

CULTURAL VALUE INHERITANCE OF CIKONDANG INDIGENOUS PEOPLE IN HISTORY LEARNING IN MADRASAH ALIYAH AL-HIJRAH

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ABSTRACT

The local cultural values that recently begin to be ignored is an important issue to be highlighted in the teaching history. The focus of this research is about the cultural values inheritance of Cikondang indigenous people particularly among young people who are studying in Madrasah Aliyah Al - Hijrah Cikondang, through history education. The approach that is used in this study is a qualitative approach with ethnographic methods. The results shows that the cultural values of the Cikondang society can be actualized and internalized in the lessons of history includes: ecological wisdom, respect for history, mutual cooperation culture, education wisdom, and economic wisdom. Teacher has made the community and the surrounding environment as a source of learning, so that students can match what is acceptable in the classroom with the reality on the environment. Internalization appears in the behavior and consciousness of the students toward the cultural of values Cikondang who lived and actualized in everyday life. Thus the inheritance of local wisdoms is very important in learning history so that students will know and understand the noble values contained in the culture. This indicates that school has a great potential as the vehicle for the cultural values inheritance proven by times.

Key words: *Cultural Value Inheritance, Indigenous Society, History Learning*

Introduction

The Social phenomenon that occurs in young people of Indonesia is commonly in the form of erosion of national identity which it replaced with a new identity formation of globalization. As the result of various social problems arises, such as the decay of politeness, respect to each other, helping each other and so on. If this problem is unattended, it will be weakening of the nation. Most people agree that the situation

and living conditions Indonesian nowadays is profanity and very poor in almost all life aspects. The cause consists of many factors that intertwine through a long process. More specifically, what appeared now is not something that suddenly appeared out of nowhere, everything has its history. One of the reasons that the author would like to point out is that our lack of historical reflection. The root of the problem can be sought on how the teaching of history in schools so far that is not

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comprehensive, which makes most of us have little sense of history, lack understanding of the origin of everything that happened to us, as well as our willingness to reap the value contained. In the end we are the people who are less manageable our togetherness and the potential conflicts that may arise, related to our diversity as a nation.

Relations between education and history will be obvious if it is associated with the inheritance of values, the high values developed by the previous generations to be passed to the present generation. Speaking of values that is developed by previous generations is similar to talk about the meaning of history. The process of inheritance is certainly an important value for the personality building, as well as to prepare them to face the challenges of the present and the future.

The cultural inheritance and local knowledge, especially the culture, is an important part of identity growing and building. Culture also makes a major contribution in shaping the character of the nation that had been eroded by external influences. From that standpoint, the Indonesian people actually have the potential resources or competitive advantages because it is endowed by the cultural diversity. The condition is enriched by the presence of a number of communities in the ethnic groups, which is known as the indigenous community.

The indigenous community is a local entity that occupies a specific territory and interacts continuously according to a certain customs system. From these definitions we can see that the indigenous community is a group of people with social institutions that stand alone in accordance with the values they have. Indigenous communities prefer

to live the way their ancestors had than the hegemony of the majority culture. This difference is what makes the indigenous community as a minority who are considered “different” by the majority. Thus, it is not an exaggeration that indigenous communities are the guardians of the cultural heritage.

In my opinion, the common perception is that they see the indigenous communities more as interesting tourist attractions because of the “difference”. They saw the indigenous community not as a society similar to the urban society in general, but rather a group of people who are “primitive”. The common society does not see the values held by the indigenous communities in Indonesia, most people do not know what the indigenous community is.

In addition, indigenous communities are more often associated with mystical activities by the common society because their knowledge is more in verbal form, such as the pamali or the taboos that is inherited through generations without understanding the reasons behind it all. As a concrete example we can see many indigenous communities have forbidden forests. According to them, the forest is a sacred thing that required a special guard and ritual in its management. If we look at the perception of the common society, it is unreasonable and irrational. But if we look at the forest in the function of the ecosystem supporting human life, then it can be concluded that the indigenous communities have more awareness in protecting the environment, because they make themselves as the part of nature, not out of nature. Quite often there is a perception that the indigenous communities are primitive because they are more irrational than the city people, but according to this case, a question occurred, which one is actually more primitive?

