

A DESCRIPTION OF CITIZENSHIP MORAL VALUES IN SUNDANESE SOCIETY

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Abstract: The study attempts to describe the concept of Moral Values in the context of citizenship which is written in the 'path-built' of Sundanese community cultural life. The research questions are formulated as follow: (1) How is the concept of values-moral that exists in the number of the Sundanese community's faith symbol contributes to the meaning enrichment and premonition to the aims of Citizenship Education?; (2) How is the variety of moral values content articulation that lives in the spoken acts become cultural acts in the perspective of the local culture supporters society's political lives, as a political ethic, as well as Sundanese society's citizenship ethos?; (3) How is the implant and improvement model of citizenship moral values as a tool and a goal of 'political education' in the school curriculum as well as in the local socio cultural-based community organization in Sundanese area? The data being used in this study are: (1) Conceptual option of a number of Sundanese semiotic expressions, (2) Variety of articulation in the social life in the form of art-creation performance and (3) Social implementation as an educated model in a form of social ritual/ ceremonial. The collection of life artefacts could be withdrawn from several sources, such as textual spoken acts from a number of research subjects in relation with the expression in different manner and types, the form of maintenance and development of articulation model and educational implication to its supporter society. The data analysis was conducted using the hermeneutic approach, the philosophic exegesis model which covers semiotic-semantic to themes analysis, in Sundanese idioms called as Pancacuriga. In accordance to the qualitative traits, the result could be escribed as: (1) The compilation of ideas that is lay in the expression has a fundamental nature, especially related to the content in the form of babasan, paribasa, uga and caturrangga have become the source of moral teaching. As a collective literature, it has its own articulated dimension, according to its traits which covers its form, content, way and function as a media as well as a model; (2) It has a wide articulation medium, comprehensive and expressive besides conceptual-verbal, in a form of performance attraction and traditional art performance which is nurtured as a reminder and learning tool; and (3) It shows its complex actuality as an education model and socio-cultural learning, which has a practise and straight nature through the ritual/ceremonial activity, personally, socially and massively.

Keywords: Citizenship Moral Values, Ethos, Artefact, Babasan, Paribasa, Uga, Caturrangga, Pancacuriga: Silib-Sindir-Sampir-Siloka-Sasmita.

INTRODUCTION

As the spearhead of the National Education System, this subject strategically has met its role along the history of education in this country, either as a moral-value education (character education) from RPT 1947 to Curriculum 2013 at the present. The problems empirically faced, as the sociological development and internal-and-global political dynamics, the livelihood of this subject is projected to be a power of lightening or mediate the conflicts of nationalism, ethnicity, and cosmopolitanism that exist in the era. To that end, in generic, the packaging of the subject, either as a subject in schools and in the community, is pursued to find the target with

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respect to maintenance/development of consciousness and spirit of citizenship as the basis for the formation of the character of the young generation. The hypothesis of this study see that spirit and consciousness of citizenship, as an ideal reference, should be formed in every citizen. It culturally already exists in the life of local traditions and has become the artifacts of social life cultural that are preserved. In line with that, to strengthen educational and cultural significances as the foundation of philosophical and theoretical scientific study of citizenship in particular, the following are a number of propositions.

Proposition-One:

- Education as human nature and instinct of all beings is the path that is opened by the Creator to enable His creatures to undergo life survival as well as possible.
- ‘Education’ in the context of human interest has been running as the development of knowledge in which to enlarge ‘contents head’ and not ‘head itself’ that the subject of education has the understanding and awareness of the strengths that exist in the whole self.
- In a cultural perspective, education is one part of the effort to strengthen the culture of civilization, preserve, and maintain the dignity of man as a creature who is given the option to glorify life.
- In the process of acculturation, cultural process aims to perpetuate the best ways ever and it can be done by and within the collective human behavior in social life.

