



## **The Tradition of Indigenous People as a Learning Material of Social Science at Senior High School**

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**Article History:** Received: 16-05-2025, Revised: 28-06-2025, Accepted: 29-06-2025, Published: 30-06-2025

### **Abstract**

Social science learning through the use of local wisdom values is an effort to instil a sense of concern for others, broaden knowledge about the nation's culture, and is part of an effort to minimize the negative impacts of globalization which cannot be avoided. his study aims to explore the traditions of indigenous communities as teaching materials for high school social studies in the Kasepuhan Adat Cibadak village - Lebak. This study uses a qualitative method and a phenomenological approach. The participants of this study are traditional leaders (Kasepuhan) and members of the indigenous people who live in Kasepuhan Adat Cibadak. The data were obtained from interview, observation and documentation. Based on the results of the data findings, the study reveals that there are well-maintained traditions in this area such as *Kabendon*, *Sedekah Bumi*, *Ujungan*, *Mapag pare nyiram*, and *pantangan*. These traditions of indigenous people in Kasepuhan adat Cibadak Warungbanten can be used as materials or sources of social science learning. Therefore, Social Science teachers should think creatively in presenting teaching materials for Social Science subjects at schools.

### **Keywords:**

indigenous peoples; Kasepuhan Cibadak; social science

### **Abstrak**

Pembelajaran ilmu pengetahuan sosial (IPS) melalui penggunaan nilai-nilai kearifan lokal merupakan upaya untuk menanamkan rasa kepedulian terhadap sesama, memperluas pengetahuan tentang budaya bangsa, dan merupakan bagian dari upaya untuk meminimalkan dampak negatif globalisasi yang tidak dapat dihindari. Penelitian ini bertujuan untuk mengeksplorasi tradisi masyarakat adat sebagai bahan ajar IPS SMA di desa Kasepuhan Adat Cibadak – Lebak. Penelitian ini menggunakan metode kualitatif dan pendekatan fenomenologi. Partisipan dalam penelitian ini adalah para pemimpin adat Kasepuhan dan anggota masyarakat adat yang tinggal di Kasepuhan Adat Cibadak. Data diperoleh dari wawancara, observasi dan dokumentasi. Berdasarkan hasil temuan data, penelitian ini mengungkapkan bahwa ada tradisi yang terpelihara dengan baik di daerah ini seperti *Kabendon*, *Sedekah Bumi*, *Ujungan*, *Mapag pare nyiram*, *Ngarere mokeun*, dan *pantangan*. Tradisi-tradisi masyarakat adat di Kasepuhan adat Cibadak Warungbanten ini dapat digunakan sebagai bahan atau sumber pembelajaran ilmu pengetahuan sosial. Oleh karena itu, guru IPS hendaknya berpikir kreatif dalam menyajikan bahan ajar mata pelajaran IPS di sekolah.

### **Kata Kunci:**

Kasepuhan Cibadak; ilmu sosial; masyarakat adat



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## Introduction

The era of Industrial Revolution 4.0 emphasized the mastery of information technology, artificial intelligence (AI), robotics and mechanics which facilitate social science learning on the one hand but facilitate the technical-instrumentalist aspects of learning which tend to be uniform on the other hand. However, uniformity will ignore human nature, including social science teachers, who have the potential to think and work, skills and cultural diversity, including the potential diversity of students. Different or diverse thoughts and works are characteristic of creativity and therefore must be facilitated. Quoting Piirto's book (2011) *Creativity for the 21st Century Skills* offers the development of creativity which consists of seven elements namely inspiration, imagery, imagination, insight, intuition and incubation to develop in social studies learning (Supriatna, 2020).

The role of science is not only limited to forming concepts, models, or theories, but also to developing, answering problems, and finding solutions related to individuals or society. So research or application of understanding human behaviour in different contexts does not take a cross-cultural approach but is cross-indigenous. As an example of analytical material, Western culture is individualistic while in Indonesia and most Asian countries it is relational. This cultural trait plays a major role in human behaviour, for example in the formation of happiness. This is not found in the sources of happiness in Western psychology which emphasizes individualism. In the concept of gratitude, the West emphasizes the fulfillment of material, physical and psychological needs, but does not show gratitude for being close to God.