In anthropology there is a term called the cultural relativity, which is each culture has different values that cannot be compared to one and another. Society in general and youth in particular are often misunderstood of this indigenous community and their teachings. Therefore, the indigenous communities are commonly seen a group of people with a certain belief and mystical. However, if we know them better, we will see that the indigenous communities are not essentially different from the majority group. They just do what they believe based on the teachings of traditional values. Even the indigenous communities can sometimes be wiser than the majority population. Therefore an education program to the majority about the existence of indigenous communities is required, not just to be aware of their existence, but also to become more familiar with the roots of our own culture, so that the indigenous communities will not be marginalized because of their differences. Actually this understanding can be obtained by the cultural approach, such as by using local knowledge.

Hasan (1999) in his "Pendidikan Sejarah untuk Membangun Manusia Baru Indonesia" makes a new perspective grounded to the past experience to understand what is happening in the present. Traditionally the purpose of education has always been associated to the "transmission of culture" (Hasan, 1997:13). This view actually requires a knowledge that is expected to be history education tools to achieve "the glorious past" in the sense that the younger generations can appreciate the great works of the past, especially to foster a sense dignity as a nation.

As the next generation, students who live in another historical period with different problems certainly will not simply inherit it. They will carry out the selection or processing

of the values inherited, and take the most suitable in accordance with their interests of the safety and welfare of the next generation (Saini, 2004:27-28). The selection will take place accordingly through learning by using meaningful learning resources.

The indigenous village of Cikondang is as the model of the Sundanese people, which means that its existence is sufficiently representative to represent the livelihood of the Sundanese people of the past. As the unity of human life, the indigenous people of Cikondang have socio-cultural values that can be developed in learning process. The indigenous people have a strong culture of social solidarity in his activities, caring for their nature, have a culture of mutual cooperation, consensus, harmony, and also a variety of cultures in the form traditional arts. These values are very meaningful to young people in the era of globalization, with both positive and negative influences. Therefore it is necessary to inherit the cultural values and local wisdom of indigenous peoples through the history education process in an effort to raise the student's awareness of history and cultural values that will lead the to be wiser and prudent that have sense of history and cultural awareness from an early age .

Method

The research on the problems of cultural values inheritance of the indigenous peoples of Cikondang in history leaning process used the ethno-pedagogy approach, with qualitative design because the problem study was an ethnographic that require observations and interviews to disclose the significance of both interpretative and uncover the answer as the research problem-solving.

The study used ethnographic methods because the focus of the research was to describe and provide detail explanations

of cultural phenomena that occurred in the middle of the Sundanese people, in this case was the Cikondang indigenous peoples and subsequently reconstructed in natural participation. The cultural phenomenon related to the knowledge, values, beliefs, norms, traditions or customs, symbols, language, and daily practices, as well as the process of inheritance in the Cikondang community. This studies was expected to obtain the idea of the Cikondang indigenous wisdom that could be passed on to the younger generation through various activities in the community, including through education in schools that include learning and extracurricular activities, particularly through the process of integrating the teaching of history .

The Purpose of Value Education in the History Learning Process

The development of an integrated education with educational value of history is inseparable from the humanities that have significance for improving the quality of education. Therefore, the study of history should give attention to the development of values, morals, and attitudes. History education can develop critical thinking that makes intelligent students. Triggs, Reichardt and Raliis in (Hasan, 1995:247), from this study will emerge a value or no value. And the real value can only arise if the action is applied. Kuhn (Sumaatmadja, 1984:15) stated that: a value can be, if it is held to be more than amore verbal formulation.

According to Wiriaatmadja (2002) in her article titled: “ Pendidikan Sejarah di Indonesia: Perspektif Lokal, Nasional, dan Global” explained that in order to develop a more functional and integrated history learning process with various other scientific

fields, there are many areas that should receive attention include: *first*, the subject material of history should be able to develop social skills such as integrity and identity of the student, in order to form the student’s characteristic that have attitude of nation hood, unity in diversity, tolerance, empathy, and other positive attitudes that are valuable both for themselves, society, and the nation.

Second, to answer the future challenges, creativity and innovative power is needed, so Indonesian will not only be the consumer of scienceandtechnology,cultureconsumer,and the recipient of the external values passively, but also has a comparative advantage in terms of science and technology mastery. Student should be given the opportunity to learn with their own intellectual power, through the stimulant processes, either in the form of questions or assignments, thus students can see something from different points of view and can find a variety of alternative solutions to the problems.

Third, students will be able to develop their creativity when teaching and learning are planned to improve and generate efforts to competitive. Therefore, the learning process that provides an opportunity for learners to complete the competitive task needs to be socialized, and also the need for proper appreciation to those who excel. This will have a positive impact on the formation of self-confidence in learners. In turn, this experience can further build independence.

