

## VALUES OF CHARACTER EDUCATION IN INDIGENOUS COMMUNITIES

*(Study of the Kasepuhan Ciptagelar Indigenous Community, Sukabumi Regency, West Java Province)*

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### *Abstract*

*Character education as a solution to overcome the identity crisis of the nation's young generation is not only carried out in families and formal institutions (schools), but can also be carried out in a wider environment, namely in society in everyday life. In this study, we will discuss the values of character education in the Kasepuhan Ciptagelar Indigenous Community, located in Sukabumi Regency, West Java Province. The Kasepuhan Ciptagelar indigenous community, which is very firm in upholding traditions, has local values that can be used as examples of recommendations to improve character education. The research approach is qualitative, with data collection methods namely observation, interviews and documentation. The model for developing character education in the Kasepuhan Ciptagelar community was developed in accordance with the potential of customs or traditions that exist in the local community, especially by linking issues of relationships with nature, fellow community members and God the Creator. In an effort to achieve order and harmony in human life, the residents of Kasepuhan Ciptagelar must harmonize their speech, behavior and determination (say lampah kalawan determination). The process of educating character values through the example of traditional elders, traditional events, and the implementation of customary law, using methods of habituation, prohibitions, orders, rewards and sanctions.*

**Keywords:** values, education, character and indigenous people

## INTRODUCTION

### *Background of the problem*

Character education today is very important and a necessity, as an effort by the government, schools and society to shape the character of the nation's generation. Therefore, character education is now absolutely necessary not only at school, but at home and in social environments. Even now, character education participants are no longer young children to teenagers, but also adults. Absolutely necessary for the survival of this Nation (Omeri, 2015).

Indonesia is a country rich in human resources with a variety of cultures, religions, customs, ethnicities and natural resources. This diversity and difference is reflected in the state symbol, namely "Bhinneka Tunggal Ika". If it is managed well, it is hoped that the nation's wealth, especially its human resources, can strengthen the nation's identity, namely a nation that is sovereign, tough, peaceful and prosperous physically and mentally. Of the various kinds of noble national identity as a legacy of the nation's ancestors and founders, one of them is the cultivation of character values based on local wisdom, as a differentiator between the Indonesian nation and other nations.

On the other hand, in the era of globalization, what cannot be avoided is the very rapid and massive development of information and communication technology, which has an impact on the openness of society to a global world without borders. If local wisdom values which are very noble as one of the strongholds of national identity are not empowered and utilized properly, then the danger of the influence of the nation's foreign culture cannot be avoided, especially foreign culture which is not based on religious, moral values and is not in accordance with Indonesian state philosophy. What is really worrying is the destruction of our culture due to being eroded by foreign culture. The development of science and technology is so extraordinary that it makes the world feel completely open and there are no boundaries. Thus, the increase in cases of uncontrolled behavior in adolescence is not something new to be discovered in Indonesia considering that adolescence is a period when individual children are searching for their identity and building their identity. (Miller, 2011 in Primasari et al., 2019).

The values of character education inherited from ancestors which are continuously maintained, cared for and developed from generation to generation are the basic foundation in the formation of national identity and character education. Considering the importance of

forming national identity through character education, it is necessary to explore and inventory/identify the values of character education in indigenous communities through in-depth study and analysis, so that they can continue to be maintained and developed in facing global challenges.

Re-examining the values of local wisdom, especially the values of character education in indigenous communities in relation to the culture and character of the nation, is based on the massive development of information and communication technology which cannot be avoided and is very dangerous for the preservation of the values of national character. Therefore, it is necessary to strengthen character education by exploring the character values that are still firmly held by indigenous peoples.

In addition, by examining the values of character education in indigenous communities, it can be a reference in efforts to shape and develop children's potential so that they have strong and resilient characters, so that they can filter out foreign cultural values that are not in accordance with existing eastern values. sublime. As stated by (Zubaidi, 2011), character education is an effort to shape and develop students' potential to think well, have a good heart and behave in accordance with the Pancasila philosophy. Second, the repair and strengthening function. Character education improves and strengthens the role of the family, educational unit, community and government to participate and be responsible in developing the potential of citizens and building the nation towards an advanced, independent and prosperous nation. Third, the filter function. Character education sorts out one's own national culture and filters out the culture of other nations which is not in accordance with the nation's cultural values and dignified national character. (Zubaidi, 2011).

Examining the values of character education regarding the local wisdom of the Indonesian nation which still exists as national identity because of the strength of the traditional community in upholding the life values inherited from their ancestors is very important. As is reflected in the atmosphere of life of the Kasepuhan Ciptagelar traditional community which is full of peace, simplicity and tranquility.

The lives of indigenous peoples, which are full of traditional values, certainly do not forget that they are part of the citizens of a nation, so that they remain nationalistic in spirit while upholding traditions. And of course so that our culture continues to survive and develop.

Kasepuhan Ciptagelar is very interesting to study, apart from still holding tradition strongly, it is also able to juxtapose tradition with religion.

## Literature review

### *Value Definition*

Bertens explains the meaning of value by comparing it with facts. According to him, a fact is something that simply exists or happens. Meanwhile, values are something that applies, something that attracts or appeals to us. Furthermore, can be found in the context of a description, all the elements of which can be described one by one and the description can in principle be accepted by everyone. Values play a role in an atmosphere of appreciation or assessment and as a result will often be assessed differently by many people. Values are always related to someone's judgment, while facts concern objective characteristics only. (Bertens, 2007).

Values are standards or measures (norms) that we use to measure everything. In the Indonesian Dictionary it is stated that values are traits (things) that are important and useful for humanity. Or something that perfects humans according to their nature. For example, ethical values, namely values for humans as complete individuals, such as honesty, which are related to morals, right and wrong, adhered to by a group of people (Nizar Sabri, 2015) .

