

Internalization of Social Values Based on Local Wisdom "Sundanese Proverbs" in Social Studies Learning



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ABSTRACT

The strong character of the nation is reflected in the internalization of the noble values of local culture in people's lives. Proverbs as a form of expression of oral culture contain local wisdom that represents the moral, social, and spiritual values of a community. This research aims to identify and analyze the values of local wisdom contained in Sundanese proverbs as an effort to preserve cultural heritage and strengthen character education. The method used is a literature study with a descriptive qualitative approach, where Sundanese proverbs are classified based on the framework of universal wisdom values. The results of the analysis show that Sundanese proverbs reflect seven main values, namely: (1) spirituality and relationship with God; (2) responsibility, discipline, and independence; (3) honesty; (4) frugal and courteous living; (5) affection, care, and cooperation; (6) confidence, hard work, creativity, and never giving up; and (7) justice and leadership. These findings show that Sundanese proverbs have significant potential in supporting value-based social studies education learning, especially in student character development. Therefore, the integration of local wisdom in the curriculum is important in building the nation's cultural identity and resilience.

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Introduction

The current of globalization has clearly shifted the indigenous local cultural values of Indonesia. The value of foreign culture that develops so rapidly in people's lives has a wide impact on the balance of the environment. Part of people's lives are still firmly maintaining traditions, in contrast to a society that has experienced a shift in values. The reality of shifting cultural values has resulted in local cultural values starting to be abandoned. The same happens in the inheritance of traditions and cultures in various ethnicities, one of which is the Sundanese ethnicity.

The Sundanese people, like other ethnicities in Indonesia, have a number of moral value systems and noble views contained in the form of Sundanese culture. Ekadjati (1995: 62) said that the moral value of Sundanese culture is the identity of the Sundanese ethnic group which is sourced from the values, beliefs, and heritage of Sundanese culture which is used as a reference in behavior. Language in the inheritance of cultural values has a very important role, because language is one of the main tools used to inherit cultural values in a community group. In this study, Sundanese proverbs are used to express an intention (information) and the results of human activities with good or bad (bad) values that show local wisdom. Good cultural values tend to be used as an example for actions that must be taken, while bad ones tend to be used as an example not to be followed and just in case you don't fall into these bad activities. The author assumes that if the cultural values contained in the proverb are abandoned, more and more un wisdom will emerge. So the author wants to look back at the values of wisdom contained in Sundanese proverbs. For the author, this is an important thing to document and inventory the local wisdom contained in Sundanese culture, especially in Sundanese proverbs

(*paribasa*).

Social studies subjects are designed to develop knowledge, understanding, and analytical skills of the social conditions of society in entering a dynamic social life. Social studies subjects are compiled in a systematic, comprehensive, and integrated manner in the learning process towards maturity and success in life in society. With this approach, it is hoped that students will gain a broader and deeper understanding of the related fields of science. Based on the demands of the Ministerial Regulation, it is very clear that social studies is a subject that is oriented not only to intellectual development, but also to attitudes and skills.

Based on the background that has been presented, the problems in this study are described in the following questions: (1) Are the values contained in Sundanese proverbs universal? (2) How is the implementation of the instillation of these values in social studies learning based on local wisdom?

Studi Literature

1. Social Value

The definition of values that are often used as a reference for humans in their lives in the six values contained in Spranger's theory in Mulyana (2004: 32-35) are theoretical values, economic values, aesthetic values, social values, political values, and religious values. Theoretical value involves logical and rational consideration in thinking about and proving the truth of something. Economic value, related to the balance of value with profit and loss, which means prioritizing the usefulness of something for humans. Aesthetic value, also known as the value of beauty which depends a lot on a person's subjectivity. Social values accumulate at the highest value, namely affection between people. Political value, the level of value moves from low to high influence, or often referred to as the value of power. Religious values are values that come from the highest truth that comes from God.

Value, according to Mulyana (2004:11), is reference and confidence in making choices. Value is something that is desired so that it gives birth to actions in a person. According to Frankel (Kartawisastra, 1980: 1) values are standards of behavior, beauty, justice, truth, and efficiency that bind humans and should be practiced and maintained. Ambarise emphasized in Mulyana (2004:23), that values are relative in nature which is the foundation for change and can be instilled through various sources such as family, society, religion, mass media, traditions, and in society.

Value education according to Mulyana (2004:119) is teaching or guidance to students to realize truth, goodness, and beauty through the process of considering appropriate values and consistent habituation of acting. Value education is intended to help students to understand, realize, and experience values and be able to place them integrally in life. Specifically, according to APEID (*Asia and the Pacific Programme of Educational Innovation for Development*), value education is aimed at: 1) Applying value formation to children, 2) Producing attitudes that reflect desired values, 3) Guiding behavior that is consistent with these values.