Fourth, in the process of developing the intellectual maturity, students need to be encouraged to thing logically and systematically. In the learning process teachers should provide clear guidance so that students can solve a problem logically and scientifically.

Fifth, students should be given internalization and examples, where they can

play an active role in teaching and learning activities. This phenomenon in certain things can shape the spirit of loyalty, tolerance, and high adaptability capabilities. Thus, this approach needs to be aligned with the learning activities that provide opportunities to be dynamic and have creative initiative.

Based on this understanding, the history learning process can be regarded as a process of activities to encourage and stimulate the learning subjects to gain knowledge of the history and understanding human and historical values that will show in behavioral changes and raise awareness of the values in the history. Awareness is an intellectual orientation, an attitude of the soul to self understand as a human existence, members of the community, social beings, as well as aware as a nation and aware as the God's creatures (Sardiman, 1994:2).

In various writings, Soedjatmoko reminds us how important it is as a nation to have a historical awareness. Historical awareness is defined as a reflection of the changes complexity that is brought by the dialectical interaction of people who want to throw themselves from their reality. With a sense of history, human try to appreciate the effort of revealing events surrounded and appreciate the uniqueness of each situation. Historical awareness also helps people to be aware of narrow minds, superficial analogies, and legal acceptance patterns that are too easy, directing the history course or history determination. To create awareness of history, we should be able to take the moral meaning or message on each event, otherwise, in this context, the lack of the wisdom in the using of natural resources and the human mind will ultimately destroy the existence of humanity and civilization itself (Soedjatmoko, 1995).

The values teaching in the science of history is through the valuation process (internalization value) by going through the stages of values acceptance, value recognition, value assessment, value appreciation, values organization and value embracement (characteristic values). But keep in mind that teaching value will only be successful if the students are in the right dispositions, which include openness and trust, honest, humble, responsible, well-intentioned, loyal, and obedient to implement the values with a cheerful attitude. These values cannot be imposed from the outside, but entered into our hearts gently when we are opening up our self intentionally (Atmadi, 2000:38).

The purpose of teaching history is to develop students to be sensitive to the social problems that occur in the community, having a positive mental attitude towards any improvement inequality, and skillfully tackle any problem that occurs daily to themselves or the society. From the formulation of these objectives, it can be specified that the purpose of teaching history is to develop the students' potential in order to:

1. Have awareness and concern to the public or the environment, through an understanding of the historical and cultural values of the community.
2. Know and understand the basic concepts and are able to use methods adapted from the social sciences that can then be used to solve social problems.
3. Be able to use the thinking models and the process and making decisions to solve the issue and problem grown in the society.
4. Pay attention to issues and social problems, as well as being able to make a critical analysis, and then able to take the appropriate action.

5. Able to develop a range of potential so as to establish themselves in order to survive and responsible in building the community.

The first research focus is developing the potential of students to have an awareness and concern for the public or the environment, through the understanding of the values of the community's history and culture.

According to Bloom (Lubis, 2011:20) there are five stages the process of values formation and development in the students. a) Receiving (listening and receiving). In this case the student receives actively; the child has chosen to accept the value. At this stage the students merely receive. b) Responding, at this stage the student has begun to accept and respond actively. In this case there are three stages of its own, obedient, willing to respond to, and content in response. c) Valuing, at this stage the student has begun to build perceptions and beliefs associated with the value received. At this stage there are three levels: to believe in the value received, feeling connected tied up to the believed value, and has an inner relationship with the value received. d) Organization, where students begin to set the value he received in the behavior. e) Characterization, the values characterization that marked by someone dissatisfaction to organize a system of values that he believed in his life which is too well established, steady, and consistent.

Hasan (2012:3) argues that the purpose of history education interpreted as an attempt to transfer the grandeur of the nation in the past to the younger generation, a vehicle for the inheritance of the nation's values of excellence and as a way of thinking of the students' knowledge as individuals and as citizens. Indonesian national history teaching in schools has the competence to

guide learners toward historical awareness, national awareness, and the formation of character or identity, in the case that the teaching include the inheritance (transfer) that is accepted by the transferring of the values of the nation, unity and integrity, of Indonesia (Wiriaatmadja, 2002) .

Based on the opinion above, the purpose of value teaching in the history education is to give students an understanding of the great values of Indonesian as the national identity, prepare students to live in a community environment, direct students to think critically, creatively, and innovative, have the social skills and the sense of nationalism and patriotism.