According to Scheler, value is a quality that does not depend on objects. An object is something of value. This independence extends to every form of empirical, value is an a priori quality. Dependence not only refers to objects in the world such as paintings, statues, actions, people, and so on, but also our reactions to objects and values (Nakao et al., 2000). According to Amril Mansur, it is not easy to define value, but at least at a practical level, value can be referred to as something that is attractive, sought after, enjoyable, desired and liked in a good sense or with a positive connotation (Mansur, 2006 refers to Shaver, 1987).

### *Character Education*

Character is character or habit, while psychologically it is stated that character is a system of beliefs, thoughts and habits that direct individual behavior. Psychologists adhere to the view that thoughts and beliefs give rise to actions. What a person does is a reflection of the thoughts, beliefs and habits seen every day (Shaver, 1987).

Saligmen, the main figure of positive psychology, stated that positive personal character is one of the three pillars of positive psychology in addition to positive subjective experiences and positive communities and institutions. These three pillars of positive

psychology are interconnected with each other in relation to how humans achieve happiness in the world and of course in the afterlife (Aryani, 2017; Gable & Haidt, 2005).

Character education is character education plus, which involves aspects of knowledge (cognitive), feelings (feeling), and action (action), where without these three aspects, character education will not be effective (Masnur, 2011; Muchlas & Hariyanto, 2012).

Prof. Dr. Cece Rahmat, in her article "seeking culture-based character education in facing the challenges of modernity," states that character building for Indonesian people based on the treasures of cultural values that we have is a necessity. So the development of education based on Indonesian culture should begin to be developed. Indonesia has so much local cultural wisdom which is local genuine Indonesian values and has stood the test of time. These local wisdom values have been instrumental in framing Indonesia so that it remains intact and rich as a nation (Anggraini, 2016).

According to Zubaedi, in the grand design of character education in Indonesia, character education is a process of cultivating and empowering noble values within the educational unit (school), family environment and community environment (Zubaidi, 2011 in Muchlas & Hariyanto, 2012).

Character education in the context of education in Indonesia is values education, namely education of noble values originating from the culture of the Indonesian nation itself, in order to develop the personality of the younger generation. Based on the Grand Design developed by the Ministry of National Education, psychological and socio-cultural character formation in individuals is a function of all human individual potential (cognitive, affective, conative and psychomotor) in the context of socio-cultural interactions in the family, school and society that last throughout life. These character configurations can be grouped into; Exercise of the heart (spiritual and emotional development), exercise of thought (intellectual development), exercise and kinesthetics (physical and kinesthetic development), and exercise of feeling and intention (affective and creativity development) (Muchlas & Hariyanto, 2012), Educational Concepts and Models Character (Departemen Pendidikan Nasional, 2012). These four cannot be separated and are complementary and interrelated.

To support the realization of character ideals, the government has made character development one of the priority national development programs. This spirit is implicitly emphasized in the 2005-2015 National Long Term Development Plan (RPJPN) (Rencana Pembangunan Jangka Panjang Nasional Tahun 2005 – 2025, 2007), which places character education as the basis for realizing the vision of national development, namely creating a

society with noble, moral, ethical, civilized and civilized character based on the Pancasila philosophy. Thus, character education is not just about teaching what is right and what is wrong, more than that, character education instills habits (habituation) about good things so that students become understanding (cognitive) about right and wrong. Able to feel (affective) good values and be able to do them (psychomotor). In other words, good character education must involve not only aspects of good knowledge (moral knowing) but also feeling good or loving good (moral feeling) and good behavior (moral action). Character education emphasizes habits or habits that are continuously practiced and carried out (Nidawati, 2023).

Based on the description above, what is meant by character education is an educational process that aims to instill certain character values in students in which there are components of knowledge, awareness or will, as well as actions to implement these values. Character education essentially aims to form a nation that is strong, competitive, has noble character, morals, tolerance, mutual cooperation, patriotic, dynamic, science and technology oriented, all of which are imbued with faith and devotion to God Almighty based on Pancasila.

### ***Character Education Values***

Law No. 20 of 2003 concerning the national education system in article 3 states that: "National education functions to develop and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and are devoted to God. Almighty God, have noble character, be healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen."

The goals of national education are a formulation of the qualities of Indonesian people that must be developed by each educational unit. Therefore, the formulation of national education goals is the basis for developing national character. Character education can be done by introducing noble values to students, children and society based on national character values.

In the Guide to Implementing Character Education (Kementerian Pendidikan Nasional, 2011) explained there are 18 values in the development of cultural education and national character with the following descriptions: 1) Religious; 2) Honest; 3) Tolerance; 4) Discipline; 5) Hard Work; 6) Creative; 7) Independent; 8) Democratic; 9) Curiosity; 10) National Spirit; 11) Love for the Motherland; 12) Rewarding Achievement; 13)

Friendly/Communicative; 14) Love of Peace; 15) Likes Reading; 16) Care for the Environment; 17) Social Care; and 18) Responsibility.

### ***Indigenous Peoples***

Indigenous Peoples is a permanent and orderly community unit where its members are not only tied to the place of residence of a particular area, both in worldly terms as a place of life and in spiritual terms as a place of worship for ancestral spirits (territorial), but are also bound by relationships. descendants through blood ties and/or the same kinship from one ancestor, either indirectly due to marriage ties or customary (genealogical) (Nizar Sabri, 2015).

According to Law No. 32 of 2009 concerning Environmental Protection and Management Article 1 point 31m indigenous peoples are groups of people who have lived in certain geographical areas for generations because of ties to ancestral origins, a strong relationship with the environment, and the existence of a value system that determines institutions. economic, political, social and legal.

### **Previous research**

Research on Local Wisdom Values in the Indigenous Community of Mahmud Village in Efforts to Strengthen National Character Education. The results of the research show that education in indigenous communities is very strong in the values of Islamic teachings, both in terms of traditions, village names and the names of leaders/elders. Meanwhile, the other side related to the ancestral traditions of the Indonesian people is not yet visible (Ginanjari & Maulana, 2018).