Proposition-Two:

- Education in its own meaning, and Civics in particular: lead to the achievement of the objectives of characters that at least can be seen as formation of the nature and attitude of the citizens (Good Citizenship)
- Good Citizen or a good character is an individual who has itself as a physical-spiritual unity of healthy and mature morally, mentally, and socially.
- Health and maturity of moral, mental, and social well as the totality of personality can be formed through a variety of ways, approaches, and process of formal and informal education at school, family, and community.
- The efforts of development of moral education in schools as one of the approach models that can be controlled though, are often faced with a lack of approximation in reaching the target formation of moral behavior that is expected from citizens, except indicators of attainment of knowledge or cognitive-partial awareness.
- Actualization of moral in the realm of attitudes and behavior of real citizens is not easy to be realized both in the setting of family, school and community without evoking one of the basic potential of the individual human being,

which is the spirit or the passion as ‘something’ that amplifies all the contents and awareness in addition to intellectual potential.

Proposition-Three:

- Each nation’s group has cultural and historical roots of ethnicity that is the image and value of selfhood.
- The tendency of unification of the world through cosmopolitanism is a necessity that should not be denied but nor to replace the national cultural wealth, while the national integrity which have been built along the Homeland incarnation can still be tempted. New trans-nationalism movements threaten the nation to be deprived of its cultural roots.
- The identity and national cultural wealth rooted in the image and ideals of local cultural-ethnic life is preserved and nurtured as a national heritage.

Proposition-Four:

- Moral could not be taught, it is developed (Elizabeth F Lynn: 1974, Djahiri 1981), because it never approaches the moral education through teaching result of moral knowledge. The Establishment of a good citizen requires morality embedded in a citizen’s attitudes and behaviors –not just in Norm & Moral Knowing
- Civic education as moral education and political values can simultaneously deliver the achievement of its objectives, namely the formation of the personality of a good citizen, through Ethos planting, and maintaining and developing the habit earlier in school, family, community, and state life.
- The cultural approach in the development of civic education in schools and community connectedness and continuity can bridge maintenance and acquisition-up system values into moral ideals of life together in the family, school, community and country
- The inventory of local wisdom should be a strategic step for the benefit of strengthening national integrity.

Proposition-Five:

- The spirit and awareness of citizenship have been formed along the founding of the state, through the agreements comply with the rules of living together in ethnic groups, ethnic units in the form of a traditional custom in those days.
- Traditionalism has become a cultural heritage that can be used as a national asset in keeping, maintaining unity as a nation face the negative effects of globalism.
- The inventory of types, kinds, shapes, and properties of traditional assets in the cultural life of local artifacts of the Indonesian archipelago can be done as a philosophic entity enrichment and strengthening national political education.

Research Focus and Objectives

The focus of problems, objectives, implementation, and significance of this research can be expressed as follows. That national political education, whatever it is called is conceptually clear besides be contextual to the pulse of a society that becomes scope. As a child of this great nation, the Indonesian people are not new to the civility of the nation after the Proclamation of Independence of 1945. What national and state life in small units never mind stretched in the golden era of the archipelago, over the life of cultured in the governance of society and the nation state is far too brilliantly able to do in his time. Thus, rebuilding pride and consciousness of nationhood and statehood, as there is to be one of the central objectives of the school curriculum in state politics and social activities, cannot be solely based on the approach of political education. That it is one of the strategic objectives within the framework of state politics is legitimate, but the quality of the target behavior expected of every citizen that has been formed is not lead to the formation of political attitudes alone, but as a cultural attitude is essentially the moral obedience in it. Due to the actualization of the political attitudes of citizens who are expected not only literate-out or intelligent (intelligent) through the achievement of civic knowledge and skills Civics, namely skilled (participation) to do something without the spirit and consciousness (ethos), which became the basis of the ability of roots and attitude responsible (responsibility) himself as a citizen. The issue of the amount, if knowledge can be added, can be honed intelligence, skills can also be trained through repetition programmed, and responsible attitude cannot be taught to be a positive legal obligation. That as many offenders in the world is not small children, nor adult citizens who are not afraid of the law, but be aware that the legal awareness course only address does not benefit him - if the break even profit doubled easily obtained. Legal awareness into a folly, if in themselves as individuals and deep down as a human child, is not there at least ethos, it is not enough merely moral knowledge of what is good and bad. But great awareness to be willing and able to sacrifice for the benefit and the benefit of making this life together in units of society, the scope and breadth of the nation state.