The current study tries to delve the local wisdom of indigenous people as learning resources which is still scant to be investigated. The most widely accepted definition of indigenous peoples is offered by Martínez Cobo 1986 as quoted by Saul (2020) that indigenous communities, peoples, and countries are those who consider themselves unique from other sectors of society because of their historical continuity with pre-invasion and pre-colonial societies that emerged on their lands. Societies that are presently dominant in those territories, or sections of them. They emerge at present non-dominant areas of society and are adamant about preserving, flourishing and passing on their ancestral regions to future generations' ethnic identity as the foundation for their continuous existence as peoples according to their cultural patterns, social structures, and legal frameworks systems.

In addition, local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs (Fajarini, 2014). Moreover, Rahyono in (Fajarini, 2014), that local wisdom is human intelligence possessed by certain ethnic groups which is obtained through community experience. That is, local wisdom is the result of certain communities through their experiences and may not necessarily be experienced by other communities. These values will be very strongly attached to certain communities and these values have gone through a long journey of time, throughout the existence of that society.

Local wisdom can be understood as a human effort by using the mind (cognition) to act and behave towards something, object or event that occurs in a certain space (Arif, et al., 2023). The definition above is arranged etymologically, where wisdom is understood as a person's ability to use his mind in acting or behaving as a result of an assessment of something, object, or event that occurs. According to (Khusniati, (2014) local wisdom is indigenous knowledge or local genius of a society originating from the noble values of cultural traditions to regulate the order of people's lives to achieve community progress both in creating peace and increasing people's welfare. Local wisdom may be in the form of local knowledge, local skills, local intelligence, local resources, local social processes, local norms and local customs.

The Kasepuhan Cibadak community has a unique view of the world that is different from the mainstream. Land, family, law, ceremony and language are the five interrelated elements of Indigenous culture. For example, the family is connected to the land through the kinship system, and this connection to the land comes with specific roles and responsibilities that are enshrined in customary law and carried out through ceremonies. In this way, the five elements combine to create a uniquely Indigenous way of seeing and being in the world.

The internal control system (ICS) in indigenous peoples comes from a culture that grows into values that form the basis of behaviour and way of life for humans to solve various problems in society. One of the cultural values in society is taboo. According to Niswatin & Mahdalena (2016) taboo or prohibition is a very strong social prohibition on words, things or actions. Violations of taboos cause social sanctions against violators in the form of disgrace and other actions. Taboos in indigenous communities are used as safeguards for internal control of indigenous peoples' arrangements to ensure their sustainability.

Social Science is one of the subjects that has an important role in efforts to build character and apply values for the creation of a complete Indonesian people. The application and formation of these characters is a cultural characteristic of Indonesian society which of course is an accumulation of the local values of each ethnic group in Indonesia. These efforts are part of the social science learning process.

In 21st century education must be able to answer the challenge of equipping students with 4 skills commonly abbreviated as 4C which include: communication, collaboration, critical thinking and problem solving, as well as creativity and innovation. Mastering information and technology is not enough to be able to compete, students must be able to develop critical thinking skills to ward off incorrect information that is spread through social media. Three skills that must be possessed in the 21st century according to (Trilling & Fadel, 2009) is life and career skills, learning and innovation skills, and information media and technology skills. Skills and creative ideas for discoveries are needed to solve life's problems (Widodo et al., 2020). In line with Widodo, the Ministry of Education and Culture formulated a 21st-century learning paradigm requiring students to find out, formulate problems, be analytical, and collaborate to solve problems (Kemdiknas, 1966).

According to Vygotsky, (1980) "human learning presupposes a specific social nature and a process by which children grow into the intellectual life of those around them" It means that to build intellectual life and thought processes requires the introduction of the social environment. The challenges of educators in 21st-century learning include teaching in a multicultural society, constructing meaning, active

learning, evaluating processes, and using technology. One of the values of local wisdom that can be developed as social studies learning material is of course chosen based on uniqueness and social values which are expected to be able to help students see and learn the meaning or meaning of life and apply it in their daily lives.

Cultural diversity in Indonesia is a potential that needs to be exploited to create strengths that can respond to current challenges such as the weakening of local culture as part of society. Creative pedagogy is characterized by the liquid dividing wall between the classroom and the real-world students. In creative pedagogy, the classroom is part of a wider environment, namely all aspects of community life (Supriatna, 2020). The traditional local wisdom values of the Kasepuhan Cibadak community can be applied to students by transferring social studies learning into everyday life by developing social studies learning at school.