Another research is about Pedagogical Values in the Kasepuhan Ciptagelar Sukabuni Indigenous Community (Roosyana, 2019). Examining pedagogical values in general, we have not looked specifically at the values of character education (Primasari et al., 2019).

### **RESEARCH METHODS**

This type of research is descriptive qualitative research, which aims to describe and summarize various conditions, situations, or various phenomena that occur in the Kasepuhan Ciptagelar traditional community, especially regarding the values of character education. Research is based on the need for a number of actual and contextual field data, the

relationship of the problem being studied with a number of primary data from the research subject which cannot be separated from its natural setting. The focus of the research is on interactions between humans in relation to local wisdom values relating to the character education of the Kasepuhan Ciptagelar indigenous community which has existed since ancient times, and is still maintained, cared for and maintained to this day.

Data consists of two types, namely; primary data and secondary data. Primary data is data obtained and collected directly from informants through interviews, observations and field notes. Sources of data or informants extracted through interviews include: traditional leaders, village heads, traditional leaders and community leaders, local government officials, religious leaders, documents related to the research object, results of observations regarding daily activities in the field. Observation of the atmosphere of the indigenous community environment, activities and symbols used in each activity, habituation and acculturation in the indigenous community environment.

Meanwhile, secondary data is data obtained indirectly, either through reviewing documents/libraries and information from various parties obtained intentionally or unintentionally. Review documents by tracking and investigating written objects such as books, magazines, documents, regulations, meeting minutes, diaries and so on (Arikunto, 2010).

The research was carried out in 3 (three) stages, namely orientation, exploration (data collection), member-check and data analysis. Data analysis is carried out after all data has been collected and checked, so that the data becomes more valid and credible. Qualitative data analysis is based on the B. Miles & Huberman model (Arikunto, 2010) which consists of 3 (three) activities, data reduction, data presentation, and drawing conclusions.

Data analysis is carried out during data collection and after the data is collected, taking place simultaneously, with a flow of stages: data collection, reduction, analysis, data presentation, conclusions and submission of recommendations.

Data analysis was carried out simultaneously, namely during data collection and after the data was collected, starting with data collection, reduction, analysis, data presentation, conclusions and submission of recommendations.

## RESULTS AND DISCUSSION



## Results

### History of Kasepuhan Ciptagelar

According to oral history passed down from generation to generation, it is said that the origin of Kasepuhan Ciptagelar Village comes from the descendants of Pakuan Pajajaran, namely Prabu Siliwangi. Meanwhile, the second oral story comes from the descendants of Ki Demang Haur Tangtu, who was one of Prabu Siliwangi's bodyguards.

At this time Kasepuhan Ciptagelar is the 10th (tenth) generation of "Karuhun". The term kasepuhan comes from the word sepuh with the prefix /ka/ and the suffix /an/. In Sundanese, the word sepuh means old-fashioned or old in Indonesian. Based on this etymological understanding, kasepuhan is defined as a model of a leadership system in a society that is based on the customs of the elders or old-fashioned people. Literally, Kasepuhan can be interpreted as the residence of elders or those who are elders/

The Kasepuhan Ciptagelar community is not limited to the Mount Halimun area. They are spread mainly in Banten, Bogor and Sukabumi. The number of adherents of traditional communities or what are known as "incu putu" in 2020 reached 25 thousand people. Even though they are scattered, the incu putu still consider their "customary government center" to be Kasepuhan Ciptagelar, which is inhabited by the *sesepuh girang* (traditional leaders) and the "baris kolot" (helpers of "sesepuh girang").

Kasepuhan Ciptagelar, which was founded in 1368 AD, the village is located at an altitude of 1,050 meters above sea level, has a temperature of around 20 - 26 degrees Celsius, still holds strong ancestral customs and teachings, such as the characteristics of the location, the shape of the house, and the traditions that are still carried out by its inhabitants. This indigenous community lives in a village in the interior of Mount Halimun (Sundanese: halimun means fog), because every day starting at around 16.00 fog covers the area. which is part of the Mount Halimun and Mount Salak National Park area called Kampung Gede. Kasepuhan Ciptagelar is also surrounded by other mountains, such as Mount Surandil, Mount Karancang, and Mount Kendeng.

### Religion and Belief

In general, the Kasepuhan residents of Kampung Gede embrace Islam, but like other indigenous communities they also strictly adhere to the customs and beliefs of their

ancestors. The people of Ciptagelar Village really believe in the existence of ideas from their ancestors, this is what caused the people to move from Ciptarasa village to Ciptagelar village.

Their religious life coexists with ancestral traditions that have been passed down from generation to generation. Religion and tradition/custom cannot be replaced. Likewise, government rules/laws do not need to be contradicted. If there is a problem in society, the solution must be carefully looked at whether it falls within the realm of religion, government or custom.

In daily life, the implementation of religious activities is still dominated by belief in the customs and traditions of their ancestors (*tatali paranti karuhun*). His concept or outlook on life focuses more on his customs and traditions rather than referring to the main source of his religion (the Qur'an). In this case, contemplation of the universe has led them to the conclusion that the universe is an orderly and balanced system. Therefore, in everyday life in the Kasepuhan Ciptagelar area we will not meet groups of people praying together, wearing robes, wrapping turbans around their heads, and saying the greeting "Assalamu'alaikum". When people meet, what is said is *sampurasun*, then the answer is *rampes*, like Sundanese people in general.

"They faithfully wear black traditional clothes, side clothes (sarongs for mothers), and a headband. "That is a symbol of holding a strong tradition. Religion does not need to be forced. "La ikraha fid diin, for those who want to pray, go ahead, for those who don't want to pray, that's okay, the important thing is not to be idolatrous, my Gusti nu Agung," said several people the author met (Ciptagelar, 3 February 2020 and 4 - 5 March 2020). In fact, someone said "why pray if one's attitude and behavior in daily life does not reflect that of a person who is devout in worship" (Situmurni, 3 February 2020).