For that purpose, the scope of this study is stretched from the conceptual-theoretical search to practical development of the moral values of citizenship in ethnography in cultural locus of Sundanese people in West Java. Step of conceptual-theoretical (horizontal) is done to redevelop the moral attitude (ethos) nationality (citizenship) as a spirit, in the sense of the passion and its function as a potential base to be formed into a logical choice (awareness), and attitudes of individuals in addressing issues involving position and their role as citizens in public life and the people who have been there started in the traditional life since the era of *kadatuan* of the Indonesian archipelago until modern development after independence. Theoretical conceptual reconstruction is performed starting from

the study of literature, as far as the description and the results of studies that have been conducted with regard to the ethos both philosophical and cultural within the scope of the social life of local Sunda ethnic. Next, the discussions and in-depth interviews with a number of personal character (local and national) figures that represent the social set-cultural of Sundanese ethnic, either as part of the research subjects and the position of the observer and practitioner expertise as a regional culture (Sundanology). Subsequently, it was followed by participatory observation on a number of sites of life as *mentifact* and *sociofact* of traditional Sundanese community and preserves them in units of small indigenous villages in West Java, including Banten. Clearly, the development of theoretical conceptualization of this study can be focused into the formulation of the following questions.

- How does the concept of moral values that exist in a number of belief symbols of community systems contained in a number of cultural artifacts of Sundanese traditional social life that give meaning and purpose related to Civics?
- How are the wide articulation of moral-values that live in the Sundanese verbal utterances into cultural action in the perspective of the political life of the community to support system of local culture, both as political ethics and as the spirit of citizenship as well as Sundanese human/people consciousness?
- How is the implementation model of building and development of moral values and goals of citizenship as a means of ‘political education’ in the curriculum of formal schooling and non-formal community organizations based on local wisdom of Sundanese in West Java?

Research Implications

Based on the above statements of problems, the goal of this study is presented as a description of the search to obtain a theoretical and practical. They are, among others, the first, theoretically, (1) Construction of conceptual-theoretical basis of the spirit and consciousness of citizenship as a target of the formation of self-morality, both as a person in a relationship with (projection) citizens of character development in the social sphere, starting in the family, school and wider social relations in society are reflected in the wide-mark Sundanese culture; (2) Variety of articulation charge of moral values that live in the Sundanese verbal utterances into cultural action in the perspective of the political life of the community support system of local culture, both as political ethics and the spirit of citizenship and Sundanese human/people consciousness; (3) Model implementation of Civics learning, either through the process of curriculum in schools to community activities of political organizations and the local culture, to do with the purpose Indonesian Citizenship Education based configuration of harmony in national and global perspective. The second,

the achievement of the above objectives, the implication of praxis is expected to reconstruct the model of socio-cultural-based civic education (ethnic-local). It is for the sake of learning in the academic sphere in schools and models of political education in community organizations, as a means of enrichment and development of learning strategies such as building the spirit and consciousness of citizenship. Therefore, the extent to which the program development of the model can deliver Indonesia's young citizens into the private man, a member of the family/community, and citizens, can be relied on to maintain the dignity of the nation and the continuity of the state. They are performed in the middle of the competition and the threat of a world without boundaries, through activity-based learning of social citizenship local-cultural of the Indonesian archipelago. They can be recommended to meet the needs of further study of the development menu.

LITERATURE REVIEW

In essence, the basic study of the theory of this study includes several things. The first is the theory of the State (state), as an organization (legal) formed in the life of society with function-role as the history of its development: starting from the most ancient to the traditional form, and modern to post-modern that is attributed as the room (container) and the power regulator (politics) for the life of the people in it. The second is Social Theory itself, both as a political reality (classical). It is to support the existence of the state through an agreement (contract) as said by Rousseau. It also binds obligation 'normative and prescriptive' as stated by Bransom (Turner in Isin: 2012: xxvi) - as well as phenomenological in contemporary perspective (the era of modernity). The third is Theory of Citizenship in it, covering engagement with the issue of rights and obligations (legal status) in the social, economic, political, and cultural. The fourth is Theory of Value (Value), Theory of Signs (Semiotic), meaning (semantic) and interpretation (Hermeneutic) as the analytical framework used to understand the links and content in particular between the moral values of citizenship. It is conceptually articulated and contained in a number of artifacts life cultural society, which is the object, and subject of study of this study; and partially to the overall construction is reduced through the map problems in education perspective.