The cultural values can be used by creative teachers in the social science learning process. The use of tradition or cultural values is aimed at developing the potential of students to become good and responsible citizens and have social sensitivity to create a harmonious social life in the midst of a nation-state society (Ridwan, 2014).

Whereas the 2013 curriculum at Senior High School level, it is emphasized that education based on noble values, academic values, and the needs of students and society is oriented towards competency development (Tambunan, 2020). That's why social studies learning should be developed by creative teachers from the environment of students' lives. According to (Supriatna, 2020), that "A social science teacher who is creative is a teacher who can bring problems faced by students into the classroom. In the learning process, these problems are discussed while providing space for them to play an active role in dealing with and overcoming them".

The above is relevant to the results of previous research conducted by Anwar Senen (Deasy, A; Abbas, W E, 2020) about social studies education based on cultural values that studying regional or local cultural values will foster social skills so that social life can develop dynamically and harmoniously, in addition to articles that have been written by Supriatna and Nana in 2016. There are a lot of studies that deal with the tradition of a certain community and their cultural values.

This study aims to explore the cultural values of the indigenous people of Kasepuhan Adat Cibadak which is still scant to explored and integrated in social science learning at Senior High Schools. Therefore, the findings of current study can be used as an alternative teaching material which based on the local wisdom.

## **Methods**

In this study, the writers used a qualitative research method with a phenomenological approach which is a constructivist or naturalistic approach (Fauzi et al., 2015). The descriptive phenomenology deals with cultural values uphold by indigios people in Cibadak. The study was conducted in Kasepuhan Adat Cibadak village in Lebak. The participants of the study are the leaders of Adat Kasepuhan Cibadak and the community. In collecting the data, field observation, documentations and interviews with indigenous people were conducted at the research site to obtain comprehensive data. Then, the obtained data were analyzed using thematic analysis which covers coding, categorizing and assertion with relevant theories.

## Results and Discussion

Based on the research findings of the current study, the writer can explain in detail deals with the tradition of the indigenous people of Kasepuhan Adat Cibadak. Kasepuhan Adat Cibadak is located in southern part of Lebak residence, this indigenous people have relationship with Kasepuhan Adat Ciptagelar. They use Sundanese for communication and interaction in their daily life. The majority of the people are farmers. They have tradition and local wisdom which they uphold as the values of life. In detail, the local wisdoms are presented in following section.

### *Kabendon*

*Kabendon* is one of the forms of traditional traditions that exist in Kasepuhan Cibadak Warungbanten village, *Kabendon* in the Cibadak community of Warungbanten village is something that is very feared, because *kabendon* is always associated with things that are beyond human reason. *Kabendon* comes from the word "Kabenduan" which means hated, hated here means things that were hated by the ancestors, in detail, namely the rules that have existed since ancient times and if these rules are violated, *kabendon* will occur (result do what is forbidden by custom), there are many causes of *kabendon* but what *kabendon* means is punishment or what we often call the law of karma.

In the village of Warung Banten, there are three main *Kabendon* namely; religious *kabendon*, customary *kabendon*, and government *kabendon*. Religious *kabendon* occurs when it violates religious rules, customary *kabendon* occurs when it violates existing customary rules, and there is also a government *kabendon* that occurs when it violates government regulations, both the village government and the Kasepuhan Cibadak, although it is still one of the existing traditional elders in Banten Kidul they still follow the rules of the village government that apply.

*Kabendon* can be a physical or non-physical disaster. For the effects of physical disasters, usually people who are affected by *kabendon* will experience pain and there are three ways to cure pain from *kabendon*. The first is an illness that can be cured by doctors such as sudden fever, coughing, and itching. Second, illness that can be healed by spells or prayers, such as fainting or being unconscious (Personal interview with Ama Dalim, October 11, 2024. The last one is a disease that can only be cured by yourself. This is the last way to treat *kabendon* if it can't be cured by a doctor and prayer or incantations because *kabendon* medicine is admitting one's own mistakes and repenting, but healing from *kabendon* can be obtained in a relatively short in time, if someone repents but repeats his mistake, it will usually take longer to get his recovery. The life values that can be learnt from this tradition, the people should obey the rules of this community. By obeying the rules, the people will live safely.