For the Kasepuhan Ciptagelar community, leaders are symbols of relationships, which are closely related to the implementation of existing traditions. It is the leader who determines the time to carry out traditional rituals after obtaining blessing from the ancestors, including determining the rice planting period until the completion of the entire cycle. Leaders are believed to be able to connect with transcendental nature, including connecting with ancestors, they do everything from the blessing of the universe.

All leader orders are absolute, to be followed and carried out. Once someone is appointed as a traditional leader, all social attributes are attached to him. Therefore, even though he is still young, his nickname for the traditional leader is Abah, as the father of the Kasepuhan people.

The Kasepuhan Ciptagelar community believes that a leader will also get 'wangsit' or get guidance from their ancestors when it is time for them to move location. Ciptagelar itself was the last village to be opened on the instructions of the ancestors in 2001, after previously they inhabited Ciptarasa, 14 km from the current village. That is also what makes Kasepuhan residents not allowed to make houses from permanent materials.

Abah Ugi himself was not a conventional and old-fashioned traditional community leader. He was actually forward-thinking, having studied at Sukabumi (although he didn't finish because he was called to replace his father). Before replacing his father as a traditional leader, Abah Ugi had tried to channel his positive hobby, namely trying to transform technological devices to make turbines as electricity generators, so that the houses of the traditional community in Ciptagelar could get electricity through the use of available water resources or micro hydro.

Through his knowledge of weak current electronics, he also initiated the establishment of Ciptagelar radio and television called CIGA TV, a community television and radio broadcast transmitter on the VHF 162 MHz frequency which can be enjoyed by the Ciptagelar community. Yoyo Yogasmana, Abah Ugi's trusted person as a television manager, explained that television is a means of preserving existing local culture. With a pocket camera and accompanied by two local crew, Yoyo was diligent in uploading local programs on Kasepuhan's favorite television.

It was also on Abah's initiative that in this "remote" area, cell phones could be used, after Abah Ugi tried to contact several cellular providers and it turned out that one provider (owned by a state company) was allowed to set up a transmitter in this place.

The order and balance of the universe is something absolute. According to the views of Kasepuhan residents, the existence of "*malapetaka*" or disaster is a result of the balance and order of the universe being disturbed. Therefore, the main task of humans is to maintain and maintain the balance of the relationships between the various elements in this universe.

The residents of Kasepuhan Ciptagelar believe that if someone wants to be successful in life or be happy, he must be able to achieve a unified life or a sense of oneness, namely uniting the macro cosmos with the micro cosmos. An expression that is often used as a guide to achieve the desired taste is *tilu sapamilu, dua sakarupa, hiji eta kenah* (three of a kind, two similar, one and the same). This expression is a statement that illustrates that humans in this world have various desires, attitudes and characteristics that are essentially the same, namely beings created by the Almighty.

The residents of Kasepuhan Ciptagelar continue to strive for order and harmony in human life, namely by harmonizing speech, behavior and determination (say lampah kalawan determination). The life guidelines entitled *tatali paranti karuhun* must be implemented, because any violation will result in disaster (*kabendon*), both for oneself and society.

Belief in these guidelines is expressed in various symbols in the form of *tabu* (*pantangan*) and certain symbols that contain symbolic meaning. For example, there is a taboo about selling rice and rice, a taboo about putting out rice on birthdays (*wedal*), a taboo about whistling around the village, and a taboo about cultivating rice fields on Fridays and Sundays.

Various violations of rice and the procedures for maintaining it will result in an unsuccessful harvest (not as expected). Therefore, it is easy to understand that every agricultural cycle is inseparable from various ceremonies, for example: the *sasarap*, cleaning, *ngaseuk*, *tebar*, *mipit*, *ngadiukeun*, *nganyaran*, *pongokan*, and *seren taun* ceremonies. Likewise, in terms of agricultural technology, more traditional tools are used, such as: *etem* (*ani-ani*), mortar, and *rengkong* (a carrying tool that functions to carry rice pods from the floor to the *leuit*).

Another tradition that continues to be held to this day is in terms of marriage, which tends to marry fellow citizens of Kasepuhan Ciptagelar (endogamous social group).

Like life and social relations between residents in a village in general, the people of Kasepuhan Ciptagelar still have a very close sense of kinship with each other. Anyone who needs help, all residents will definitely take a role in providing help, work together voluntarily.

## Principles of Life

There are two principles that serve as guidelines or principles in matters of education, namely:

### 1. *Sara, Nagara, Mokaha*

*Sara* means religion; the meaning is that religious commands and prohibitions must be adhered to firmly in the lives of every member of society. *Nagara*; is that society in general, as part of Indonesian society, has the same rights and obligations. Meanwhile, *mokaha* is a custom or tradition that must be adhered to by all members of society

wherever they are. These three principles are guidelines for human life in various aspects of life, including character education.

These three concepts in education must be in harmony and related to each other, however, traditional education is prioritized and emphasized in society, even if formal education is not followed, there is nothing wrong with that. On the other hand, by attending formal education you still have to master customs, otherwise it will have an impact on the continuity of customs and traditions that have been maintained for generations.

Sara is taught through non-formal education, such as recitation for children at Madrasah Diniyah every afternoon after returning from school, recitation for gentlemen and local residents every Thursday and Friday evenings at the prayer room (now in the mosque). Nagara is taught through formal education, starting from pre-school, elementary school to high school. Meanwhile mokaha; taught through non-formal education that has been passed down from generation to generation, such as in the tradition of rice farming.

2. *“Mun teu bisa kudu bisa, mung ges bisa teu menang bisa”, “mun teu nyaho kudu nyaho, mun geus nyaho teu menang nyaho”*

The meaning of this principle is that a person as a member of society, if he does not understand something, must learn to understand and understand it, then even though he understands, he must not feel that he is enough, because there are still many other problems that will definitely be faced in the next life. This means that one should not be satisfied with what one already knows or understands.