Discussion

Cikondang village society is a group of people who have ordinary life, living in an area of Kampung Cikondang, Lamajang Village, Pangalengan District, Bandung regency. The leader of this vilage is a person considered to know all of the Cikondang village's customs called Juru Kunci (Kuncen-the key holder). This is a wealthy village that have both tangible and intangible property such as customs and cultures. The terminology of "indigenous peoples" is based on the results of the Indigenous People congress, held in Jakarta, on 15 to 22 March 1999, which stated:

Indigenous peoples referred to as a group of people who have ancestral origin (hereditary) in a certain geographical area, and has a value system, ideology, economics, politics, culture, social, and the region itself (Syafa'at, et.al. 2008 : 28).

In line with the moral basis of ngaji diri to achieve a balance between the human as a person, relationship with another people, relationship with nature, and relationship

with God. Therefore, there is a life guideline among the people of Cikondang. The guideline serves to guide the life of Cikondang people to achieve a sense of peace in everyday life. Thus, will avoid their ancestors' punishment for the violation of a taboo.

Cikondang Village people still hold inheritance things from ancestors but they also have the view of *kudu salutu jeung zama*. Therefore, modernization and globalization were also felt by the people of Cikondang which color their characteristic. Although this village name is not as popular as Baduy and Kampung Naga, but the local wisdom of the indigenous peoples of Cikondang as part of the Sundanese wisdom should be disclosed and exemplified.

As explained by Adimihardja (2008:77) that the human resource management strategy should consider and appreciate the knowledge system contained in cultural values of a society, even though not all of the elements contained in the local culture must be accommodated in the management model. Indigenous community as the grass roots, is supported by their knowledge system which comes from cultural values that has been proved quite strong and flexible in facing various challenges, is survive through a process of continuous adaptation for centuries with the environment they live in.

The local wisdom values of Cikondang Village is stated in customary values (material and non-material) that includes: socio-cultural values, historical values, religious values and beliefs, economic value, the preventive and adaptive values toward the environment. Cikondang people values are *tatanan*, *tuntunan*, dan *tontonan* (order, guidance, and show).

Tatanan (order) means the values that are maintained by Cikondang's ancestors in

the environment arrangement, both physical and social environments and the structuring concepts of *wilayah* (area), *wayah* (waktu), and *lampah* (deed/attitude) which its purpose is to preserve the environment so it can be perceived by the children and grandchildren and useful for the wider community. The environmental sustainability has been felt by today generations, the value is *tuntunan*, a guide that means in the form of traditional laws and customs which is not merely to be applied today by the community of Cikondang but to be understood and learned of its meaning, its philosophy and benefits for life. Then the purpose of *totonan* is related to the tourism, because of the popularity of Cikondang village, recently many people are coming to see the environmental phenomenon and the customs.

These values are implemented by Cikondang people in everyday life and actualized in a variety of activities. Customary ceremonies and customs are still preserved. Cikondang people have awareness that the customs and ceremonies with respect to the environment is not merely a rule of customary taboos but it is closely related to the preservation of the environment, which is not for their interests only but also for wider community.

The knowledge of local communities is proven to have its own advantages, thus it is nurtured and maintained by the community. The cultural element in the cultural area that has been proven and survived to the present day is the local genius (Mundarjito, 1986:39-45). Indigenous knowledge and local genius is the knowledge and ability of communities to cope with life challenges and have the truth, thus it is preserved and passed on to the next generation.

Indeed, local knowledge has universal values which are reflected in the personality

and the ability to think globally, act locally, and commit nationally, so to form the cultural identity (Sukadi, 2006: 147; Ayatrohaedi, 1986:18).

In globalization, the diffusion process of innovation is not constrained by space and time anymore but it rather selected by the values and norms adopted by society. Cultural identity is the characteristic of people who show their selves with the values of local wisdom. The elements of innovation are not whole accepted, but rather through a process of selection according to ability, personality, and normative truth of the locals.

Actually the people of Cikondang village have the ability to adapt, interact, and establish a harmonious relationship with the environment, the social environment, and the natural environment. The local wisdom of Cikondang people is the empowerment in utilizing the potential of nature based on socio-cultural values. The local wisdom is reflected in the form of behavior in various spheres of life, both in order of social life and interaction with the natural environment. For Cikondang people, the local wisdom serves as a guide and controler of the behavior which guarantee to have power sustainable for living in the natural environment and preserve a harmonious social environment .

