

Integration of local wisdom based on *Naskah Amanat Galunggung* in civics learning

Integrasi nilai kearifan lokal berbasis Naskah Amanat Galunggung pada pembelajaran pendidikan kewarganegaraan

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Abstract

Indonesia as a developing country still faces with complex societal issues. To overcome these problems and to strengthen national identity one way is through the field of education. Education that takes into account the value of local wisdom will be easier to achieve educational goals. *Naskah Amanat Galunggung* contains the values of Sundanese wisdom that can be integrated into the Civic Education lesson. The location of the study was carried out on learning Civics in SMP Darul Falah 2 Cihampelas. The research method chosen is qualitative research using descriptive analytic method. In descriptive method of analytic data is collected as is then analyzed and given interpretation according to requirement of research. The results of this study indicates that the values contained in the *Naskah Amanat Galunggung* can be easily integrated into the Citizenship education as it is in accordance with the objectives of the Civic Education lesson. The integration of values of Amanat Galunggung in Civics Learning, especially in SMP Darul Falah 2 is by studying and inserting the local wisdom values in every Basic Competence.

Keywords: education, citizenship, values, wisdom, local

Abstrak

Indonesia sebagai negara berkembang masih menghadapi persoalan-persoalan sosial kemasyarakatan yang kompleks. Untuk mengatasi permasalahan-permasalahan tersebut dan memperkuat identitas nasional salahsatu caranya adalah melalui bidang pendidikan. Pendidikan yang memperhatikan nilai kearifan lokal akan lebih mudah mencapai tujuan pendidikan. Naskah Amanat Galunggung memuat nilai-nilai kearifan Sunda yang dapat diintegrasikan ke dalam pelajaran Pendidikan Kewarganegaraan. Lokasi Penelitian dilaksanakan pada pembelajaran Pendidikan Kewarganegaraan di SMP Darul Falah 2 Cihampelas. Metode penelitian yang dipilih adalah penelitian kualitatif yang menggunakan metode deskriptif analitik. Dalam metode deskriptif analitik data dikumpulkan apa adanya kemudian dianalisis dan diberikan tafsiran sesuai dengan kebutuhan penelitian. Hasil penelitian ini menunjukkan bahwa nilai-nilai yang terdapat dalam Naskah Amanat Galunggung dapat diintegrasikan dengan mudah ke dalam pendidikan Kewarganegaraan karena sesuai dengan tujuan pelajaran Pendidikan Kewarganegaraan. Integrasi nilai Amanat Galunggung dalam pelajaran PKn, terutama di SMP Darul Falah 2 adalah dengan mempelajari dan menyertakan nilai kearifan local di tiap kompetensi dasar.

Kata kunci: pendidikan, kewarganegaraan, nilai, kearifan, lokal

Introduction

The national vision of the Republic of Indonesia, by virtue of the fourth paragraph of preamble of Constitution of the republic of Indonesia, is to protect the whole people of Indonesia and the entire homeland of Indonesia, to advance general prosperity, to develop the nation's intelligent life, and to contribute to the implementation of world order. These ideal vision shall be achieve in order to create just and prosperous country. There are many attempts taken by the people of Indonesia to

realize the vision of this country. The goal of national development is raised in order to keep up with the competition in globalization era. Thus, it needs the advancement of human resource's quality to complete the national development.

At the moment, Indonesia is still facing complex social problems. The effects of globalization grow bigger since the Information and Communication Technology is growing more advanced in short time as if countries' border is no longer exist. This somehow sparks more social problems, such as separatism issues, social chaos, imbalance development, and the degradation of cultural and nationalism values among the youth. This is confirmed by Kartawinata (2011) that the strong influence of globalization can set the local cultural values aside, and replacing them with the foreign cultures as they are packaged in a tempting manner. This will happen both in cities and even in small villages.