Apart from the principles that must be adhered to, the people of Kasepuhan Ciptagelar appear to be very polite and friendly, like Sundanese people in general, who are known for their friendly, polite and smiling attitude towards everyone, even towards people they don't know. They have the philosophy of *"Soméah Hade ka Sémah"* which means being friendly, being kind, looking after, entertaining and making every guest or every person happy. So it is not surprising, in the daily culture of the Ciptagelar people, who highly uphold the values of togetherness and politeness, in their daily lives their attitude is generous and kind towards others, especially towards older people or guests who come to visit.

With the ban on selling rice and rice, anyone who visits Ciptagelar will not find a rice food stall, if they are hungry, just say to the residents "want to eat" and the residents will be happy to serve them. Likewise, at Imah Gede, Abah Ugi's place, every day there is always

food available in the form of rice and all the vegetables and side dishes which are served as a "buffet", and it is intended that anyone who visits is welcome to eat to their heart's content.

## Character Education in Family and Society

There are several patterns of character education in families in educating children, depending on the conditions of each family, namely social background, character and parental education. People with gentle personalities usually shape their children's character in a gentle and slow way, while there are also strict, hard or firm ways in directing their children. For parents who are both busy working to earn a living, the pattern of character education applied in the family is also different. However, society (parents) are very strict and disciplined in teaching children about ancestral traditions. Since childhood, children have been accustomed to participating in traditional rituals held in their villages.

When parents are busy that's what's difficult, usually their children are a little different, for example they are lazy about going to school because they don't pay enough attention. However, for Abah Ugi (Leader of Kasepuhan), the quantity of meetings with children is not a guarantee of success in educating children, what is important is the quality of meetings with children. With very limited time due to his busy schedule as a traditional leader who has to serve all residents, both Kasepuhan residents themselves and guests from outside, meetings with their children are very limited. In a day, Abah Ugi always makes time to gather or chat with his children for at least 15 minutes. What Abah Ugi does with limited time is for example by inviting him to play (for example guessing), chatting and being ready to accept questions from children because children are very curious or "curious", then directed according to the child's needs and based on the morals of life, that is the most difficult. Because in general children are smart in terms of religious knowledge but their morals are not appropriate, religious values are not implemented in their daily life behavior.

Furthermore, according to Abah Ugi, quite a few village residents do not care about children's development, and this is something that is difficult to restore self-awareness to. Good and bad for a child depends on guidance from parents, starting from simple things (for example, when a child says something rude, he must be directed, not scolded), all of this is adjusted to the context.

Forming children's character in the family begins with socialization, both within the family and in daily life in society. What they can do in their daily lives is education according

to the child's age. However, nowadays there are many factors that influence a child's education, and it is felt that the challenge is quite difficult. So the words "watch out or don't" are often uttered by parents, even though these words are actually not good for children, because children can become less confident.

As expressed by Kang. Yoyo (a confidant of Abah Anom), that the role of parents in children's education is very vital, because parents are "representatives of God". Children must be taught to behave politely towards parents, other older people and society in general.

Apart from directing discipline, what parents teach their children is about ethics in relating and communicating with other people, especially parents (fathers and mothers), older and older people and other people in general.

The process of instilling discipline in the family is carried out by reminding and directing, but it is not like children in the city because of the differences in environment and prevailing traditions. In the city, it may not be so focused on introducing and understanding the traditions that children must follow, in contrast to the educational pattern that has been implemented and has been running in their village. Religion and traditions or customs must be simultaneously introduced and applied in life by children both at home and in the surrounding environment, both individually (family) and collectively in rituals in the community.

The process of character education in the family, from the time you wake up until the evening before bed. In the morning before the Fajr call to prayer, children are woken up and reminded to pray at dawn, then take a shower, have breakfast and get ready to go to school. Even though their parents are sometimes not disciplined in carrying out prayers, this method is still done with the aim of training their children to be disciplined and their parents also feel that their knowledge is inadequate. In the afternoon he went home from school at around 12 noon, he got home and had lunch and rested for a while, continued studying the Koran at the madrasah until the afternoon. When it's Maghrib prayer time, the children are directed to enter the house, the *pamali* is outside.

In life in indigenous communities there is the term *pamali*, which is something that violates the rules (religion, government regulations or customs). Therefore, parents must be careful in educating their children, afraid that they will violate customs which are considered bad and could even endanger their lives. When parents mention *pamali*, children should never

violate or ignore it, because the result will be sanctioned or punished, which can be direct or indirect, but is often direct. Directly, for example "be careful not to enter the forest", then the result is that the skin becomes bumpy, itchy or gets a headache. The heaviest punishment can be death, ranging from mild illness, serious illness and finally death. If someone has violated the rules/customs, then the remedy is self-awareness, therefore children must be honest. Because if you are not honest, the sanctions can reach seven generations.

There are 3 (three) types of violations against the pillars of life, namely religion, government regulations or customs, and forms of resolution or self-cleaning (treatment) depending on the type and context. If there is a violation of custom, it must be taken to the traditional leader (Abah Ugi), if it is a violation of government regulations then it must be taken to the village head together with the parents.

However, if someone violates the government's order or regulations and it has been resolved through existing regulations or laws and could even end up in prison, they still have to clean up/deal with it according to customary rules. This is in accordance with the principles of traditional communities that the three pillars of life, called *sapuk*, apply in Kasepuhan Ciptagelar. For example, in marriage customs, first settle things religiously, then come to Abah to settle things according to customary rules.

If someone wants to settle things with their father, they must first ask permission from their parents (parents), because traditional rules apply from the time the child is still in the womb. While still in the womb, for example during the 5th month, 7th month or 9th month until birth, husband and wife will be separated for 41 days. There is a taboo against husbands when their wives give birth which is called "*bahinong*", it is as if the wife is still "dirty". The husband entrusts the *paparaji* (midwife) for the wife's safety, and the *paparaji* is tasked with looking after the mother and baby no matter what the conditions. After 41 days, there are things that are mandatory and there are things that are not mandatory to do. What is obligatory, for example, is circumcision of children (can be aged 3-4 years), then the wedding ceremony/ritual when they are adults. Meanwhile, what is not mandatory, for example, is not sending your child to a higher level of education (for example junior high school), throwing a big party when your child is circumcised or getting married, and so on.