According to the result of the study, there are various values that can be used as a learning resource for students' history learning. First, the Ecological Wisdom, the culture that developed in the community Cikondang strongly influenced by the state of nature as inhabited by the cultural producer . This is consistent with the theory of cultural ecology by Steward (in Susilo, 2009:47) that the environment and culture can not be seen seperatedly, but is a mixed product which proceeds through dialectic. Therefore, the loving environment culture

of Cikondang people is influenced by the natural circumstances.

In the context of learning, Cikondang people ecological wisdom as a source of history learning process, is certainly important in an environment that is increasingly worse. Making this value as a source of learning is an attempt to institutionalize the local wisdom which is very concerned about the environment. This is in line with Susilo's opinion (2008:161) that it is important to re-institutionalize the traditional local wisdom, because it helps to save the environment. The principle of balance and sustainability in the natural process is an important value that must be passed on to students. This value comes from human mind as a member of society as the guideline for their daily activities .

Surpriatna's (2012) opinion about "ecopedagogy and green curriculum in the history teaching", is to achieve the sustainable development that it required to develop a historical learning process which train students with hardskills, which means, associated with the critical aspects of knowledge about the history of the humans regarding the social and natural environment as well as problems resulted. Next to be developed is the soft skills, which is related to the skills such as resilient, creative, innovative, professional, confident, and polite dealing. The example related to the ecological intelligence is sparing use of natural resource-based products, has the behaviour and attitude of living in harmony with nature, using skills to preserve nature, and apply the wisdom of living in harmony with nature based on the history learned.

The developed cultural system in Cikondang must contain values that are useful for life. Although in some cases they are mystical but when it is examined logically

and critically, it contains the meanings and important values in building a harmonious relationship among humans and between humans and nature. The existence of this taboo has value for students which can demonstrate that a simple community still have the intelligence system in facing life.

In connection with the importance of preserving the forest, there is an expression of Cikondang people that are always socialized from generation to generation, “Leuweung Ruksak, Cai Beak, Manusa Balangsak” (Forest damaged, the water runs out, human beings are miserable). Forest conservation system called Leuweung Larangan is the veins of the indigenous peoples that can ensure the sustainability of the community life as well as a symbol of the continuity of the community cultural development.

Second, the respect for History. In this regard there is a quote of an appreciation to the history, as follows:

Hana nguni hana mangke, tan hana nguni tan hana mangke, aya ma baheula aya nu ayeuna, hana tunggak hana watang, tan hana tunggak tan hana watang, hana ma tunggulna aya tu catangna, (hana guna) hana ring demakan, tan hana guna tan hana ring demakan (Naskah Amanat Galunggung dalam Danasasmita, 1987:123) dikutip kembali dalam (Hermawan, 2008:209).

(There was and there is now, there was not and there is not now; there is past there is present, if there is no past there will be no present: there is stump, there will be wood; no stump, no wood; if there is stump there certainly is the trunk; no services, no reward)

Regarding to the importance of historical knowledge to be passed on to the younger generation, Jacob Sumardjo (Herman, 2008:212) conveyed that the local, national, and global histories are important to be taught to the current generation, our mistake is to forget the past. The children are not introduced to the history, therefore they do not know who their heroes are, do not know their area so that they are not proud of themselves because they do not think there is anything to be proud of. In order to develop student's pride, they should know the history, know their area, therefore the Sundanese history should be introduced as early as possible, because the pride can be a capital for the development process.

Third, the Mutual Cooperation Culture. For Cikondang people, mutual cooperation divided into two types, ‘the essentials mutual cooperation’ and ‘the regular mutual cooperation’. The embodiments of mutual cooperation is essential during Wuku Taun ceremony, while for ordinary mutual cooperation is during community service activities in the local area. Cikondang society is still very concerned with the various terms of activities, both public and private. Society has a great sense of responsibility to carry out activities related to the public interest or the interests of individuals who are facing papait (someone died or accident) or mamanis (a celebration of marriage and circumcision, or other celebration). Such activities are included in the regular mutual cooperation.

Fourth, The Education Wisdom. The educational philosophy that is inherited by Cikondang people is generally refers to the philosophy of Sundanese education which is reflected in three simple words,; cageur (healthy), bageur (good), and pinter (intelligent). The intelligent is at the last

position after cageur and bageur. It means the Sunda educational philosophy is not just smart, but he had to be physically and spiritually cageur (healthy), and had to be bageur (good) in the sense physically or spiritually. If the person is smart, but not healthy and good, then that person will only be minteran others because his mind is full of how to make profit while its impact on others is never be a matter of discretion.