RESEARCH METHODOLOGY

Methods and design chosen is qualitative research. It is intended to gain flexibility in approaching problems and the construction of the data found in "sociological imaginative" (Wright Mills in Bodgan: 196). Since the beginning of the writing of researchers allow themselves to find a method or methods that must be taken of the nature of the data found inductively, and not of a strictly defined plan -except the theme of the subject matter of this study. It is the 'Ethos' as the actualization of consciousness and spirit and 'citizenship' as Social (moral) Imagination is sought

and 'scope of local ethnic Sundanese cultural life' as a shrub that stores a number of trace-downs in its various forms. To that end, the search field in obtaining primary data existing conceptual starting in verbal discourse both oral and textual; the next observation is done in the role-and socio-cultural interactions in the community supporters, intended to see the significance in the context of real, good articulation and actualization as a public education tool in achieving the lofty goal of life. However, the extent of land, the population data in terms of the number and variety as they are and characterization of a unit of data related interests purpose of this study, the selection becomes purposive sampling technical step started sorting and selecting the data of this study. Therefore, in accordance with the nature of the data and coverage of issues to shadow results (imagination product) is achieved, this study can be considered to be 'descriptive ethnographic'. Called ethnographic-descriptive, because the data set is constructed consisting of a long description of the data and facts regarding the conceptual, such as beliefs or customs and values contained therein verbal and visual symbol exist in trace-wake (artifact) social life a vibrant cultural community on ethnic unity, the heir community Sundanese culture that are in West Java and Banten. Determination-western area of Java and Banten, based on the reality of human nature and existence of ethnic Sundanese are in second place was separated administratively. While West Java or Banten, each as a separate province, nor can be considered to represent the Sundanese ethnic entity entirely. Similarly, the technical steps analytical are performed, analyzing all study materials that successfully gathered. First, it is the concept of value-Moral present in a number of local expressions can also be identified as a product of oral literature Sundanese people, which in this study passage as far as the meaning associated with ethical demands of citizenship (ethical citizenship). Second, context disseminated in the public life of tangible actuality range of products-art activity both in intention games (children) to the attractions and performances were live performances dynamically filling / be creative product of his era. Third, the meaning of cultural education and social learning on the event and the moment the maintenance of traditional customs such as ritual ceremonies Sundanese people in general, which is functionally become the actualization of view the value of conceptual and implementation of social re-actuality.

DISCUSSION

Based on the scope of the reconstruction of the main problems in this study, the overall discussion of the results of this research can be presented covering three levels of significance. They are conceptual, articulate, and direct implementation of the ritual praxis of social life: Based on the analysis of the context and literary study with respect to the contents or cargo contained in the research object as illustrated above. This research can be intensified focus on several points. First, the scope of the conceptual level includes the whole range of artistic expression

both oral and written language in the form of proverbs (*papagah-peupeujeuh*). It forecasts the future state of the place/area related namesake, signing character attitudes and behaviors that should be social capital (social capital) for successful living together in society, and stating container in Sundanese particular ethnographic perspective. Second, the scope of the level of articulate covers the whole range of children games. They serve as traditional educational media of Sundanese people, which are conceptually still in the repertoire of literary and contextually maintained its presence in a number of community organizations observer/lovers of these areas in Bandung. Third, the scope of the practical level of community education (Educational Social Praxis) is in the form of actualization of the content and implementation of the values. They are contained in the stories, in the form of a moral message that can be cultural references of Sundanese people, as members of the community and the citizens of Indonesia, who are Pancasilaist. The appreciation of the values and beliefs as the Substance gratitude to the Creator - Almighty God, as the respect and gratitude to the predecessor generation (ancestors) on the merit and glory - symbolically performed well for a personal interest in the family and community in the event of collective and Cultural Ritual moment. Appropriate formulation of research questions mentioned above, the results of this study can be derived in the following description

Conceptual Framework of Moral Values Education and Citizenship Actuality in Sundanese Proverbs

Similar to other cultural systems in other ethnic units in the Indonesian archipelago, as well as in the world, certainly has roots philosophy that is reflected in a number of artifacts, which portray the other side as the diversity of the cultural richness of the most traditional level, to form a more obeying the contemporary developments. Because culture is essentially the process continues to run without interruption. However, the identification and review of the existence of cultural heritage trail waking life a living arrangements in the future through, becoming a necessity in view the progress of a culture system comprehensively, completely, and thoroughly.