### *Sedekah Bumi* or Earth Alms

Earth alms are giving something voluntarily and sincerely without being limited by time and amount, it's just that in this Earth alms there are several variations in millennial language when it is implemented. Earth alms according to the traditional elders, the emphasis is like this, not only to creatures, humans must give alms. But the place or the earth that is stepped on must be given charity. Because the earth has been entrusted to humans to be led and cared for and guarded so that the plants that are planted develop well as usual, he said. This earth alms ritual is usually carried out by Sundanese people, especially in Cibadak-Cibeber subdistrict, Lebak-Banten. This

ritual is also interpreted specifically as an expression of gratitude to the one and only God.

According to some leaders of residents of Kasepuhan Adat Cibadak, at least once every 7 years or 5 years the *Sedekah Bumi* is held, but the Olot (leaders) also stated that the almsgiving that they hold can be carried out at any time but still Large earth alms - the amount is carried out according to the period of time that has been determined at a minimum time. And for special alms of the earth, for example, when there is a famine (lack of food) they will do alms of the earth to pray to Allah so that the plants and plants in their area will soon be re-fertilized.

Almsgiving is not only about the success or failure of the crops to be harvested, in the sense that almsgiving which is held every 7 or 5 years will be carried out if the yields are good and sufficient, in contrast to earth alms during a famine. This big event is always awaited by all the residents of Kasepuhan Banten because for them alms of the earth is a must for the community and the blessings of God that are always bestowed. Earth alms are usually carried out in an open space and accompanied by very unique events because, at the time of slaughtering a buffalo, the buffalo's head is separated from its body to be buried in a burrow that has been dug before slaughter where ritual materials are placed until the process of slaughtering is unique. As for the crops that are donated, namely in the form of agricultural products from each community, namely in the form of rice, cassava, sweet potatoes, corn, and vegetables and the proceeds from the sale of wood, which will be presented in alms of the earth (Personal interview with Dika, October 12, 2024).

One of the crops, namely rice, rice that has been harvested is usually stored in a *leuit* (a place to store rice or rice granaries, rice houses). In addition to taking rice for earth alms, the elderly residents use rice as a basic ingredient for zakat and what we know, especially among Muslims, is that when assets or crops exceed the *nishab* limit, the law is obligatory to issue zakat. The stipulation when zakat rice is given to senior citizens is that the harvest is successful and produces a minimum of ten large bundles of rice, and one large bundle consists of a medium-sized bundle. But even so, the people there still do it by exceeding the number of obligations that should be, namely more than one large *pocong* (bundle).

After all the rice from zakat has been collected, the rice is usually stored in a special *leuit* (rice storage) and will be used or cooked if residents want to carry out cooperation activities such as wanting to carry out infrastructure development, repairing places of worship (mosques) or other cooperation activities. As in the almsgiving ritual, the elders work together to collect ingredients that will be cooked together and eaten together at the location of the thanksgiving or ritual, while the buffalo that will be cooked is the result of contributions from local residents. Before cooking and eating together, there is a very interesting tradition, one of which is the buffalo slaughtering process (Personal interview with Dul Mukri, October 11, 2024).

The cutting process is by reading several prayer readings that must be read and carried out. The first ritual is a special prayer that is recited to the earth in the sense of praying to the creator so that the earth continues to produce and fertilize good and well-developed plants and plants, besides that it is also an expression of gratitude for the blessings from God. and the cutting technique is not like the buffalo slaughter that we often see done because there are certain rules according to the Kasepuhan residents.

The ways of slaughtering buffalos , the buffalo are rolled over first, then the officer who slaughters it must take seven steps forward as we usually do every day while reciting prayers and reciting the takbir seven times, then the process of burying the buffalo head and its blood at the slaughtering site which is near the *leuit gede* (rice storage) After that, the process of burning incense and Garu wood (special wood) in the area continues. Besides that, *panglai*, coins are also prepared, which are then burned and then buried in a tomb (the small space used as the burial space for the spices), the place is in the middle of the village which is marked by a fence.

After the ritual was completed, the cohesiveness of all residents was seen when carrying out mutual cooperation activities in various ways, including when the women gathered to cook buffalo meat that had gone through the procession, the youth and parents who were in charge of preparing the public kitchen for cooking, then looked for firewood and some are looking for spices, including betel leaves which will be used for the ritual ceremony of the earth alms. In taking the firewood not just anyone takes it but a special person appointed by the local traditional elders.