Fifth, the Economic Wisdom. The principle of life is kumaha engke (let us see later) is a principle that must be avoided in order to be succeed in life, because basically the principle of life that must be lived by each individual is engke kumaha (how later will be). The application of this principle of life in the everyday life of the indigenous peoples in general and particularly the Sundanese community in Cikondang is by establishing barn, so that when long dry season happen and causing food shortages, they are ready because they have stored in the barn.

In Cikondang society, in addition to the value of ecological wisdom, respect for history, culture of mutual cooperation, wisdom education, and economic wisdom there are many wisdom of cultural values that can be raised as a source of learning history. At least Cikondang people have noble values such as concern for others, empathy, and prosocial behavior of others, as well as expressions of Sundanese tradition as described above, in the form of oral tradition which is full of meaning and useful for life of both in the present and the future. These are the values that supposed to be passed on to the students through education, through the history teaching. Likewise with the learning process in Madrasah Aliyah Al-Hijrah, especially in the history learning process, in which teachers try to integrate the values

of local wisdom Cikondang Sundanese culture, especially the ones that are relevant to be passed to the students as the next generation.

The implication process of the Sundanese (Cikondang) local wisdom in history learning process in schools, are as follows:

1. The first step, the teachers identify the forms of Sundanese local wisdoms and particularly Cikondang local wisdom derived from various sources (manuscripts, inscriptions, traditions, and customs prevailing in the society, as well as historical information about the potential of Sunda) in accordance with the standards of the competences and basic competences that should be achieved by the students.
2. The second step, the identification results are then selected, which ones are appropriate to the topic of learning in accordance with the standards of competence and basic competences applied in the curriculum .
3. The third step, the appropriate material selection for each topic on the subjects of history, the history of the learning process that includes the values of local wisdom of Cikondang is actualized by teachers and students in the classroom after a visit to Kampung Cikondang .
4. The fourth step, after the material content delivery, teachers need to reflect on the subject matter has been presented including the indigenous materials of Cikondang that are integrated .
5. The fifth step, final stage is evaluation to measure the level of standards and basic competencies delivery.

At the time of actualization of the indigenous cultural values inheritance of Cikondang, teachers will no longer make the process of delivering messages verbally and in one direction to students. Even when using the out door learning models, the learning activities (the students's activities) should be the center of these activities. At the end, both physical and social environment are used as a laboratory of history, from the environment learners can learn in accordance with reality. However, overall, the method variation used by teachers is actually still limited. The most frequent method of to be used is lecturing method. The varied method will motivate students and provide an easier understanding of the subject matter for students.

Based on the results of the study on indigenous Cikondang, it is known that the values contained in it, need to be passed onto the younger generation, particularly in this research are those being educated in Madrasah Aliyah Al - Hijrah. However, in the implementation, prior interpretation of the values is required before it is conveyed through the learning process in the classroom, because basically these values should be relevant to the universal values prevailing in society, even these values support the association of Cikondang people to the global community.

Inheritance value of local knowledge to students is important so that they know and understand the noble values contained in the culture. This statement is in line with the opinion of Alwasilah et al, (2009), based on an analysis of the dimensions of culture and education, he sees ethnopedagogy as educational practices based on local wisdom in various domains and emphasize knowledge or local knowledge as a source of innovation and skills that can be empowered

for the welfare of the community, where the local knowledge related to how knowledge is generated, stored, applied, maintained and passed on from one generation to the next.

This process is necessary for students to have better understanding about their environment to grow and develop, because basically they cannot break away from the neighborhood where they grow and live. This shows the importance of education which raised the value of local knowledge in the learning process, because through this effort, learners are expected to recognize the cultural values in their society so that they can grow their pride of their culture and this can be done through the teaching of History at all levels of education.

The importance aim of Cikondang indigenous cultural values inheritance to the students of Madrasah Aliyah Al - Hijrah, among others, is to make the students know and understand the culture surrounding it so that they will not be uprooted with the influences of other negative cultures. It is very important to identify the attributes of a cultural value in order to interpret it, this is in accordance with a statement by Hasan (2005:250), that each value has its attribute and a value can be distinguished from another value based on its attributes which give the sense that the teaching of values in social science education must start from the identification attributes.