The quotation of the proverbs, that in the local Sundanese language called *papagah-peupeujeuh* in the form *Babasan* and *Paribasa* and other forms, are known to be a media sign in view of propriety and impropriety in the system of people's behavior. good hope and trust conditional upon a state in a place is represented as a state in the small sense, and called *dayeuh* in the context as a major city (*Cacandran*). Characterization of object as an investment tool and the struggle of human life (*Caturangga*) - the existence and significance of each intentions and its contents into a complex reference source that provides the conceptual framework of values. It is the reference value of moral education in general, and within the limits of this study "actuality citizenship" in particular.

Actuality citizenship as picture spirit or spirit of life into the subjective psychological reality, massive believed to be formed by the education system in ways that are technical, mechanical: good for humanist interests, beliefs of religions, or other ideological instrumentalist. It has been done on the technical model of learning that emphasizes strict discipline (military) and the maximum conditioning psychological factors are planned, and focused on big goals into its doctrine. The example in the form of hard is organized for the needs of the war, as the spirit *bushido* owned by Dai-Nippon army in World War II, or terrorism, organized for the current international political intent. "Education is Power" said Brameld, meaning how education is a 'power' in the social framework reengineering for ideological political goals of a nation, or other interest groups - middle evidenced from time to time, at least by the history of education in the US before the 20th century. The challenge then for the nation, in another place and time, is who can maximize the 'force' it and how? Unless power and funds, only State which has a strategic position, and hence should not be replaced by other forces in society. Children from early childhood through adolescence and into young is just a hunk of energy that is growing - if no shape or allowed to acquire its own creation, slowly and surely will actualize himself as he is able to choose, or be anything if no other forces that took it . So choose a brawl in the streets or achievement is simply a matter of fate difference. Sinner is the absence of the role of education and awareness that can deliver a child or adolescent find themselves as well as possible. Although education was realized there and starts in the family, not the least indication of parents ignores her role as an educator in the family. School curriculum system in it that is truly opened to changing demands, the coexistence of formal functions as executive education, is only in the midline. Although every teacher in the school is also a parent, but as an instrument of learning machines is often the teachers did not get too into the education space to provide cooling to the hearts of the students. The formation of civic awareness with the foundation of the National spiritualism (Pancasila), would not have to emulate the success of planting pattern 'ideology' through brainwashing Program is being interesting not least militant group of our young generation. However, spiritualized models, in the sense of growing enthusiasm and appreciation for the values, symbols function, and purpose of life in the wider framework of nation-states must be grown. It must be streamed over the maintenance of systemic socio-cultural traditions of subjective units of the nation, which is reflected in the local ethnic communities - if do not let the boys selling themselves in a struggle which is not clear for the future and the nation-state itself.

The following, according to the results of the discussion of the three types of expression, are in stages. (1) *Babasan* and *Paribasa* contain moral guidance-personal expression: form 84 *paribasas* and 39 *babasans*. (2) *Uga* is an expression of collective/social expectations in respect to the place and circumstances; there are

four *Ugas*. (3) *Caturrangga* is the expected ideal character of knowledge, which is described borrow sign on domestic animals (horses), whose function is widely used in human activities. To that end, the number of values in the belief is expressions of conceptual level that meets the framework of moral values-citizenship (Social Citizenship Education) based on seven indicators of ‘actuality citizenship’. They are (1) Humility; knowing-self; (2) acceptance, patience, sincerity, satisfaction Honesty, openness; (3) togetherness, solidarity, solidarity, love; (4) Loyalty, Service, Professionalism, Preparedness; (5) Courage; (6) constancy, tenacity Toughness, hard-working, intelligent work; (7) Justice, Wisdom.

The Articulation of Moral Values Disclosure in General and the Actuality of Citizenship in Specific in Sundanese Traditional Art Attractions

Apart from being a personal and a family member, every human person is part of a community of Sundanese neighbor, or community in which it is located, attaching themselves to the relationships that have been formed in the course of life. Then ‘education as enlightenment’, and ‘enlightenment as education’ life has started since humankind started to build the civilization of the most simple level. Therefore, the existence of every individual in the community that are covered, directly or indirectly reflect the education system obtained. For large communities of ethnic cultural tied a red thread-specific local, including Sundanese. The legacy system and the system of values that can be referenced from the trace of identity architectures can still be sought. It is both conceptually, in the form of collective literature because it is originated from spontaneous activity is an oral product. However, the articulation encourages the emergence of a variety of activities and attractions are packed creations as works of art show up performances.