Alvin L. Bertand said that value is an awareness accompanied by emotions that have been lost for a relatively long time towards an object, idea, or person. Meanwhile, according to Robin Williams, social values are things related to common welfare through effective consensus among them, so that social values are upheld by many people. Young also reveals that social values are abstract and often unconscious assumptions about what is true and what is important. In his book 'Culture and Behavior', Kluckhohn states that what is meant by value is not desire, but what is desired. This means that values are not only expected, but striven as something appropriate and true for oneself and others. Woods explains that social values are long-standing general guidelines that guide behavior and satisfaction in everyday life. Koentjaraningrat argues that a cultural value system usually functions as the highest guideline for human behavior.

Local wisdom is a term introduced by Wales in the *Ayatrohaedi*, which is "*the sum of the cultural characteristics which the vast majority of a people have in common as a result of their*

experiences in early life". The Indonesian thesaurus places the word wisdom on par with virtue, policy, wisdom and intellect. Meanwhile, the word arif has the same meaning as: akil, virtuous, bakir, bestari, wise, wise, scholarly, intelligent, ingenious, fit, mahardika, clever, smart, smart, and educated. Local wisdom in foreign languages is often conceived as local *wisdom*, *local knowledge* or *local genius*.

Sibarani concluded that local wisdom is indigenous *knowledge* or local genius of a community that comes from the noble value of cultural traditions to regulate the order of community life in order to achieve community progress both in creating peace and improving community 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.

Social Studies Education

The National Council for the Social Studies (NCCS) provides a more emphatic definition, as quoted by Catur (2004), that social studies is "*the study of political, economic, cultural, and environmental aspects of societies in the past, present and future*". According to Mayhood et al., (1991: 10), Social Studies Education "*The Social Studies are comprised of those aspects of history, geography, and philosophy which in practice are selected for instructional purposes in schools and colleges*". Meanwhile, Numan Somantri explained that PIPS is a *synthetic discipline* that seeks to organize and develop the substance of social sciences scientifically and psychologically for educational purposes. The meaning of synthetic discipline is that PIPS not only synthesizes relevant concepts between educational sciences and social sciences, but also correlates with social, national, and state problems. More emphatically, that Social Studies Education contains three sub-objectives, namely; As civic education, as a science whose concept and generalization in the disciplines of social sciences, and as a science that absorbs educational materials from real life in society are then studied reflectively.

In general, the purpose of social studies education is to make students good citizens, with various characters with spiritual, personal, social, and intellectual dimensions (Soedarno Wiryohandoyo, 1997). According to NCCS, PIPS has the objectives of information and information, attitude and values, and skill objectives: social, work and learning, group work, and intellectual skills (Jarolimec, 1986:5-8).

Meanwhile, the purpose of Social Sciences (IPS) according to Awan Mutakkin (1998) is to develop students to be sensitive to social problems that occur in society, have a positive mental attitude towards improving all inequality that occurs, and be skilled in overcoming every problem that occurs every day, both that befalls themselves and those that befall society. From the formulation of these objectives, it can be detailed that the purpose of social studies is to develop the potential of students so that:

- a. Have awareness and concern for the community or its environment, through an understanding of the historical and cultural values of the community.
- b. Know and understand basic concepts and be able to use methods adapted from the social sciences that can then be used to solve social problems.
- c. Able to use models and thought processes and make decisions to solve issues and problems that develop in society.
- d. Paying attention to social issues and problems, and being able to make critical analysis, then being able to take appropriate action.
- e. Able to develop various potentials so that they are able to build themselves to survive which is then responsible for building society.

So, based on the concept and objectives of social studies, it can be summarized that the scope of social studies subjects includes the themes of 1) People, Place, and Environment, 2) Time, Sustainability, and Change, 3) Social and Cultural Systems, and 4) Economic Behavior and Welfare.

Paribasa Sunda

Sundanese is used by the Sundanese people in West Java as a means of communication

both orally and in writing. One of the elements of language that is standard and frozen, both in terms of structure and meaning (intent), one of which is proverbs. Proverbs are universally owned by the languages of the world with both standard and standard forms, which are often also called idioms. Proverbs as a traditional expression are made as advice, advice that is conveyed implicitly by paying attention to the high aesthetics of language (Widyastuti, 2012:133 in Abbas, 2014:16). These elements are passed down from generation to generation with the same structure and meaning. This is based on the fact that proverbs have fixed rules, with the intention that the cultural values of the proverbs are maintained (Djajasudarma, 1997:1).