Education is the most effective way to internalize and socialize values to students. Schools and other educational institutions such as families and communities serve to implement inheritance of cultural values in accordance with the purpose of education to develop a civilized people. Learning familiarization to develop the value meaning of a culture should begin with the

familiarization of the dimensions of teacher. In these circumstances teachers should have the opportunity to demonstrate their creativity in developing the values of that culture. Development of cultural values is in terms of providing assistance to students to appreciate the value, because the value is not taught but nurtured so these values is able to be internalized. Therefore, we need a partnership between families, communities, and schools in order to realize the goal of Cikondang local wisdom internalization as a part of history learning resources in school.

Appreciation of the value is the basic step for the process of value development in students. The internalization process is only possible if the students wants to develop as part of his personality. In the aspect value, educational process only able to invite students to have desire and courage to develop it 's own internal processes. If they have desire and courage, education will only provide the knowledge. The appreciation process of the value is placing teachers in a position to help the students see and discover the advantages of a value.

Cultural value as a source of learning will be a new knowledge that is accepted by students. This will motivate students in the following the learning process. The reason of student's low motivation in learning history is the absence of a new experience. Learning process is to combine the student's old experience into the classroom with a new experience they receives, In addition to effectively passed on the cultural inheritance to students, the value of local wisdom is also a learning source that can make the learning process easier. Based on the cognitive theory, teaching material should be presented from the simple one to the more complex one. Instructional materials must also be served

from the closest to the most distant. This suggests that the priority to review the global materials, students must first be introduced to the learning resources that are closest to their environment.

For Cikondang young generation who are studying in Madrasah Aliyah Al-Hijrah, the kasundaan ethical norms, ecological wisdom, culture of mutual cooperation, respect for history, educational wisdom, economy wisdom, as well as social care, are values that must be applied in family, school, and community. For example, in terms of social care, it is apparent from the words they say 'ka nu butuh nulung kudu, ka Nalang hard nu, nu mere daek ka, ka nu nganter sieun, sing ka mere maweh saderek ', (help for the needs, give to the needs, accompany the ones who are afraid, give our exceeds to the other). This is in line with one of the goals of history education (Hasan, 2012:6), to develop friendships and social care. In addition, students of Madrasah Aliyah Al-Hijrah Cikondang who come Cikondang and out Cikodang realize that behind the various taboos and restrictions associated with leuweung larangan (forest prohibition) there is something very valuable and useful in order to preserve the forests for ecosystem balance.

Based on this understanding, the history learning process can be regarded as a process of activities to encourage and stimulate learning subjects to gain knowledge of history and understand the human and historical values, which will bring behavior change and raise awareness of the values in the history. Awareness is an intellectual orientation, an attitude of the self to understand on position as a human, members of the community, as social beings, including aware as a nation and God's creatures (Sardiman, 1994:2).

There are a variety of potential that can be achieved by learners through learning history, learners will have the awareness and concern for the public or the environment, through the understanding of the community history and culture values. With regard to the purpose of the value education in history learning process, Atmadi (2000:38) reveals that the teaching of values in history learning process through the value giving process (internalization) by going through the stages of values acceptance, recognition of values, assessment of values, respect of values, organizing values, and embraces the value (characteristic values). But keep in mind that teaching value will only be successful if students are in the right dispositions, which include openness and trust, honest, humble, responsible, well-intentioned, loyal, and obedient to implement the values with a cheerful mind. These values cannot be imposed from the outside, but should be entered into our hearts gently when the hearts are open freely.

Functionally the inheritance of indigenous cultural values of Cikondang to students of Madrasah Aliyah Al-Hijrah may happen because every element works accordingly. The A-G-I-L concept proposed by Parsons is associated with the inheritance of indigenous cultural values of Cikondang is described as follows:

1. Adaptation, based on this framework, the inheritance of indigenous cultural values to the younger generation of Cikondang who are studying at the Madrasah Aliyah Al-Hijrah, is the effort that is made by the elder generation or the adults of Cikondang, either individually or in groups, to educate their children.
2. Goal Attainment is an act directed at a common goal. With regard to the

process of achieving its objectives centered on political system or power in Tatar Sunda. Supreme authority and power in determining the purpose of the community is in the hands of the government, both at the city/regency and the province of West Java. Through the process of inheritance of indigenous cultural values to the younger generation of Cikondang who are studying at Madrasah Aliyah Al-Hijrah, they are expected to be able compete in the global competition without losing their identity.