Number of attractions performing arts (folk) has indirectly played a major role in articulating the purpose, the meaning of speech and expression is conceptually belonging to the collective society. Thus, the existence of a variety of attractions to performance art shows that there is within the scope of people’s lives. It completes and turns the actualization of a moral message that has been formed basically, as the repertoire of idiomatic language and literature. They are in the form of speech/ expression spontaneously into a variety of games are entertainment. They show up art performance in a variety of views and how, from the nature of the attractive show of force, physical-physical dexterity. It covers *pencak silat*, *benjang*, *dogong*, *maen po*; *Debus*, *kuda lumping*; wasp art attractions jokes that is interspersed with laughter (humorous): *ogel*, *reog*, *calung*; impressive up-spiritual nature: *Tembang Sunda (Cianjuran)*, or a combination of several types: *pantun* (harp-accompanied singing story), until the whole that is complex like *wayang golek*.

Therefore, each unit forms of attraction and performance art show, as far as still maintained the existence and survival –at least at every moment and event

community event / state, as part of cultural expression and the media community, have shown its role in strengthening the function values value derived from belief system. It covers both traditional as well as other local wisdom as the development and community resilience in selecting and sort them. In this context, civic education within the framework of social studies and Citizenship Education is in accordance with the used terminology as a “moral and political education of the world”. It is referenced from the educational success of the United States since the early days of the Republic’s independence –entering the second decade (late 1950s late), and cannot be denied to be the center of today’s global educational progress, it is not a fully modifier (total Substitution), although at first a model of reference. As the spearhead of the national education system in every nation-state - is no exception in this country, Citizenship Education (Civics) in any literal designation, necessitates connectedness and harmony, between the outside world (between states) and the (tribal): ease global national and local as a complementary harmony.

Language can be faced farrago, so that could be another problem in relationships between people: between nations or between tribes though. However, the meaning and essence of beauty (esthetic) in it, which can be re-elected in the composition of the sound, appearance, shape, motion, with all dimensions are extra personal communication medium –up to national extra meaning and in their own language. So that all forms of their art works have the potential to double, as well as a messenger, explanatory, and decoy; maintainer and amplifier approval value / moral commitment to what is in the culture system. Therefore, the arts as a ‘medium’ and ‘activity’ itself in the cultural life of traditional communities, including ethnic of Sundanese, has become an integral part of daily life. It fulfills a number of functions and social roles. Firstly, it is the language of symbol in sacred ceremonies (in the old tradition). Secondly, it liquefies the atmosphere in a variety of interpersonal conflicts as members of families and communities (in their games and attractions of the show). Thirdly, it is into the adhesive-amplifier collective consciousness as the owner of the site and system resilience entities and local and national identity (in both uniqueness and universality). Fourthly, it is into a medium of soul expression, in chanting a song that affects heart (raise awareness, reinforce patient, encouraging and enlightening the future, like a bridge spanning the spirit quest to reach perfection). Fifthly, it encourages unity in the face of social issues and state, (in a variety of performances at the same time performing arts attractions are more complex).

Implementation of Moral Values Learning and Actuality of Citizenship in Social Ritual of Traditional Sundanese Ceremony

Culture system in the local Sundanese ethnic communities, not unless the reality of life as an urban community that is open to change and progress to know the customs which became a source of reference in both personal life practices within

