



Cebor Tradition Local Wisdom Values Opatpuluh in the Dukuh Traditional Village Community as a Social Sciences Learning Resource

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Abstract

Individuals of Kampung Dukuh have their own uniqueness, which should be visible from their straightforward way of life and submitting to the encompassing standard principles, with this peculiarity turning into a neighborhood insight that can be utilized as a wellspring of social examinations learning, connected with issues that should be visible from the should be visible from the variable of diminishing information on nearby insight. The reason for this study was to get data about the conventional traditions of Kampung Dukuh seen from the presently creating customs like the Cebor Opatpuluh custom. The strategy utilized for this exploration utilizes a subjective contextual investigation technique, which should be visible from the uniqueness of the Dukuh customary town, which has its own qualities. In view of this exploration, the outcomes acquired in villa towns are towns situated in Ciroyom town, Cikelet Locale, Garut Rule, West Java. Dukuh customary town is one of the conventional towns in west Java which actually keeps up with its social practices, including strict qualities, which are areas of strength for exceptionally social standards in light of Islamic regulation. Individuals of Dukuh emphatically trust in the karomah of their precursors and keep up with the standards of their predecessors, including the Cebor Opatpuluh custom that is

as yet creating and is as yet feasible today. That custom was made in light of Islamic regulation by the Dukuh people group, it tends to be seen from the time and strage in the execution in view of the standards utilized in Islamic (the strategy for filtration), the qualities contained in the Cebor Opatpuluh twenty first practice of strict qualities, social qualities and social qualities.

Keywords: *Esteem Neighborhood Intelligence, Custom cebor opatpuluh, Social Examinations Source.*

Abstrak

Masyarakat Kampung Dukuh mempunyai keunikan masing-masing, yang seharusnya terlihat dari cara hidup mereka yang lugas dan patuh pada prinsip-prinsip baku yang melingkupinya, sehingga kekhasan tersebut menjadi wawasan lingkungan yang dapat dijadikan sebagai sumber pembelajaran ujian sosial, terkait dengan permasalahan. yang seharusnya terlihat dari harus terlihat dari variabel berkurangnya informasi pada wawasan terdekat. Alasan dilakukannya penelitian ini adalah untuk mendapatkan data mengenai tradisi konvensional Kampung Dukuh dilihat dari adat istiadat yang berkembang saat ini seperti adat Cebor Opatpuluh. Strategi yang digunakan dalam eksplorasi ini menggunakan teknik investigasi kontekstual subjektif, yang harus dilihat dari keunikan kota adat Dukuh yang memiliki ciri khas tersendiri. Dari penelitian ini, hasil yang didapat pada kota vila adalah kota yang terletak di Kota Ciroyom, Daerah Cikelet, Kabupaten Garut, Jawa Barat. Kota adat Dukuh merupakan salah satu kota adat di Jawa Barat yang sangat menjaga praktik sosialnya, termasuk sifat-sifat ketat yang menjadi landasan kekuatan standar sosial yang luar biasa dalam syariat Islam. Masyarakat Dukuh sangat percaya pada karomah pendahulunya dan mengikuti norma-norma pendahulunya, termasuk adat Cebor Opatpuluh yang masih berkembang dan masih lestari hingga saat ini. Adat tersebut dibuat berdasarkan aturan Islam yang dilakukan oleh kelompok masyarakat Dukuh, hal ini cenderung dilihat dari waktu dan strategi dalam pelaksanaannya dilihat dari standar yang digunakan dalam Islam (strategi penyaringan), sifat-sifat yang terkandung dalam Cebor Opatpuluh praktik kedua puluh satu tentang kualitas ketat, kualitas sosial, dan kualitas sosial.

Kata Kunci: Kecerdasan Harga Diri Lingkungan, Cebor Opatpuluh Adat, Sumber Pemeriksaan Sosial.

A. Introduction

The Sundanese are an ethnic group from West Java which has many cultures, one of which is local wisdom culture which is still developing in West Java society, including the

Dukuh Traditional Village. Where every culture that develops in society has meaningful values such as the Cebor Opatpuluh tradition. According to Kurniawan, (2017:40-41). The Cebor Opatpuluh tradition is always carried out by individuals of Dukuh town and individuals outside Dukuh town with the aim of cleansing the spirit from everything both profound and physical. Individuals of Dukuh Traditional Village have their own uniqueness from other Traditional Villages, especially those in West Java, apart from the traditions of the people who strictly obey the traditional rules around their environment and the people have traditional living habits both from the way they dress and religious traditions in pilgrimages to eating by carrying out traditions. What is certain is that causes many people from outside the traditional village to visit, of course the religious lifestyle makes many people interested in visiting this traditional village and this can be seen from the residents who are predominantly Muslim.