Kasepuhan is unique, there are things that must be maintained. The resilience and success of today's society is partly due to obedience to ancestral customs, especially obedience to traditional leaders. It is different when there is an order from the government



(for example the Village Head) that the people will not easily accept, but if it is Abah who orders the people will be obedient and obedient to follow.

According to Abah Ugi, there are several educational patterns in families in educating children, depending on the conditions of each family, namely social background, character and parental education. People who have gentle personalities usually teach their children in a slow way, while there are also people who direct their children in a strict, harsh or firm way. For parents who are both busy working to earn a living, the education patterns applied in the family are also different.

For families where both parents are busy earning a living, limited time means interaction between parents and children decreases, as does attention. Meanwhile, the educational background of parents, which generally only reaches elementary school, means they are less concerned with educational needs, especially formal and religious education of children. However, society (parents) are very strict and disciplined in teaching children about ancestral traditions. Since childhood, children have been accustomed to participating in traditional rituals held in their villages.

Apart from directing discipline, what parents teach their children is about ethics in relating and communicating with other people, especially parents (fathers and mothers), older and older people and other people in general.

## Character Education Method

There are several types of character education methods that take place at Kasepuhan Ciptagelar, namely habituation, supervision, commands, prohibitions and rewards. The following is a brief explanation of several educational methods that exist in the Kasepuhan Ciptagelar community:

1. Habituation; namely by involving children in their parents' work. For example, in community service or mutual cooperation activities, fathers or mothers often do this by inviting their children, even if they are just playing around. This is so that children can see and be directly involved in what their parents are doing so that the children can follow, and it is hoped that in the future the children will be used to work that is similar to the work done by their parents.
2. Supervision; carried out for certain things that tend to be dangerous or not in line with existing traditions. For example, when cultivating rice, you cannot use technological equipment (such as tractors and mills), which is intended to preserve the land and nature.

3. Order; both verbally and in action. For example, when the traditional leader through the *kokolot* overtime orders something (work), then all the people automatically help to do the thing voluntarily.
4. Prohibition or taboo; The prohibition on "*pamali*" is related to traditional customs that have been agreed upon and are believed to have bad impacts if violated. Some of these include:
  - a. You are not allowed to sell rice or rice, because rice is considered a basic necessity of life, so selling rice is the same as selling life.
  - b. You are not allowed to sell rice outside the kasepuhan area. This is interpreted as relating to the cycle of the rice harvest season, which occurs only once a year. For this reason, rice needs to be stored in a building called a "*leuit*", intended to meet food needs for the next 1 (one) year, waiting for the next harvest. Apart from that, selling rice outside the Kasepuhan area is the same as selling your life, as is the prohibition on selling rice. *Leuit* can be said to be a symbol of the life and sovereignty of Kasepuhan Ciptagelar. has transcendent value in everyday reality. The Ciptagelar people believe that if they don't store their rice in *leuit*, they will die or suffer a disaster. Apart from that, it can also be interpreted as a life lesson, that in life you must be able to manage income (results) and expenses, and saving (saving) is highly recommended so that in the future you don't experience shortages when other needs arise.
  - c. You are not allowed to go to the fields on Friday and Sunday, except when planting and harvesting. Because Friday is a holy day for Muslims and there is an obligation to pray Friday prayers for men, Friday time is very limited. Sunday is a day to rest after the previous 5 (five) days of working in the fields, so Sunday is the time that should be used to gather with family, rest and other needs.
  - d. Children are not allowed to be outside the house in the evening or what they call *sandekala* time except to recite the Koran at the mosque.
  - e. Prohibition of removing rice on birthdays (*wedal*); to respect himself.
  - f. It is forbidden to whistle around the village, to avoid bad luck for yourself and the surrounding community.
  - g. It is not permissible to cut down trees carelessly; to maintain natural balance.
5. The rewards or appreciation available to the kasepeuhan indigenous community can be in the form of gifts or sanctions. Prizes in the form of congratulations if there are

achievements obtained by members of the local community. This is related to the principle they adhere to, namely *sarebu ritus, sajuta ritual*. Sanctions occur if a prohibition is violated. The sanctions are not carried out by the traditional head, but the sanctions will be felt directly by the person who violates the sanctions or may affect their family.

Based on this explanation, the character education method in the form of habituation, supervision, orders, prohibitions and rewards is an educational tool in the form of direct experience, such as making habits, receiving orders, avoiding prohibitions, receiving sanctions and so on, which is a direct experience in social interactions to instill character values to strengthen identity as a person and member of society and nation

## DISCUSSION

### Character education values that exist in the Kasepuhan Ciptagelar indigenous community

Regarding the character values that exist in the Kasepuhan Ciptagelar indigenous community, it can be described as follows:

#### 1. Prohibitions and taboos

In life in indigenous communities there is the term *pamali*, which is something that violates the rules (religion, government regulations or customs). Therefore, parents must be careful in educating their children, afraid that they will violate customs which are considered to be bad and could even endanger their lives. When parents mention *pamali*, children should never violate or ignore it, because the result will be sanctioned or *kualat*, which can be direct or indirect, but is often direct. If someone has violated the rules/customs, then the remedy is self-awareness, therefore children must be honest. Because if you are not honest, then the sanctions can reach seven generations.

- a. Prohibition on selling rice, if you are hungry, just say to the residents "want to eat" and the residents will be happy to serve you. The meaning is that life must maintain its dignity, in addition to fostering mutual sharing and respect for guests and other people.
- b. The prohibition on selling rice outside the Kasepuhan area means that humans in life must be thrifty, must not be wasteful (not excessive), must save, and we must be able to manage what we spend. Apart from that, it is intended as an attitude of respect for one's

own products, without having to depend on other parties (outside the Kasepuhan area) and be independent.