3. Integration is the requirement relating to the interaction between the members of the social group. Emotional bound are indispensable to the achievement of common goals in the group. With regard to these elements, the people of Cikondang are known as a tolerant society and able to work together to achieve a common goal.
4. Latent Pattern Maintenance is an element that indicates the cessation of interaction for members in any social system can be tired and bored, and subject to the other social systems in which they are involved. Maintenance of latent patterns in Cikondang society will strive to maintain basic values and norms adopted by society. Maintenance process of indigenous cultural values of Cikondang take place in the family, community, and school.

Based on the explanation above, it can be concluded that all subsystems on the value inheritance system of Cikondang local wisdom is interrelated and influenced each other in an effort to achieve a common goal, such as the people who continue preserving the cultural values of Cikondang even though they live in the middle of globalization effect.

Cooperation and mutual control of all the elements in its function may encourage success in the process of value inheritance. If one element is not functioning, it will become an obstacle to the achievement of common goals.

The cooperation of all parties, family, community, and schools in the inheritance of indigenous cultural values of Cikondang to students, and support of the government through various policies will be able to facilitate and strengthen the process. According Saripudin & Komalasari (2012:303) the role of school is in the middle of the character education in the context of communities of character. Thus the role of schools as character communities in character education is very important. The schools develop character education process through the learning process, habituation, extracurricular activities, and collaboration with families and the community in its development. School is the bridge of the character education in the educational unit of society through the family - values contextualization of student daily life in learning, and empowerment of the school committee as the organization of parent-community participation in improving the character education quality.

In the education history, cultural transformation does not mean indoctrination of values, but studying it logically, critically, and analytically so that students are able to solve the problems that they face in reality. History education certainly can not deny the values that developed in the past. History education also cannot ignore the future. Thus, history education must accommodate all the needs of students, whether it is cultural inheritance or intellectual development, as well as preparing students for a better future.

Conclusion

Cikondang indigenous people still adhere to tradition, care for the environment, have a sense of history appreciation, steeped in culture of mutual cooperation, based on independence and not consumptive, and have attention to the education problem. People still hold inherited thing from their ancestors but they also have kudu saluyu jeung zaman. Therefore, in the middle of modernization and globalization Cikondang people have their own characteristic.

The cultural values of Cikondang society that can be developed in teaching history at Madrasah Aliyah Al-Hijrah include: ecological wisdom, respect for history, culture of mutual cooperation, education wisdom, and economic wisdom. The value contain in the Cikondang indigenous culture relevance to the present, because it contains the value of historical, social, educational, economic, and environmental. The local wisdom values in Cikondang village are stated in their customary values (material and non- material) include: socio- cultural values, solidarity, cooperation, brotherhood, mutual cooperation, and ethical norms of Kasundaan. The historical values include the appreciation of history, responsibility, never give up, and willing to sacrifice. The economic values include modesty, independence, productivity, and efficiency. The environmental values include adaptive to the environment and preventive toward disaster, ecological balance and harmony, and continuity. For Cikondang people the values are considered as tatanan, tuntunan, and tontonan. Cikondang local wisdom as the source of learning can be actualized and internalized to the students through history learning in school. Cikondang cultural values have proven very useful in making history learning more meaningful for students.

The actualization of Cikondang indigenous cultural values in history teaching in Madrasah Aliyah Al-Hijrah is conducted through the out door learning methods. Out door learning method is quite effective in the context of cultural inheritance of Cikondang indigenous values. Actualization can be studied from three aspects: curriculum, teacher, and students. Embedding and providing an understanding of cultural values are the part and planning of learning activities that are developed by history teachers. This means that the teaching plan composition should include a description of the goals to be achieved or the study material that should be delivered in accordance to the competence and standards content of the applicable curriculum. The internalization of Cikondang cultural values education in teaching history to students at Madrasah Aliyah Al-Hijrah is the evidence in ecological intelligence in the daily life of students, such as their caring attitude towards the environment and the cleanliness of the school and the neighborhood, including the hutan larangan; second, they appreciate the history that obvious from their knowledge of the Cikondang origin; third, culture of mutual aid that they have, both in the school and the community; fourth, deals with the educational wisdom that appears in their attitude, behavior, skills, and intellectual; fifth, is the economic wisdom that appears from their independence and unconsumer life which is internalized and implemented in daily life. The internatlization effort is conducted through a process of learning, habituation, extracurricular activities, and collaboration with families and the community in its development.

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