According to Satjadibrata (1945) in Rosidi (2005:5) *paribasa (paripaos)* are words that are arranged into expressions of speech that have the meaning of life experience or advice. Furthermore, Gandasudirdja (1977: 80) explained that proverbs are expressions that have been fixed in order and contain the meaning of life experience or become advice whose order has been determined by ancestors, if the order is changed, of course the meaning will also change.

Research Methods

This study uses a qualitative method with a literature study type. The steps taken by the researcher are to collect data from various digital sources *such as Google Scholar, Science Direct, Directory of Open Access Journal: Directory of Open Access Journal (DOAJ)* which is needed as a basis for exploring the local wisdom of the Sundanese people as a learning resource for social studies. Sources are collected, compared, and analyzed according to the research objectives. John W. Creswell (2015) explained that a literature review is a written summary of articles from journals, books, and other documents that describe theories and information both past and present, organizing the literature into topics and documents needed for research proposals.

Results and Discussion

Based on the results of the analysis and identification of the various proverbs studied, a classification of universal values was obtained, so that according to the author, the values contained in Sundanese proverbs can be used as a source of social studies learning. The classification of these values is as follows:

1. Values related to God

Pangéran mah tara nanggeuy ti bongkokna

The proverb "*prince mah tara nanggeuy ti hunchback*" has a denotation meaning that God will not carry a human spine that bows in the palm of his hand, then the connotation meaning is that God will not raise the degree of a person who does not bow to Him. Therefore, the meaning of *the Lord is not to be taken for granted*, explaining that God will never elevate the status of a person who is disobedient to worship (prostrate) or has many sins, nor will God ever take sides or defend someone who does wrong.

This proverb contains a profound moral message about the importance of piety and humility before God. In the context of social life, this proverb also teaches that position and honor are not acquired solely because of status or power, but rather because of behavior that reflects obedience, honesty, and kindness. Thus, the connotative message of this proverb emphasizes that spirituality and personal integrity are the main basis for a person to obtain blessings and recognition, both in the eyes of God and fellow humans. This value is very relevant to be instilled in character education, especially in shaping a generation that is not only intellectually intelligent, but also morally noble.

In practice, *the parable of the prince is not a reflection* of the philosophy of life of the Sundanese people who uphold the harmony between human behavior and spiritual values. These values affirm that true success is measured not only by worldly achievements, but

also by the quality of man's relationship with the Creator. When a person turns away from religious teachings and violates moral norms, he has essentially distanced himself from the opportunity to receive help and glory from God. Therefore, this proverb not only serves as a religious reminder, but also as a social control tool for each individual to keep his or her behavior within the corridor of ethics and spirituality.

▪ **Values – Social Values**

Table 1.1 Meanings in Sundanese Proverbs

Social Values	Paribasa	Meaning
Responsibility	<i>Dogdog Cul Stays Igel</i>	The ethical and moral values contained in the value of the expression are that people who are greedy and forget themselves will be reprehensible in society and considered irresponsible. Therefore, every citizen of the community must try to achieve progress, but do not be greedy and forget the promises and responsibilities that he must complete.
Discipline	<i>Nété tarajé nincak hambala</i>	Reflecting the value of the wisdom of the Sundanese people regarding order and discipline in achieving a desired goal.
Independence	<i>A Taste of the Past, Smashing Pumpkins balas miwarang</i>	The value of wisdom from this proverb is the value of independence, that is, a person must be able to work and solve what has become his responsibility without only ruling to solve it to others. This proverb has a bad value, must be avoided and used as a warning so that someone does not do or experience what is contained in the proverb.
Honesty	<i>Ngadék sacékna, nilas saplasna</i>	Value The wisdom that can be taken from the above proverb is the value of honesty, which is to state that everything is according to the circumstances, not subtracted and not added.
Thrifty	<i>Meber-meber totopong heureut</i>	The meaning of the connotation is to divide a little sustenance, so that if interpreted this proverb reveals how the little sustenance is then divided in order to meet all needs. From the explanation above, the value of the wisdom of the Sundanese people regarding frugality is reflected.
Manners	<i>Stuart nyeungseurikeun upih ragrag</i>	Proverbs that reveal don't laugh at your parents because we will experience it one day. Laughing at parents is an irreverent attitude, so in this proverb The value of the beginning of the sentence makes the proverb a guide Value Wisdom in this proverb is an attitude of respect and courtesy towards someone older.