In addition, in the almsgiving procession, there are rules for wearing clothes, namely Wearing traditional clothes which are required in the almsgiving ritual ceremony, one of which is that women must wear kebaya and cloth and use *karembong* (white cloth worn on the abdomen) while the men wear a black shirt and pants along with a brown patterned headband and a little bit of white. Local residents interpret it in their belief that tie has the meaning of uniting opinions in all matters into one understanding.

The interesting thing is the process of taking torches or firewood and betel nuts. Which is when an elder or one of the local residents takes firewood, which must be seven blocks or seven pieces of wood, certain taboos cannot be violated, namely, they cannot answer or answer questions from people who talk to them, what if in the process of taking betel nut and firewood if he breaks it, he has to start again from the beginning and if all the taboos are violated, they believe that usually there will be a disaster for those who break it. Why? Because there was a real incident, whether it was a coincidence or indeed karma was in effect, what is certain is that they believed that in the past. According to leader of this indigenous people when he was interviewed, namely the officer who specifically took firewood and betel nut, said that there was a traditional elder who violated the taboo during the ritual procession in taking firewood, he violated the taboo by answered all the questions asked by the person who asked the question and sometime later the traditional elder who violated the prohibition of the ritual procession suddenly died.

Therefore, the process of collecting firewood and betel leaf must be certain people and must follow the taboos or advice that has existed from the time of the ancestors or ancestors. The things that must be considered in betel harvesting are whether the betel leaves that are picked or the betel leaves that are picked must be intact and there should be no tears or holes. The way of picking it is from under the base of the leaf, and the amount must be odd.

If the crops or materials to be donated have been collected. So, the women of residents are allowed to start processing or cooking it using traditional cooking utensils such as stoves, pans and the like, after the processed food is cooked then they will carry out the tradition of eating together. There are certain conditions when they want to eat together, namely specifically for natives it is prohibited to bring food from the earth's alms to their homes, they must eat it at the place where the ceremony takes

place until they are satisfied if there is food left, residents are required to bury it, except for special guests who participate in a meal at alms of the earth is allowed to bring food to the house and there are no restrictions that must be followed

This earth's alms are shared as a form of gratitude to God for his gifts and mercy. The favours that have been given from God in the form of joint prayers, processions and all their unique forms are traditions that must be maintained at any time, that is the mandate from the ancestors of the offerings from the ancestors of the Banten Kidul elders. so that senior citizens are formed who are always peaceful, and harmonious in carrying out the system of life as well as in protecting and preserving nature. From this tradition we learn how to thank to God for gifts and mercy.

### ***Ujungan***

*Ujungan* is a form of tradition and culture that has been carried out since ancient times until now (hereditary from ancestors). The *Ujungan* is a sequence of *Seren Taun* events when the big celebration event is side by side with the march of the circumcision procession.

*Ujungan* uses a rattan tool made by someone, that person can't be just anyone, because when making rattan as an attraction tool. In this attraction, special prayers are used so that it doesn't hurt when it's hit on the players' bodies because the blows are very strong and don't hurt. hitting carelessly, according to the information the author got there was someone who used to make rattan, namely Mr. Uding. It was he who was trusted by the board of leaders to make rattan. Making rattan by planning the rattan sticks that have been prepared and then measuring the length which must be the same for the tip attraction, then used for the big celebration/ *Seren Taun* event. not used anymore, rattan that has been used should not be stepped over, because according to the elders/ancestors, it is taboo, which is one of the prohibitions (Personal interview with Yusuf, October 11, 2024).

This tip is carried out in the Cibadak village square in the Warungbanten village and then parades by walking to the nearest villages in the Warungbanten village area. The form of the activity is by hitting each other on the hands, feet, and back, and some parts are not allowed to be hit including the thighs, stomach and face. This rattan can be played by everyone, from small children to adults, even people from outside the village can play it, but only in the Warungbanten village area. Whoever uses it, the most important thing is to understand how to use it. This tip may not be swung backwards or hit from top to bottom; it may not even touch the ground. This tradition perform that human beings must have strong body and mental health. This tradition also reflects the harmony between human beings and nature as well as community itself.