The social problems mentioned above could drag Indonesia into its destruction. Regarding to the case, Lickona (1991) in Tasripin (2011) stated that the occurrence of moral degradation in a country is one of the indications of its destruction, for example: 1) the number of juvenile delinquency is increasing; 2) dishonesty outspreads as a culture among the society; 3) the lack of respect towards parents, teachers, and the figure of leaders; 4) peer group contributes to violence acts; 5) the increasing of distrust and hatred between the high and low class society; 6) bad use of language and words; 7) the working performance goes worse than the previous generation; 8) the people are lack of responsibility as a citizen; 9) the hype of self-destruction acts among the teenagers, such as drug abuse, alcohol, and free sex, dan 10) the increasing of ignorance towards moral values. In fact, all those indications have raised and emerged in Indonesia at the moment.

The diversity of tribes, language culture, and religion in Indonesia somehow speed up the cultural shift as more and more foreign cultures tried to penetrate and replace the set of values in Indonesia.

In order to overcome the problem above and strengthen the national identity, there are several strategies that can be implemented, that is through education. Therefore, education is the most important media to build the Indonesia that we dream of by enhancing the nation's intellectual life.

Gallagher (2011) stated his opinion about the role of education among a multicultural society as follows:

“The role of education in ethnically dividied societies has varied in time and place: sometimes education has been used as a tool of assimilation and denied the rights of minority to expression, in other contexts minorities enjoy the right to run their own schools, and in yet other contexts they are forced to attend inferior schools” (Gallagher 2011).

Educational policy will never work properly without being oriented to the culture of the society in the area. This factor is one of the influential instruments that should be considered about in order to ensure the success of the education. Local culture-based education is the strategy that could achieve the goal best since the culture mainly contribute to the life of society.

When we try to relate the culture to our current life, the values are still stays in their place among the society that they need to be preserved. However, we still need to analyze about the actualization further to match them to the needs of people in the era without removing the real essence of the culture since, as what the authors believe, the essence of culture contains the local wisdom of the country.

In counteracting the globalization occurred in Indonesia, the country urged to learn the good lessons from the developed countries and then adapt them to the local values (Surya 2011:3). Barely accepting foreign cultures without integrating them to the existing local wisdom could hinder our generation from learning about their root culture. We could witness that many start to undermine their own culture while praising the foreign culture, including in terms of education. This is caused by inferiority complex suffered by Indonesian as the result of colonialism by the Western countries for several decades (Alwasilah 2009).

Within the preface of local wisdom book by Kartawinata (2011), it is stated that local wisdom contains many values about special explicit and implicit concept belongs to a particular person, group, or even society. Local wisdom is composed of fact, concept, belief, and perception of the society towards the environment where they live in/ come from. It includes of their way in observing and measuring the environment, solving problem, and validating information. "In short, local wisdom is the process how a knowledge is initiated, stored, implemented, processed, and inherited" (Alwasilah 2009).

Additionally, Civic Education should also be integrated to the local wisdom values in order to mold the national. Thus it would be easier to be directly implemented and in the daily life practices. Local wisdom values within the culture need to be studied and developed further to enrich the material of Civic Education.

Sunda, as the second largest tribes in Indonesia, plays a huge role in developing local wisdom-based education, especially for Civic Education. There are many more local wisdom values originated from Sunda tribes that needs to be examined, studied, and developed further since local wisdom is the essential part of society's life, including for Sunda people. Hermawan (2008) stated that "Sunda's local culture-based education is the important process in West Java educational system". One of the local wisdom sources that is still left untouched from the scholar is *Naskah Amanat Galunggung* or Mandate Galunggung Script. The script is written in Old Sundanese letter. It was initially discovered by the experts in di kabuyutan Ciburuy di Bayongbong, Garut, Jawa Barat. It is mentioned in the book titled Tiga Pesona Sunda Kuna (translated by Hawe Setiawan) Noordyn & Teeuw (2009). Therefore, it is necessary to study about *Naskah Amanat Galunggung* as it is the legacy of Sundanese ancestors.