The culture that exists in the Traditional Village community is not necessarily shared by Traditional Villages in other areas and the community's behavioral patterns are definitely different. According to Rohaeni & Emilda, (2021:428). The Dukuh area is governed by one community unit (RW), consisting of the people of Dukuh Luar and Dukuh Dalam who are called Native People groups. The contrast among outside and internal lies in compliance with the rules and prohibitions that apply to certain things, according to the teachings of Sheikh Abdul Jalil. Consistency in obeying the law is a form of obeying the rules in traditional local wisdom culture because it comes from ancestral heritage that has been in effect for generations.

Culture is a lifestyle that is created and shared by a gathering, and passed down from one age to another. Cultural diversity, which has differences from one region to another. However, basically all culture that exists in human life becomes a value of goodness if that culture is used as a basis for goodness. The current problem is the aspect of the low capacity of the local area, particularly the more youthful age, to preserve the culture and history of their region. Culture is additionally characterized as all that is made by people in view of their viewpoints and reasons. Culture is passed down starting with one age then onto the next in regards to the propensities and customs of the local area. Be that as it may, these qualities are normally simply joined to individuals who actually maintain their traditions and culture. The talk of neighborhood shrewdness gets more serious consideration when there is a propensity for virtues to loosen because of advances in science and innovation and the going with social changes. This reality additionally prompts individuals monitoring how delicate and transient our reality is, an affirmation of the cutoff points to which this world will endure human intercession.

Problems related to the decline in cultural values must be anticipated, by using the values of Cebor Opatpuluh as a study related to the decline in cultural values by focusing this research on social studies subjects regarding community values and culture. Culture is brought into the world from that is passed down starting with one age then onto the next in regards to their propensities and customs that are held intently by individuals (Tetep, et.al, 2021). In confronting this progressive wave, instructive organizations have turned into a significant climate for getting ready HR that require dynamic, imaginative, basic and proficiency limits (Falaq, et.al 2023). Cultural values are usually passed down from one age to another through the demands of their ancestors or the rules that apply in the surrounding environment, while the characters that are used as cultural heritage for the community become the characteristics of the social phenomena of indigenous people from various cultures in the Traditional Village environment. Gaining and rehearsing nearby insight that is acquired from predecessors. The technique presented by specialists is through the neighborhood intelligence of the cebor opat puluh. is a comprehension of social peculiarities full of significance and messages. The lessons of Cebor opat puluh which started from the way of thinking and lessons of Javanese culture teach somebody to act well, truly, not hurt others, love, be dependably thoughtful. The types of neighborhood shrewdness in the public eye can be as values, standards, morals, convictions, customs, standard regulation, and extraordinary principles. Significantly, nearby insight can be as rules in regards to:

1. Institutional and social assents;
2. Provisions on the utilization of room and the assessed season for cultivating;
3. Preservation and assurance of delicate regions;
4. A type of transformation and moderation of lodging to environment, fiascos, or different dangers.

The development of the times and times with the flow of globalization has caused youth culture to increasingly erode with technological advances in the 21st century. The increasingly advanced technological developments currently have a negative impact due to the erosion of local culture with modern culture. According to Syahputra (2018, p. 127). The 21st century is an implication of society from time to time. It can be seen that society has experienced a change from a primitive era to an agrarian and informative society. The culture of human life is changing. From generation to generation, not many people know about local culture (local wisdom). This is the problem of the study that will be discussed in the research regarding the upsides of the nearby insight of the Cebor Opatpuluh tradition which has the

values contained therein. The increasingly developing young generation today is more influenced by modern cultures and does not necessarily have good values for life. This negative influence must be overcome through cultural values education that is adapted to the school curriculum.

Based on substance, nearby insight is the qualities that apply in a general public. Values that are accepted to be valid and turned into a reference in the day to day conduct of neighborhood communities, such as in the life of the Kampung Dukuh Native people group which has rules that apply as a characteristic of the local community's identity. According to Rumansara, (2015, p. 49). Ethics, norms or rules and customary laws that regulate human relationships with creators, human relationships with each other and human relationships with their environment, so it can be understood that human life cannot be separated from rules and relationships that regulate each other, giving rise to a culture that accustomed to continuing to do it in his lifestyle.

Thus, the main problem for this *baga* is that it should adopt more cultural values that have existed since ancient times. This has emerged as a cultural tradition which has become the focus of social studies, particularly in the field of training, which needs to be developed as a basis for learning from cultural heritage, referring more to the values of community life, so that today's teenagers can know the cultural values that still exist. developing at this time to be developed and recognized, according to Jasin (2019, p. 234). This nation hopes that its young generation can understand religion, tolerance for diversity, the spirit of nationalism, love of the country, social care and high curiosity.

