptive. This method aims to provide an overview and interpret the situation at the time the research was conducted. In addition, the reason the researcher uses the descriptive method is that researcher intends to describe, analyze and take a generalization from observations about student cultural intelligence.

FINDINGS AND DISCUSSIONS

The results showed that there were 126 male students with an average of 70.4% cultural intelligence. While the average achievement of cultural intelligence in 291 female students is 70 % so that the overall achievement of cultural intelligence is 70.20%. If you look at the average achievement of cultural intelligence in male and female students, it appears that the average score of cultural intelligence achievement for male students is slightly superior to the average score of female students. Visually, the distribution of the data is presented in table 1 below.

Table 1 Recapitulation of Student Cultural Intelligence in East Priangan

Number	Gender	Respondent	Actual Score	Ideal Score	Mean
1.	Male	126	12418	17640	70.4 %
2.	Female	291	28519	40740	70.0 %
Total		**417**	**40937**	**58380**	**70.2 %**

The distribution of the data in table 1 can be interpreted that the ability of students to function normatively, effectively, and efficiently in their interactions with a diverse cultural environment in higher education is near-optimal. These results can occur because of the balance of internal and external conditions that affect students' lives so that students' adaptability and mental health are in optimal conditions (Broglia et al., 2021). This condition can be understood that individuals can live in harmony with the current environmental life and its dynamics are influenced by psychological and physical conditions. In addition, previous environmental conditions such as parental care experience, nutrition, and development opportunities can also affect it. This condition is in line with the individual construct formula,

namely P = f. (H.E.T)(Makmun, 2003). The formula is P = person or private; f = function; H = heredity (genetic inheritance); E= environment (development environment); and T = time (psychological maturity). The individual construct refers to the convergence theory which views that individual growth and development are influenced by heredity and the environment, namely micro, meso, exo, and macro systems.

Heredity tends to be static because these variables are biological elements that are difficult to modify while the environment tends to be dynamic so that environmental elements continue to change along with the conditions of the times and have an impact on individual dynamics. Judging from the results of the study, besides being due to heredity conditions, the cultural intelligence of students in East Priangan is influenced by the environment, especially the pattern of parenting and family.

The respondents in this study were the majority of students who came from the Sundanese ethnic community. Individuals can be said to be ethnic Sundanese with two criteria (Ekadjati, 2014). First, if a person or group of people has parents and a large family with Sundanese ethnicity wherever he or she is located or raised. Second, a person or group of people who grew up in a Sundanese socio-cultural environment and in living their lives live and carry out Sundanese cultural values. In addition, there is an emphasis on the second criterion, namely Sundanese people can be defined as individuals who were born and grew up in an environment that applies Sundanese culture. They speak Sundanese, dress like Sundanese, act like Sundanese, enjoy Sundanese art so that they are similar to the original Sundanese (Rosidi, 2020).

The way of nurturing the Sundanese ethnic community is related to the ability of individuals to function normatively, effectively, and efficiently in their interactions with a diverse cultural environment passed down from generation to generation both verbally and non-verbally. The parenting method refers to two Sundanese ethnic heritage texts, namely *Sang Hyang Siksa Kanda Ng Karasian* and *Amanat Dikabuyutan Galunggung.* These heritage texts contain the mandates of the *kabuyutan* (leaders or predecessors) about the procedures for the Sundanese people with the greatness and glory of their souls to manage, preserve and carry out their lives. The cultural intelligence of students in eastern Priangan is a manifestation of family parenting which refers to the contents of the mandate of the two heirloom texts, including the mandate of *sanghyang wuku lima* which is one of the

mandates in the *Sang Hyang Siksa Kanda Ng Karasian* script as follows (Ruspendi, 2017).

Lamun pahi kaopaksa sanghyang wuku (dina) bwana, boa halimpu ikang desa kabeh. Desa kabeh ngaranya; purba, daksina, pasima, utara, madya. Purba, timur kahanan hyang isora. Putih rupanya. Daksina, kidul kahanan hyang brahma. Mirah rupanya. Pasima kulon kahanan hyang maha dewa. Kuning rupanya. Utara, lor. Kahanan hyang wisnu, hireng rupanya. Madya, tengah kahanan hyang siwah, aneka warna rupanya. Nya mana sakitu sanghyang wuku lima dibwana.

Sanghyang wuku lima is a mandate that regulates the harmony of Sundanese ethnic community life which is represented by the five symbols of the elements of life such as water, fire, wind, earth, and a combination of the four elements. In the mandate of *Sanghyang wuku lima*, symbols of the elements of life that govern the ability of the Sundanese ethnic community to function normatively, effectively, and efficiently in their interactions with the environment, namely *pasima, kulon, hyang maha dewa, koneng* (Ruspendi, 2017). The mandate regulates life like the wind which has high flexibility and adaptability. It can be interpreted that individuals will get success if they have flexibility and adaptability to a positive, revolutionary, and visionary change in responding to a condition. Harmonious and dynamic to the surrounding environment without leaving the essence of a tradition can even perfect a tradition to be more useful.