- c. Prohibition of removing rice on birthdays (*wedal*); by respecting oneself is the same as instilling self-confidence.
- d. It is forbidden to whistle around the village, so that other people are not disturbed and in society you must be able to control yourself so as not to show arrogance. Because whistling contains the meaning "arrogant".
- e. It is prohibited in the afternoon for Maghrib prayers for children to be outside the house. Children are not allowed to be outside the house. Of course, this prohibition has been widely researched regarding the air spectrum in the afternoon which is not good for health, so it would be better at that time to stay indoors.
- f. Likewise with other ways to protect nature, such as not cutting down trees carelessly.

The character values reflected in the adage of the Kasepuhan Ciptagelar indigenous people are essentially the same as the common Sundanese proverb, which is prohibitive or "pamali". The word pamali is actually a word that most Sundanese people use as a forbidden word for the next generation, without having to ask why, how and what for. The values that can be taken are the values of legal awareness, honesty and obedience.

## 2. Togetherness, obedience, harmony, discipline and example:

- a. Have a very close sense of family with each other. Anyone who needs help, all residents will definitely take a role in providing assistance or mutual cooperation.
- b. Full obedience to traditional leaders; all the leader's orders are absolute, to be followed and carried out. Once someone is appointed as a traditional leader, all social attributes are attached to him.
- c. Aligning speech, behavior and determination (*ucap lampah kalawan tekad*)
- d. Internal discipline in the family, from the time you wake up until the evening before bed. When it's Maghrib prayer time, the children are directed to enter the house, the *pamali* is outside. The process of instilling discipline that is applied in the family is carried out by reminding and directing the introduction and understanding of traditions that must be followed by children. Religion and traditions or customs must be simultaneously introduced and applied in life by children both at home and in the surrounding environment, both individually (family) and collectively in rituals in the community.

- e. Exemplary; parents as "representatives of God", provide direct examples of ethics and manners to their children in everyday life in dealing and communicating with other people, especially parents (fathers and mothers), other older people and seniors.
- f. Exemplary through habituation; which is carried out in the community, parents participate in it even if the children are just watching or just playing. When children see directly what their parents do, it will be recorded by the child and in the future the child will easily do things similar to what their parents did. Such as participation in mutual cooperation activities which are often carried out in the community at certain times, such as on Sundays or holidays.

As the results of research by Nakao et al. (2000) in Osaka, Japan found that the family environment has an influence on the formation of children's personalities. In addition, social learning theory states that children learn behavior through direct observation and relationships with other people around them (Miller, 2011; Nidawati, 2023; Sanderse, 2013). Exemplary modeling is an effective method for instilling good values in children (Sanderse, 2013; Shaver, 1987). The research results of Marjohan (2014) found that exemplary parental behavior is positively related to positive behavior in children. The explanation above proves that the family, in this case the parents, has a very important role in developing a child's character. Parents must be able to help children to shape and develop their character.

- g. Respect children; When a child says something rude, he must direct it and not shout at it, all of this is adjusted to the context. Forming children's character in the family begins with socialization, both within the family and in everyday life in society. What they can do in their daily lives is education according to the child's age. However, nowadays there are many factors that influence a child's education, and it is felt that this is quite a challenge. So the words "watch out or don't" are often uttered by parents, even though these words are actually not good for children, because children can become less confident.
- h. Orders can be given verbally or in action. However, when it comes to traditional ceremonies or mutual cooperation, residents without orders automatically carry them out, such as in traditional rice planting ceremonies. Orders with actions, for example, if the traditional head or kokolot works overtime to do something, then the community

automatically helps to do that thing. . This reflects the character of obedience to traditional leaders.

- i. In life, a person must not complain, do what must be done according to God's orders, traditional leaders and following state regulations. This reflects an optimistic character.
3. House building; house buildings and structures must not be permanent (for example using cement/stone). The basic materials for houses are plants from around Kasepuhan (gardens, fields and forests), such as bamboo, wood and palm fiber. Apart from that, the shape of the house should not be too big. This shows the concept of togetherness with nature, namely the philosophy of using materials directly made by nature, and the value of harmony and usefulness. Apart from that, the belief of the community is that Kasepuhan Ciptagelar is not always in the same place, and will then move according to the "wangsit". So that with the concept of an environmentally friendly house, it can be transported/moved to another place at any time according to the orders of the traditional leaders. The shape and construction of this house reflects the values of simplicity, togetherness, harmony, natural benefits and efficiency (saving, according to needs)

#### 4. Beliefs and outlook on life;

- a. A view of life about humans as individuals and humans' relationship with nature; The order and balance of the universe is something absolute. The main task of humans is to maintain and guard. They believe that a person's success depends on how to "manage" the macro cosmos and micro cosmos in the unity of life. As the wise saying states that humans in this world have various desires, attitudes and characteristics which are essentially the same, namely creatures created by the Almighty, "*tilu sapamilu, dua sakarupa, hiji eta keneh* (three of a kind, two similar, one of those things too). This is intended as a manifestation of human behavior in treating other creatures, namely: morals towards other creatures and the natural surroundings as God's creation that must continue to be protected.
- b. In an effort to achieve order and harmony in human life, the residents of Kasepuhan Ciptagelar must harmonize their speech, behavior and determination (*ucap lampah kalawan tekad*). Between speech (honest and trustworthy), behavior and will/desire must be in harmony.
- c. Trust in traditional leaders; Leaders (adar leaders) are symbols of relationships, which are closely related to the implementation of existing traditions. It is the leader who

determines the time to carry out traditional rituals after obtaining the "*wangsit*" blessing from the ancestors, including determining the rice planting period until the completion of the entire cycle. The traditional leader (Abah) is believed to be able to communicate in a transcendental nature, including connecting with ancestors, he does everything based on the blessing of the universe. The existence of ideas from ancestors, this is what caused the people to move from Ciptarasa village to Ciptagelar village.