According to Suryalaga (2009), Prabuguru Darmasiksalah was a public figure who used to give many advices about the fundamental of life vision or life lessons that is written in *Naskah Amanat Galunggung*. *Amanat Galunggung* teaches about the morality lesson and social rules that must be obeyed by Sundanese people.

In general, this research aims to identify the local wisdom values contained in *Amanat Galunggung* that will be integrated to Civic Education learning. Schools have the obligation to develop character education oriented to Sundanese local wisdom to achieve Pancasila-based Sundanese character learning (Sukmayadi 2012). This character education is particularly provided in Civic Education.

Zuriah (2000), in her research findings emphasized that "the learning model using local wisdom-based multicultural Civic Education could elevate the multicultural nationality competence of he college students in Higher Education". This will also work if applied in high school as studied in this research.

Research Method

The research took place in SMP Darul Falah 2 that is located in di Jalan Raya Cihampelas Kabupaten Bandung Barat. This study applied qualitative research, using analytic descriptive method. Qualitative research is generally used to human being along with their environment, their interaction with others, their language and also their perception upon their surrounding environment (Nasution 1996).

The techniques implemented in this research are: documentation, observation, and interview. Most of the facts and data are stored in the form of documentation. Most data obtained are in the form of letters, daily notes, souvenir, report, artifact, pictures, document, etc. Such data is not limited to space and time that it allows researchers to discover many new events in the past. In details, documenter material is categorized into several types, such as autobiography, personal letters, books or daily notes, memorial, clipping, legal or private document, data in server or flashdisk, data from websites, etc.

Documents are note of events happened in the past. It can be in the form of written document, pictures, or monumental masterpieces from someone, as mentioned by Sugiyono (2007).

The main source in this research is the document of Translated Original Script of *Amanat Galunggung* by Drs. Atja and Drs. Saleh Danasasmita.

Some information obtained during the observation is the location (space), subject, activity, object, action, event, time, and emotion. Observation was conducted to present the realistic portrayal of an action or event to answer a question, understand human's behavior, and to evaluate (to measure several aspects and to give feedback upon the aspects).

Ratcliff (2001:75) explained that there are several means of observation that can be implemented in qualitative research, those are participation observation, unstructured observation, and group observation.

Interview is an instrument that helps to proof or support the information obtained by the researcher. The technique of interview implemented in the study is in-depth interview. In-depth interview is the process to gain information, for the sake of the study, by conducting question and answer session face to face, between the interviewer and the informant or the interviewee. The researcher may choose whether to use interview guide when both parties has involved in a social environment in a long period of time.

After all the data has been collected through documentation, observation, and interview, all the data will be analyzed and examined. Later, the data is summarized to focus on the important aspects regarding to the research problems. It is suitable to what Nasution (1996:29) stated that all the reports gained should be selected and focused on the main and important aspect to determine the topic or the pattern. So, it will be resulted into a summarized raw report that is systematically structured and easy to understand.

When the data has been collected, summarized, and matched to the focus of the research, it will be analyzed and tested the reliability using the several techniques mentioned by Nasution (1996:129). Those are data reduction, data display, and conclusion making or verification as the general steps in analyzing and examining the reliability of the data collected. There are many choices of technique can be used since there is no one certain technique applicable for all kinds of research.

Result and Discussion

In order to describe whether the content of *Naskah Amanat Galunggung* can be integrated to Civic Education, we need to identify the objective and the scope of Civic Education. The objective of this subject in accordance with Constitution of the Republic of Indonesia Number 20 year 2003 about National Education System in elucidation section of Article 37 Clause (1) that "Civic education aims to shape the learners to be human being with pride upon their nation and country".