B. Discussion

1. History of the Cebor Opatpuluh Tradition

Neighborhood shrewdness is a concentrate in Friendly Examinations contends that Social Examinations is the investigation of people in all parts of their lives, their qualities, their way of behaving, the two people and cooperatives, both little and huge in degree, and collaborations in their current circumstance. Twenty to thirty year olds probably qualified Social Investigations. A comprehension of the idea of Social Examinations will lead the millennial age into great citizenship. Social Examinations show specialized abilities, yet basic getting it and informative capacities are additionally skills that can be utilized for the development of somebody's individual and social person. Neighborhood shrewdness that is as yet protected and has values as per the personality of the Indonesian country is Saminism.

People with Saminism make Samin's lessons their social character, as per what Tajfel expressed that social character is the information moved by a gathering individual from his gathering that is viewed as per the character that exists in him.

Cebor Opatpuluh tradition, which comes from Sundanese, which means bathing with forty showers . The Cebor Opatpuluh Tradition is a bathing activity led by a kuncen named Mama Uluk and her two children, the children of Mama Uluk who is a representative of the kuncen of Kampung Dukuh, a person who has been trusted and assigned to lead the Cebor Opatpuluh Tradition. The term meaning of cultivating this tradition is that it is based on reading or prayer by reciting Istighfar forty times, one of the actions carried out to ask Allah for forgiveness in purifying oneself and forty times the siraman with the aim of cleansing the soul for various specific reasons related to the physical and spiritual. The meaning of Opatenti based on the Islamic view is that the rules for bathing are adjusted to the prayer, namely Opatpuluh is related to birth law. Neighborhood Shrewdness or frequently called Nearby Insight is all types of information, conviction, understanding, or knowledge as well as customs or morals that guide human conduct in life in environmental networks. Neighborhood intelligence is gotten from social results of the local area to which they have a place like worth frameworks, convictions and religion, hard working attitude, and even the way that the elements occur.

According to Mama Uluk, the origin of the Cebor Opatpuluh traditional culture began with the history of Kampung Dukuh in the 17th century, which was brought by Syekh Abdul Jalil, the culture that existed in the people of Kampung Dukuh, which contained religious law, formed part of Islamic traditions and rules, a form of local wisdom, procedures are carried out in view of Islamic regulation. Individuals of Kampung Dukuh adhere to a very strong Islamic religion. They live the life of the Islamic religion by means of Sufism in teaching the knowledge of how to purify the soul. In this manner it tends to be presumed that neighborhood shrewdness is a social worth that exists in the nearby local area (nearby) as customs, culture or life witticism that controls the request for life. For this situation, nearby insight is viewed as an extremely high worth and has extraordinary advantages in individuals' lives. Nonetheless, such qualities are typically simply appended to individuals who actually maintain their traditions and culture.

Based on the history of Dukuh village based on Islamic law, it can be seen from the beginning of the teachings brought by their ancestors who adhered to Islam, even the location of Dukuh Dalam Village is considered as a boundary where holy land cannot be sold, the specialty of Zamzam water which is used for purification has the meaning of karomah from the

Sheikh. Abdul Jalil made it a Shari'a for humans in achieving the pleasure of Allah SWT, the Shari'a procedure that is carried out is by bathing in Cebor Opatpuluh , it is believed that Kampung Dukuh is a place of karamah, so kifarat (atone for mistakes) applies to all Muslims to cover the sins of asking for prayers from Allah SWT. Allah SWT seeks to fulfill the Shari'a by purifying oneself. If these conditions and requests are to be realized, a person must perform a bath based on Islamic law.

2. Time to Implement the Cebor 40 Tradition

The implementation of Cebor Opatpuluh is divided into two parts, namely specific implementation and general implementation. In particular, the implementation process is carried out on the 14th of Mulud and on Saturdays, while the general implementation can be carried out on any day according to each individual's wishes and their goals.

The implementation time on 14 Mulud is carried out in the evening around 21.00-03.00 WIB, while the implementation on Saturday can be carried out during the day and night. Implementation is generally carried out at any time according to the request of the person who will carry it out and can be carried out during the day and at night. The Cebor Opatpuluh tradition , which is carried out once a year, is a commitment from Sheik Abdul Jalil who needs to wash every one individuals who visit Kampung Dukuh.

Figure 1. A Place to Receive Guests in Implementing the Cebor Opatpuluh Tradition



Source: Personal research results, 2022

On the night of 14 Mulud, the people from Dukuh Dalam Village and Dukuh Luar Village began to carry out the Cebor Opat Tradition. Ten. Where the traditional leader accepts someone's aims and objectives for carrying out the Cebor Opatpuluh Tradition , then the traditional leader will provide water that will be used to carry out the tradition. It is brought by each person. It has been provided in a container filled with special prayer water. This process is attended by approximately 500 people. person.