The next mandate that becomes a reference for the cultural intelligence of the Sundanese ethnic community, namely *Akibat Tina Kahengkeran Jiwa*, is contained in the *Amanat Dikabuyutan Galunggung* (Ruspendi, n.d.). The mandate contains the prohibition of behavior and attitudes carried out and shown by the Sundanese ethnic community while carrying out social life. The prohibition of behavior and attitudes in question is *Hanteu dikabisa*, the mandate contains that the Sundanese ethnic community always has the expertise and ability to live in the form of scholastic abilities, skills in work, and the ability to process tastes. The mandate is intended so that the Sundanese ethnic community can survive and adapt normatively, effectively, and efficiently to the environment.

In essence, students are individuals who are at the stage of early adult development with the characteristics of one of the developmental tasks of establishing a harmonious relationship with the social environment and meeting new social demands (Hurlock, 1994). In line with this condition,

Aristotle (Howard, 2005) explained that humans are essentially social creatures, therefore humans learn relationships with other humans through introspection and isolation. The psychological and philosophical views that have been presented direct the understanding that humans need interaction with other humans to fulfill their life needs. However, what needs to be considered is the best way for humans to interact with other humans, so that the development of the best way for humans to interact still needs to be studied more deeply. In addition, there is an assertion that if humans can interact well and know each other about what other humans think, wear, eat, pray for, celebrate and have fun with others will keep the human from conflict (Kartadinata, 2014).

Referring to the analysis of the description of the cultural intelligence of students in East Priangan, where the majority of them come from the Sundanese ethnic community, it can be interpreted that the cultural intelligence of students in East Priangan, apart from being influenced by biological factors, is also influenced by environmental factors of growth and development. The environment for growth and development is a family upbringing pattern that educates them to live in a good society.

The parenting pattern of the majority of students in the eastern Priangan family refers to and preserves the mandate of the values of social life from the heirloom texts of the life philosophy of the Sundanese ethnic community, including *Sang Hyang Siksa Kanda Ng Karasian* and *Amanat Dikabuyutan Galunggung.* The two heirloom texts regulate that the Sundanese ethnic community is able can survive and adapt normatively, effectively, and efficiently to the environment and the mandate is a manifestation of the cultural intelligence of the Sundanese ethnic community. The logical response to this is to formulate possible psychological services such as guidance and counseling services to develop students' adaptability, namely cultural intelligence. Students' self-adjustment can be represented through the development of cultural intelligence variables. Cultural intelligence can help students to be appropriate in placing themselves during their college life (Iskhakova, 2018; Miele & Nguyen, 2019; Min et al., 2019). This is in line with the results of previous research which explained that the cultural intelligence possessed by students will help them to be able to position themselves appropriately and efficiently in diverse living environments (Triman & Abdillah, 2019) and (Ghaniyy & Akmal, 2018). In addition, the implementation of psychological services with multicultural issues needs to

prioritize an attitude of respect for the uniqueness of the individual (Leget, 2018). This is the basis so that the facilitator's actions are following moral boundaries that can be accepted by both parties.

CONCLUSION AND RECOMMENDATION

Based on the results of the study, it shows that the achievement of student cultural intelligence above is almost optimal, so it can be interpreted that the complete psychophysical effort in students to be able to adapt to a diverse cultural environment in higher education is normative, effective and efficient still needs to be strengthened and developed This condition can occur because of the quality of the harmony of internal and external factors in students such as genes and developmental ecology that shape students when responding to the diversity of the surrounding cultural environment. The developmental ecology that affects the cultural intelligence of students in East Priangan is in the form of family parenting that adheres to the mandate of the Sundanese ethnic community heritage texts, including *Sanghyang Wuku Lima* contained in the *Sang Hyang Siksa Kanda Ng Karasian* heritage manuscript and *Akibat Tina Kahengkeran Jiwa* in the *Amanat Dikabuyutan Galunggung* heritage text. The two mandates teach the values of social life such as tolerance, the ability to live in harmony with natural conditions, survive with all forms of environmental change and live while preserving nature.

Furthermore, as a follow-up to this research, several things can be recommended, namely, efforts to facilitate student cultural intelligence by developing services in higher education through the development of clusters of psychophysical variables such as a) criticizing students' cultural knowledge, b) considering appropriate responses when interacting with the surrounding environment, c) directing the attention, hope and energy possessed when interacting with the surrounding environment, and d) deciding the form of response that is following the demands of the environment that is packaged through the meaning of experiences interacting with diverse environments, and e) all of these developments are packaged in services based on local wisdom.

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