The goals of civic education mainly focus on the feeling of pride towards the nation and country. It is suitable with the content of *Naskah Amanat Galunggung* which mentioned and taught about the obligation for all citizens to maintain the sovereignty of the country (*kabuyutan*) from the opponent's attack. This proves that the pride upon the nation and country is part of the focus of interest in *Naskah Amanat Galunggung*, as it is mentioned by Andrita as follows:

"Be cautious to the time when the power dan glory will be taken by Sunda, Jawa, Lampung, Baluk, traders (foreigner), and other who attempt to take over *kabuyutan* in Galunggung..... When a war to fight over *kabuyutan* in Galunggung rise, go to *kebuyutan* and defend it. Is there anything harder to defend and fixed in Galunggung? Never let Javanese, Baluk, China, Lampung, and other tribes take over *kabuyutan*. Really a civet's skin in the trash is more valuable than the land (*kabuyutan*) which taken over by other people" (Andrita 2014).

In *Naskah Amanat Galunggung*, the scope of civic education and character education material is also included in the teaching of *naskah Amanat Galunggung*. Based on the translated version of *Naskah Amanat Galunggung*, the researchers divide the summary framework into four major

points (Suryalaga 2002): life lesson mandate/*cecekelan hirup*, negative attitude mandate (non-ethical) that is indicated by the word "*ulah*" that means "do not", positive attitude mandate (ethical) indicated by the word "*kudu*" which means "must", and several other values.

The summary of *Naskah Amanat Galunggung* is relevant to the scope of civic education and character education as Civic education is a multi-dimensional learning that includes value learning, moral learning, and norms learning aside of other materials like character education, constitution, politics, and law.

The concept applied in teaching and learning process, particularly in civic education, can be obtained from the concept of the field or other concept that generally used in the students' environment and the surrounding society.

In Civic Education, there are several basic concepts that is mostly used as shown in Table 1.:

Table 1 .
Basic concept of civic education

Government	Authority
Country	People Power
Nation	Ruling Class
Country	Pressure Group
Region	Nationalism
Development	Moral
Developed Country	Behavior
Developing Country	Moral action
Under-developed Country	Conscience
Decision Making	Empathy
Moral	Power
Value	Authority
Character	Politic
Feeling	Politic Party
Attitude	Election
Solidarity	Constitution

Source: Sapriya (2012)

As it is mentioned above, Civic Education have basic concepts. Similarly, *Naskah amanat Galunggung* also have its own basic concepts. There are several basic concepts in *Naskah Amanat Galungglung* (Atja & Saleh 1981) that is similar to which belongs to Civic Education. The basic concepts of *Naskah Amanat Galunggung* is summarized in Table 2.

There are many values and advices for the society inside *Naskah Amanat Galunggung*. It contains guidance and warning for the society and also government to help the leader to govern the area in order to achieve prosperity.

The local wisdoms stated in *Naskah Amanat Galunggung* are mainly in the form of suggestion and prohibition from Prabuguru Darmasiksa for his son, Sang Lumahing Taman, along with all his descendants. But through examining the content, the values inside it is still relevant to the life of people in this country and in this moment.

Table 2.
Basic concept of *Naskah Amanat Galunggung*

Unity	Moral Value
Government	Self-control
<i>Kabuyutan</i> (Country)	Ethics
Nation	Affluence
Country	Prosperity
Region	Responsibility
Tolerance	Position
Honesty	Government
Truth	Religiousness
Benevolence	Sincerity
Power	Bravery
Nationalism	Discipline
Defense and security	Ruler
State Nurture Attempts	Authority
Value	Politics
Character	Nobility
Feeling	Skill
Attitude	Intelligence
Behavior	Dexterity

Source: Data processing result

Among all the concepts within *Naskah Amanat Galunggung*, the most similar concepts to those in Civic Educations and also the translated version of *Naskah Amanat Galunggung* are summarized in table 3 (Atja & Saleh 1981):

Table 3.
Basic concepts in *Naskah Amanat Galunggung* and translated text of *Naskah Amanat Galunggung*