the scope of the social and family togetherness with the community unit. The maintenance and preservation of the customs in all its simplicity are certainly more visible coexistence consistency and originality in a number of communities, village complex from the beginning until now still maintaining its identity as heir and actor traditional Sundanese traditional system. In such circumstances, the existence of a community unit or Sundanese traditional indigenous villages in various places in West Java, including Banten, may be one source tracking with respect to the model of education and implementation of learning related to the values that the reference in the organization of life together as citizens and indigenous unity. However, personal and social events experienced by all members of society associated with ethnic Sundanese traditional rituals needs not only a feature of the traditional village community, or *kabuyutan* site. Implementation of ceremonies is both personal and social to the state by citizens to the city government, apart from the perspective of trust and confidence thread that can be attached in it - or should not at all, the existence of ornamentals property, symbolism stages and the overall activities form is an event title culture. It also a vehicle for better appreciation for those involved directly or indirectly in it. Therefore, the complexity of solemnization starts from pre-implementation. The preparations made by all members and relatives, long ago to fulfill execution time as a peak, a means and a vehicle for interaction form learning for young people, the appointment of a model for adult residents that have been *sawawa*/figures, to the parents who have elder with all the circumstances remain involved. In many occupations and arts, all of them are made only within the framework of *seba* or service those individuals *sabisana-sabogana* –”because nobody told and no others will reward”— unless told to do the will that come from the heart itself (*kereteg*) to *karaton* of togetherness. Therefore (in addition to fulfilling the transactional communication vertical-horizontal-vertical, horizontal-horizontal; the internal and external between residents in general), Rama as traditional leaders, leaders in social standing and integrity, youths and relatives from the outside, either as a fellow heir of traditional Sundanese culture, as well as other fellow keepers of traditional customs in the Indonesian archipelago in general (such as Java, Sumatra, Kalimantan, Sulawesi to Papua), who attend the invitation of Ceremonies, do not just follow the procession in the merriment. It is also a space of reflection and reorientation at least through the workshop in actualizing the role and educational messages that exist in traditional Indigenous sheath respectively, in particular the implementation of learning the values are still needed in the filling, wading, and fight for life in the midst of change that continues to happen.

Ceremony, as an activity that is done mechanically is a series of ordinances. It is functional measures aimed at making something with respect to the calendar or the life span of an individual or social development, which serves also as a cover for breeding, or homage to the cult of the source of strength that has given him significance in the major belief systems together (collective-massive). Because it is

the object of breeding, a tribute to the cult in the event ceremony, it is always directed vertically to the source of power (*causa prima*). It covers the origin or cause of life, God Almighty, who have the name in any language, and to the spirits of ancestors (*Rumuhun*), which has left a trail lesson in real life, as well as to the owner of the subject implementing ceremony. It is intended to get a blessing to be survived in facing development (from a child into a young man, of two teenagers into adult citizen through marriage, etc). It is also to have social nature do mark a change of time (*wuku* –years), and to maintain livelihoods, such as lavatory/alms in the earth began cropping, *Seren Taun*. *Helaran* regards the start of harvest, maintenance, storage followed up. *Seba* is the form of delivery of some of the results harvest to the Chairman of Peoples, which in its implementation into a cultural event title, because it is done as a counterpart of gratitude to all the excitement of traditional art performance in his village.

The implementation of a series of ceremonies, ranging from *Party Dadung*, *Damar Sewu* to the peak *Seren Taun*, as *Seba Ageung* of all citizens, Sundanese Indigenous relatives maintains cultural heritage: *tatali paranti*. It is also a form of breeding, respect for the source of the nature of life (essence) and the actuality of life itself (coexistence) both as a self-private, and especially in existent-togetherness as citizens of community. However, the cultural events as the title, in addition to performing arts attractions are also Have the function of articulating the message value in the form of verbal communication, gestural, mentally and socially to the imagination through a variety of performances and art performances. At the ceremony veil there are a number of objects (properties) of flowers, leaves and plants, to food and so forth; and phases of activity in it that has its own meaning, as a source of learning, because in every meaning of the name there, in addition to the shape and nature of the object itself. Organizing step activities and objects that are used symbolically, and packaged into a dish full of prayer and hope, intended to be touched (resonance) intelligence main subject of thoughts and emotions that exist within the scope of the ceremony. As in the state ceremony: Flag Heritage, Garuda Pancasila, Language Association, Song of nationality to image the Head of State (President and his Deputy) who are occupying the mandate, in place to be a part of the breeding / homage symbolic state. In the customary scope, any heirs to indigenous communities have identity symbol or heirloom that are glorified, like *gagaman “kujang”* (for the general Sundanese ethnic communities) or “*Mahkota Binokasih Kancana*” (for a large family heir of *Insun Medal* –Coat of Sumedang District), etc. The cultural objects with a *siloka* in it are an object of history that is full lessons. Through the activities of the ceremony all the objects that will be used from simple in picking up the pages difficult to find, including those stored in a special place with a ‘crate noble’ will opened as he explained the meaning and intent. This is where education and learning across generations is turned on. The values that are a source of confidence should therefore be upheld and inherited by

and in all of its forms, ranging from greeting to be ejected in the form of words, faith (determination, intention liver) into energy movers and actual behavior (deeds). They will be conducted in survival together, as a person and a citizen who are organized by interests and common goals.