The Cebor Opatpuluh 14 Mulud procession was held in the public bathroom that had been provided, one bathroom usually accommodates approximately 8 people, this should be visible from the quantity of individuals. In carrying out the Cebor Opatpuluh 14 bath, it is sunnah to make a pilgrimage afterwards but it is not obligatory, whether it is done the next day or a certain day. Implementation of the Cebor tradition Apart from being held on 14 Mulud, Opatpuluh is also carried out every Saturday consecutively. This tradition is carried out by residents after making a pilgrimage for 7 Saturdays, namely visiting the grave of Sheikh Abdul Jalil.

Figure 3. Guests and residents on pilgrimage activities at any time.



Source: Personal Research Results, 2022

People who carry out the pilgrimage regularly on 7 Saturdays, then end it with a Cebor Opatpuluh bath . However, the conditions for implementing the 7 Saturday bath are that people are required to have certain goals that they want to achieve as one of the reasons behind the implementation of the Cebor Opat tradition. The tens and process ends by giving a symbolic dowry such as a chicken or goat to be slaughtered or food to be cooked such as rice and others.

3. Use of Learning Resources

Social Sciences includes science that is adapted to learning activities which are divided into several study groups including Geography, History, Anthropology, sociology, psychology, economics. Political science. The rules used in social studies are based on the utilization of showing materials/learning resources in relation to human relationships in society. Focuses on academic studies of environmental situations. Teachers still can't seem to have the option to improve and exploit it, particularly in figuring out how to rouse understudies to be more

dynamic by utilizing learning (Tetep & Dahlena, 2022). Based on this, educators have a role in increasing students' learning motivation.

The aim of increasing global learning resources regarding the circumstance and states of the general climate can prepare students to be more innovative and able to continue the nation's culture, a sense of responsibility, tolerance, helping others and developing values in society. Learning resources at each level are adapted, especially for social studies education. Learning resources used at junior high school level are presented in an integrated manner according to the applicable curriculum. As a source of learning about values and culture. The main abilities that must be mastered by a teaching staff, specifically dominating the material or training materials to be instructed (what to educate) and dominating the system or method for showing it (how to educate).

Basic teaching skills are included in the how to teach aspect, namely how to teach students. Strict person training for broken home kids is by offering guidance or telling in a sort and slow way, giving prizes or gifts when youngsters need to comply and giving little disciplines when youngsters commit errors (Partono & Khusnussawab, 2023). Fundamental showing abilities totally should be moved by dominated by an instructor, since essential educating abilities provide a deeper understanding of teaching (Dianah & Tetep, 2022).

Learning resources that provide information to students about cultural values in schools. Students are expected to broadly understand local values which have dominant principles in social thinking, this knowledge is to minimize the impact of changes in the flow of globalization by abandoning local culture, after being realized in Cikelet One Roof 2 Public Middle School Regarding knowledge about the environmental situation, some of the reference materials, some students already know, especially students who live in the surrounding Traditional Village environment, even some of the cultures that are still developing in the surrounding environment, they understand very well because they have been educated by their parents. about mutual cooperation, traditional knowledge and others.

Figure 3. Realization of the local wisdom of the Cebor Opatpuluh Tradition



Source: Research Results, 2022

Cebor Opatpuluh tradition as a social studies learning resource for students is because there are several things related to social studies learning about cultural values, such as how identical clothes have their own distinct characteristics and religious values applied by parents to their children. This factor is firmly connected with the logical disciplines in friendly examinations learning.

C. Conclusion

Based on the results of the researched title "Upsides of Nearby Insight of the Cebor Opatpuluh Custom in the Dukuh Traditional Village Community as a Source of Social Studies Learning." The Cebor Opatpuluh Tradition, namely a tradition that is still developing and sustainable in the Dukuh Traditional Village, is a characteristic of local wisdom to be used as material. teaching for students at school, related to this there are values taught in the Cebor Opatpuluh tradition, namely:

1. Some of the values contained in the *Cebor Opatpuluh Tradition* include religious values, teaching values among the people of Kampung Dukuh, namely belief in the good character of the auliya, as well as the view of the Dukuh people towards the place where they live which is considered holy land.
2. There are high social values, social values that are realized in the form of local wisdom, namely still carrying out activities in traditional forms such as making annual taxes by cleaning graves and renovating the fence environment that divides Dukuh Village outside and inside.
3. Culture value. The people of Dukuh always obey the rules that apply from their ancestors, including not being allowed to stretch their legs towards the grave, and their

dress has a solemn characteristic by wearing black clothes, then the traditional shaped residential buildings symbolize the simple characteristics of the Dukuh village.

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