Basic Concept of <i>Naskah Amanat Galunggung</i>	Translated Version of <i>Naskah Amanat Galunggung</i>
Unity	Do not fight merely because of argument, do not be violent to others; be nice and gentle instead
Government	Governance matters are the responsibility of the leader
<i>Kabuyutan</i> (Country/ Hometown)	The words "I verso" is mentioned several times in several parts
Nation	Sunda, Jawa, Lampung, Baluk, trader (foreigner)
Country opponent from land and sea, from west and east around the country
Region	In terms of geographic border, it is not explained clearly and explicitly. But it mentioned about the existence of other region/area aside of <i>kabuyutan</i> (country) area of Galunggung in a non explicit manner.
Citizen between one and another
Tolerance	Do not fight merely because of argument, do not be violent to others
Power	Be cautious to the time when the power will be taken

Nationalism	Be cautious to the time when the power dan glory will be taken by Sunda, Jawa, Lampung, Baluk, traders (foreigner), and other who attempt to take over <i>kabuyutan</i> in Galunggung
Safety and Security	When a war to fight over <i>kabuyutan</i> in Galunggung rise, go to <i>bebuyutan</i> and defend it. Is there anything harder to defend and fixed in Galunggung?
State Nurture Attempt	Never let Javanese, Baluk, China, Lampung, and other tribes take over <i>kabuyutan</i> . Really a civet's skin in the trash is more valuable than the land (<i>kabuyutan</i>) which taken over by other people.
Morality; Value; Character; Behavior; Attitude; Ethic	Below is the example of concept about Morality, values, Character, Attitude, Behavior, and ethics from several statements in the script: Never intentionally fight over something: be righteous. Be benevolent, honest, and pure. Do not marry your siblings, hurt and kill the innocents, suspicious towards your spouse, and suspicious towards one and another
Position	Do not fight over a position....."
Government	Governance matter is the responsibility of the leader (<i>prabu</i> / King)
Discipline	The words indiscipline mentioned in part IV verso
Ruler	Respect the noble people, either the landlord, the leader, priest/ religious leaders, and the leaders/king around the world. Be aware of karma and obey your leader. Never ignore what your leader says.
Authority	Though it is not mentioned explicitly, but the statement of "this is the initial warning from, that is when he built a trench to defend Pakuan" shows that the concept of authority is also captured in <i>Naskah Amanat Galunggung</i> ".
Politic	Though it is not mentioned explicitly, but the statement of "Keep it that you will be respected by the people and make the country save and secure, prosperous, and powerful. Listen to what parents' said, defends your country and win the war, grow plants, keep the glory, and follow the values inherited by the ancestors. For the sake of prosperity and the continuity of government, do not fight over position, money, rewards as all have the same respect and originated from the same source." This statement shows that there is politic concept inside <i>Naskah Amanat Galunggung</i> .

Source: Data Processing Result

Table 4 .
Values taught in *Naskah Amanat Galunggung*

Advices	Prohibition
Be unit	Do not fight
Do not ignore the prohibition set for you	Do not be rude to others
Listen to your parent's advice	Do not only Focus on Your Ambitioni
Harus Mengindahkan Ajaran Patikrama (Moral)	Do not Marry Your Siblings
Be Religious	Do not Kill the Innocents
Be Righteous	Do not seize belongings of the innocent
Be Generous	Do not Hurt the Innocents
Smile	Do not Accuse the Innocents
Be Lively	Do not be Suspicious to one another
Speak convincingly	Do not be Hesitant in Facing the Opponent
Be affectionate to other human beings	Do not Ignore your Ancestor's Rules
Be adept	Do not Fight Over Position
Be Skillfull	Do not Fight Over Money
Be Sincere	Do not Fight over Rewards
Work hard	Do not Shout when Speak
Be <i>Tawakkal</i>	Do not Tease People
Keep your Spirit	Do not Insult Others
Be Brave to Stand on Justice	Do not Make up Stories
Be Attentive	Do not be Lazy
Be careful	Do not be Stubborn
Be diligent	Do not be Naive
Be consistent	Do not be Gloomy
Set your Priority Right	Do not be Shy
Keep Your Spirit	Do not get Offended Easily
Be Discipline	Do not be Slow
Be Courageous	Do not Sleep all the time
Be serious	Do not be Careless
	Do not be Forgetful
	Do not be Disputant
Be trustworthy,	Do not Tell a Lie
Love your Parents	Do not Grumble
Be careful in Selecting a Wife	Do not be bored
Be careful in Selecting a Spouse	Do not be Afraid to Give in
Be careful in Recruiting a Member	Do not be too Ambitious
Ask to Your Parents	Do not get Influenced Easily
Be Productive	Do not Trust People for Granted (without investi- gating first)
Be afraid of Sins	Do not get frowned easily
Respect Noble Person	Do not be Annoying
Appreciate Beauty	Do not Create Scandal
Focus on Your Dream	Do not have low Character
	Do not Get Influenced easily
	Do not Do Anything that Hinder our Good Deeds
	Do not listen to Bad Words
	Do not get Disappointed Easily
	Do not be Conceited
	Do not Complain Every time