### **Factors Supporting the Persistence of Character Education Values in the Era of Globalization and Modernization**

The factors that strengthen the persistence of local wisdom values in the Kasepuhan Ciptagelar indigenous community in the era of globalization and modernization are divided into two parts, namely internal factors and external factors. Internal factors are factors that arise from within the Kasepuhan Ciptagelar community itself, while external factors (outside) are factors that arise from outside Kasepuhan, but play an important role in the formation and development of the Kasepuhan Ciptagelar traditional community.

Internal factors that strengthen the persistence of local values in character education in the Kasepuhan Ciptagelar indigenous community in the era of globalization and modernization are the strong charisma of traditional leaders, and all their orders are absolute and must be obeyed. Apart from that, the concept of "*pamali*" is still maintained and upheld in everyday life, both within the family, community and even in educational institutions (schools/madrasas).

The existence of traditional leaders as elders is the most central thing in traditional communities, whether Islamic or not. Elders are the most "elder" people, especially in their community. So matters relating to the management of indigenous communities really depend on the elders as recipients of the "*wangsit*". Elders are chosen people, as direct descendants of previous traditional leaders. Leaders are believed to be able to connect with transcendental nature, including connecting with ancestors, they do everything from the blessing of the universe. These internal factors are the main foundation in maintaining the noble values of character education.

External factors that strengthen the persistence of local wisdom values in the Kasepuhan Ciptagelar indigenous community in the era of globalization and modernization are the attention of the local government in order to maintain and preserve traditional areas that have existed for a long time. Although this attention is still relatively inadequate, both

from a budget and policy aspect. The government's presence for indigenous communities is currently very much needed. For example, the policy regarding the development of indigenous communities as cultural tourism is accompanied by the construction of road access and transportation to Kasepuhan.

The hope is that by making it a tourist attraction, there will be many benefits both for the indigenous people themselves and the government. For the Kasepuhan community, customs and traditions will continue to be maintained and protected as pillars of national identity, namely the formation of people with character based on very noble traditional values. Besides, of course it can be an attraction for visitors.

The government's role in maintaining the values of locally based character education in indigenous communities has at least eliminated the complexity of administering education in indigenous communities. As stated by Harris Iskandar (former Educational and Cultural Attaché of Washington DC, United States (2004) acknowledged that the most complicated problem is how to bridge education in indigenous communities with government administration (17 September 2019).

## CONCLUSION

From the description of the character education process above, the values of character education that exist in the Kasepuhan Ciptagelar indigenous community can be briefly concluded:

1. Character education can be carried out starting from within the family and community.
2. Character education methods take the form of: habits, commands, prohibitions/don'ts, rewards and sanctions.
3. Character education can be understood as an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior, in accordance with the noble values that constitute one's identity, realized in interactions with God, oneself, each other, and the environment. The character education values that are reflected in the lives of the Kasepuhan Ciptagelar indigenous people include: **legal awareness, honesty, obedience or submission, submission, mutual cooperation (cooperation), discipline, independence, optimism, hard work, thriftiness, ethics or good manners, mutual respect, simplicity, thrift, social nobility, love of domestic production, integrity, religious, creative, democratic, curiosity; love of the country,**



**friendly/communicative, love of peace, care for the environment, social care, and responsibility.**

4. Their religious life coexists with ancestral traditions that have been passed down from generation to generation. Religion and tradition/custom cannot be replaced. Likewise, government rules/laws do not need to be contradicted. If there is a problem in society, the solution must be carefully looked at whether it falls within the realm of religion, government or custom. This shows that in general the character values of the Kasepuhan Ciptagelar indigenous community are firmly ingrained through religious, legal and customary institutions.

From these conclusions, the recommendations that can be put forward are the cultivation of character education starting from an early age which is implemented in the family and community environment, especially in indigenous communities, needs serious attention from the government (Ministry of Religion, Ministry of Education and Culture, Ministry of Home Affairs and Ministry of Tourism), both through policy and funding in various ways. . So that the participation of indigenous communities can shape the nation's young generation to improve and become even better. For example, policies regarding the development of indigenous communities as cultural tourism, as has been implemented by several regional governments in Indonesia. By making it a cultural tourism area, facilities and infrastructure will be improved, cultural customs will be protected, so that the existence of indigenous communities will be maintained and preserved as one of the pillars of the nation's civilization.

In addition, by having a strong character base, it is hoped that a strong society will be created based on the values of strong character, noble character, morals, tolerance and mutual cooperation.

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### List of Informants:

1. Ugi Sugriana Rakasiwi or Abah Ugi (Sesepuh Girang or Kasepuhan Ciptagelar Traditional Leader)
2. Mama Alit or Ma. Endes (Wife Abah Ugi)
2. Ki Omon (Kokolot Lembur or Sepuh Lembur Dusun Situmurni)
3. Ki Ija (ki Omon's heir/replacement to take care of Situ Murni hamlet)
4. Aki Dai (person in charge of angklung buhun art)
5. Dadan Budi Utama (Residents of Kasepuhan Ciptagelar who live outside the traditional village)
6. Otin Sudarjat, S.Ag (Cicemet State Elementary School Islamic Religious Education Teacher)
7. Yuyun Sri Widiningsih (caregiver MDT Al Hidayah Ciptagelar)
8. Herman (manager of recitation and prayer rooms in Situwarni Hamlet)
9. Nyai Omon (wife Ki Omon)
10. Supartika (young wife Abah Encup)
11. Yoyo Yogaswara (Public Relations and Manager of Ciga TV)
12. Zakaria (Ciptagelar prayer room imam and Koran teacher)
13. Runiawati (PAUD teacher)
14. Amir Rahman (Amil Death/Kepenghuluan)
15. Yanda (Head of Sukamulya/Ciptagelar Hamlet)
16. Dadan (residents outside Kasepuhan Ciptagelar)