CONCLUSION

Babasan and *Paribasa* as one-on-one idiomatic form of speech, according to the nature of verbal idiom is a form of development of the first or the source of the other. It is a collection. It stores basic expression in the form of pre-printed. It is born of human interaction in the cultural community. Therefore, as an expression born mainly orally and certainly contains the value of literature, a number of *babasan* and *paribasa* is considered as a form of collective work product, because its existence express oral force. As an oral cultural product, it is in direct life interaction, between the human self in the context of society, not of imagination or conception of the mind that regardless of the reality of the life of the source. Therefore, the existence of values with respect to the propriety to be done or not done as moral teachings can be normative, in the expression directly attached figure persona in relation to the scope of the community. The preparation in the form of a collection into tangible literary later, as do the authors of the book so far, for the supplement learning in school of course comply with the limits praxis, especially from the perspective of literary knowledge, but not a final source of this study. However, it has contributed in no small part, when this research activity began. Insufficiency of existing written sources, felt when the mapping based on semantic meanings characterization and hermeneutics. Some expressions that can meet its representation, although there is no much sourced to be entered from the supply of the written data. However, the presence and position of the idiomatic expression in the overall intentions Sundanese culture, of a form called first, second, and so on, respectively are: conceptual wake is the source of value-moral teachings for all systems supporting community Sundanese culture, which is not final as a cultural product, if it is not realized in reality directly, so it is necessary to media articulation: pronunciation and multi-dimensional re disclosure, as well as a vehicle for expression in a variety of forms. Second idiomatic forms of development, as it is in the public life of Sundanese culture, is a phrase that is still a limited amount of reduction of basic idiomatic form, called *Uga* and *Cacandran*. In accordance with the content and nature, a number of *Uga* is the source of human cultural beliefs of Sundanese that often be called until today. There are considered proved associated with events that have occurred and be historical facts such as (1) “*Pulo Jawa bakal dibengker ku beusi*” (influx of foreign colonization), (2) “*Pulo Jawa bakal kaereh ku nu kulit koneng lilana saumur jagong*” (entry of Japanese), (3) “*Munding bule bakal dibeberik ku bagong koneng*” (Japanese army conquered the Netherlands), and (4) “*Jagat bakal ngariut*” (Globalization). The other fours are deemed to be actual

and not end up leaving a sign of proof. They are (1) *Uga Galunggung* Tasikmalaya, (2) *Uga Cikapundung-Bandung*, (3) *Uga Cawene Lebak*, and (4) *Uga Kawasan*. The forecast of expression knotted 'trust' and 'hope' realization of the ideals of the nation-state in the fullness of prosperity, progress, and wealth for all citizens. Everything would be unattainable if all citizens and rulers have *Galeuh-galih nugaluh* Supreme according to *Uga Galunggung*. The meaning of *Uga Cikapundung* is "Progress (in terms of achieving the ideals of man and society Bandung), will be realized, when the cause of the problems that flow from the upstream (like a twisted Cikapundung River that divides the city of Bandung) have been cleaned (where all the dirt and debris are controlled). The meaning of *Uga Lebak Cawene* is "Prosperity state will return realized and felt all the people if the ground is wet origin issues missing in between the hills and the weeds a fighting man has been found". *Uga Kawasan* commentary could give birth to a positive or negative meaning "that which will become the ruler of ragged dress, hat coconut shell, coming from Mount Surandil, dried banana leaf flag". Positive commentary is "could mean an ideal expectation, that in the future holders of power is a simple, honest, intelligent and thoughtful and spirited populist. Negative commentary is "that the ruler is a bad person who is a soulless -because just called her clothes, wearing the crown base, coming from a place that is not clear dignity, ideals and self-image into the spirit and interest of his life was as fragile as a dried banana leaves which is not useful for many people;

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