### ***Mapag Pare Nyiram***

The origin of the *Mapag Pare Nyiram* tradition comes from the myth or belief in Nyi Sri Pohaci, Sri means rice in the community or elders. There are quite a lot of names for rice in that area. There are more than 50 names of rice in the area of the Kasepuhan Cibadak residents, it's just that there is rice with a high term from planting to harvest which takes quite a long time and there is also rice in the village of the Kasepuhan area of Cibadak. What is often called superior rice can be harvested in 100 days and get a lot of rice. But this rice that has been around for about 5 months must be crabbed. Then it is put on the floor (dried in the sun) by carrying it out



(transported) beforehand. If the rice is powdered in a sack, one sack is given to the government and one sack is given to the traditional system (Personal interview with Jумыadi, October 12, 2024).

The conclusion of the oral tradition is that *mapag pare nyiram* is not part of the *babakan* but *sampakan* which means that there are already existing rules and they must be implemented continuously, so whatever the reason is, just carry it out first while examining it later. Because the Kasepuhan do not fully know why it has to be like that, why it has to be like this, and how it should start, but they should know first because in Islam the name of the *ta'lim* is privileged to participate without knowing the basics and this is one of the weaknesses of the Kasepuhan residents in carrying out activities without knowing where the root of the problem came from, why, how to do this, why that way, because the Kasepuhan who were there when asked if that's the case, don't argue if you argue, it's taboo and it's not recommended to know the reason. The values learnt from this tradition are: thankfulness to Nyi Sri Pohaci (the goddess of rice) and create togetherness among community in that area.

### **Pantangan (Prohibition)**

The definition of *Pantangan* according to several informants: Abah Dul Mukri 70 years old (Kasepuhan Cibadak Warungbanten village) *Pantangan* or prohibition is something that every resident is not allowed to do. The origin of this taboo was created or passed down from previous Warungbanten ancestors, not created by the current Kasepuhan. *Pantangan* is still applied by indigenous peoples from generation to generation until now which will never be lost and will never be eliminated by anyone. There are some restrictions in Warungbanten where the people are not allowed to sell the rice, on Friday and Sunday the people shouldn't go to farm for plating the rice (Personal interview with Ecih, October 12, 2024). This tradition teaches us that people shouldn't break the existing rules and norms of the society.

Culture-Based Education has a highly positive effect on how students develop their critical, analytical, and social abilities. Aspects that enhance students' learning experiences include the development of critical thinking abilities, social analytical skills, the extension of social skills through cross-cultural interactions, the connection of sociological concepts with social contexts, and the formation of critical and tolerant attitudes (Setianingsih, 2024; Milne, 2017).

### **Conclusion**

Based on the data analysis and discussion above, this study highlights that Kasepuhan adat Cibadak continues to uphold and practice various forms of indigenous wisdom. These include traditional customs such as *Kabendon*, *Sedekah Bumi*, *Ujungan*, *Mapag Pare Nyiram*, and a series of *Pantangan* (cultural taboos or prohibitions). These practices are deeply embedded in the community's way of life and serve as moral and spiritual guidelines aimed at maintaining harmony between humans, nature, and the ancestral world. These values promote unity, sustainability, and a strong cultural identity among members of the Kasepuhan adat Cibadak. These local wisdoms offer valuable insights that can be adapted and included in social science learning, particularly at the senior high school level. Incorporating such cultural content into the curriculum can help students build a stronger connection to their heritage, encourage respect for indigenous knowledge, and support the

development of socially and environmentally conscious attitudes. This approach enriches education by aligning traditional knowledge with modern teaching practices. In addition, the integration of indigenous peoples' traditions into the social science curriculum at the senior high school level is essential for educating students about diverse cultures and promoting inclusivity.

### Acknowledgments

The writer would like to express gratitude to the Ministry of Education, Culture, Research and Technology (Kemdikbudristek), Education Financing Service Center (Puslapdik), Indonesian Education Scholarship (BPI). This research was funded by Indonesia Endowment Funds for Education (LPDP) Ministry of Finance of the Republic of Indonesia. I also extend thanks to all indigenous people of Kasepuhan Cibadak Kab. Lebak-Banten, the rector of Setia Budhi Rangkasbitung University, the rector of Indonesian University of Education, the rector of Serang Raya University.

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