Source: Data Processing Result

From explanation in Table 4. it is apparent that that *Naskah Amanat Galunggung* has a rich content that has to be learnt by the society as well as the government in order to achieve a

secure, prosperous, and glorious country.

According to the scope of Civics Learning, we know that Civics learning contains some materials like values, norms, law and regulation that rule the attitude of the society. Therefore, it is expected that the students could actualize the material in their daily basis and take them as the part of their character. The content of *Naskah Amanat Galunggung* really support and suitable to the scope of learning in Civics Education. This is because *Naskah Amanat Galunggung* contains many similar values to those in Civics Education.

Table 5.
Scope of learning in civics education and the suitable values in
Naskah Amanat Galunggung

Scope of Learning in Civic Education	Basic Concept of <i>naskah Amanat Galunggung</i>
Unity of the Nation	Unity and Tolerance
Norms, Law, and Regulation	Discipline
Human Rights	Citizen, Nationalism
Citizen Needs	State Nurture, Region
Country's Constitution	Safety and Security, Position,
Power and Politics	Government, Ruler
Pancasila	Power, Authority, Politic, Ethics, Moral
Globalization	Values, Character, Attitude, Nation

Source: Data Processing Result

After we analyzed the similarity and suitability between the scope of learning in Civics Education and the basic concept of *Naskah Amanat Galunggung*, the next question would be how to integrate the content material of *Naskah Amanat Galunggung* to the Curriculum of Civics Education. Wagiran (2011) explained that schools usually integrate the local wisdom values into the local content subject in the curriculum, there are several types of local content: 1. Single Subject Model Local Content 2. Integrative Model Local Content (*Integratif*) 3. Discreet Local Content.

The research shows that the easiest and most applicable model of local content to be conducted in order to integrate the local wisdom of *Naskah Amanat Galunggung* to the curriculum structure of Civics Education in di SMP Darul Falah 2 Cihampelas is Single Subject Model. This is because Single Subject model is not too complicated for schools which is currently introduce local wisdoms of *Naskah Amanat Galunggung*, as it only needs to be integrated to the curriculum by inserting them in the formulation of Lesson Plan in accordance with the standard of content and the standard of process mentioned in the Syllabus.

Conclusion

Based on the comparison among the basic concept and the value inside *Naskah Amanat Galunggung*, scope of learning in Civics Education, the values are suitable to the scope of learning. Thus, it can be integrated to the Civics learning. The integration of values of Amanat Galunggung in Civics Learning, especially in SMP Darul Falah 2 is by studying and inserting the local wisdom values in every Basic Competence.

The success of *Naskah Amanat Galunggung* values integration to Civis Learning is not enough to stop only in the study stage and inserting the values to the Basic Competences in the syllabus of Civics Learning, but also in the moment the material is being taught and how the local wisdom is being delivered during the learning. In order to assure the success, a good delivery strategy that is adjusted to the condition in the field is needed knowing there are several obstacles that have to be aware of in integrating the local wisdom, those obstacle are the students' low understanding towards local wisdom and the low ability of the teacher in transforming the local wisdom to a worth-teaching material.

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