Compassion	<i>Ulah cara ka kembang malati, kudu cara ka picung</i>	This proverb shows the value of wisdom regarding the love of a human couple that must be maintained even though the age is getting older.
Concern	<i>Meungpeun carang ku ayakan</i>	This expression is commonly applied to someone who pretends not to know and lets others do things that are forbidden. This proverb is a proverb that is not guided because it shows an attitude of indifference to others. From the proverb above, the value of the wisdom of the Sundanese people is reflected in the wisdom of the Sundanese people who teach to always care and remind each other if someone makes a mistake, because humans are social creatures who need each other.
	<i>Paheuyek-heuyek leungeun</i>	It is interpreted as an attitude of helping each other, helping each other. Therefore, the proverb expresses the wisdom of the Sundanese people regarding the value of cooperation.
Arrogant	<i>Adéan ku kuda beureum hadé ku banda deungeun</i>	An arrogant attitude by using borrowed goods (belonging to others) is an example of an attitude of not being confident about what he has. The proverb is solely expressed so that the attitude is avoided and does not do what is contained in the proverb.
Strive	<i>Mun teu ngakal moal ngakeul, mun teu ngarah moal ngarih, mun teu ngoprék moal nyapéék</i>	This proverb reveals that if a person is not willing to make an effort then he will not be able to eat (meet his needs). This proverb expresses good cultural values because it indirectly encourages a person to work hard to meet all his needs.
Creative	<i>From the leuga</i>	The meaning contained in it can be applied to someone who is small in stature but has the traits of a gelatic bird that is agile, energetic, and creative.
Never Give Up	<i>Will take out The Rocky Mountains Are Becoming Sluggish</i>	The whole meaning of the proverb is that if we try diligently and carefully, no matter how hard it is, it will surely come to fruition.
Leadership	<i>Leuleus jeujeur liat tali</i>	This trait is included in the trait that leaders must have "flexible" or able to follow the direction and intent of the members they lead, then "bind" the members to stay together.
Justice	<i>The Importance of Keeping Up With the Kardashians</i>	Have a sense of length down or too low that can connote something that is not tight. proverb This applies to someone who is considerate, very wise, and fair.

Source: Siti Kodariah, et al. 2015

Based on the results of the identification and analysis of Sundanese proverbs, it can be concluded that these proverbs contain universal values that have high relevance in the learning of Social Sciences (IPS). Values such as honesty, responsibility, social concern, cooperation, and

justice, are explicitly and implicitly reflected in the structure and meaning of the proverbs analyzed. The local wisdom contained in it not only reflects the character and social order of the Sundanese people in the past, but also has great potential to shape the character of students in the contemporary era. Therefore, Sundanese proverbs can be used as a contextual learning resource that enriches social studies learning materials, especially in strengthening character values in a formal education environment.

The integration of Sundanese proverbs in the social studies learning process provides opportunities for students to experience a more meaningful and contextual learning process. Through this approach, students are not only required to understand social concepts cognitively, but are also invited to reflect on the cultural values that live and develop in their own society. This learning based on local wisdom is able to encourage the development of critical thinking skills, empathy, and moral awareness that are essential in social life. By using proverbs as a teaching medium, teachers not only play the role of learning facilitators, but also as agents of cultural preservation. Ultimately, this approach not only supports the achievement of curriculum objectives, but also strengthens students' national identity through education rooted in local values and culture.

In addition, the use of Sundanese proverbs in social studies learning can be a pedagogical strategy that is in line with the principle of Freedom of Learning, where students are invited to learn from their own environment and culture. Through this approach, students become not only objects of learning, but also active subjects who are able to interpret local values in a broader social context. This creates a space for intergenerational dialogue, where traditional values are not only learned, but also reinterpreted according to the challenges of the times. Thus, social studies learning based on Sundanese proverbs not only supports the achievement of academic competence, but also strengthens cultural identity, builds multicultural awareness, and fosters tolerance and mutual cooperation as the main foundation in the life of the nation and state.

Conclusion

The Sundanese people, like other ethnic groups in Indonesia, have a rich culture embedded in local wisdom, one of which is manifested through proverbs. Sundanese proverbs are not only a means of oral communication, but also a representation of a value system that includes universal social, ethical, and spiritual norms. These values remain relevant to the dynamics of contemporary society and can be used as a reference in strengthening character education. In the context of Social Science (IPS) learning, Sundanese proverbs function as a contextual learning resource that not only enriches the material, but also strengthens students' cultural identity.

The application of social studies learning based on local wisdom is a strategic approach, especially in areas such as West Java which is culturally the center of the existence of the Sundanese people. Through the integration of local values in the curriculum, social studies learning not only touches the cognitive aspects of students, but also forms a deep social and cultural awareness. Thus, students are not only invited to understand social structures and dynamics, but also encouraged to absorb and actualize the noble values contained in proverbs into real life. This approach has the potential to create a generation that thinks critically, is nationalistic, and is deeply rooted in its own culture.

The limitation in this study lies in the scope of exploration which is still limited to several proverbs that are classified based on certain social value categories. Not all Sundanese proverbs have been analyzed thoroughly, so the opportunity to conduct further studies is wide open. Further research is recommended to use broader data sources, interdisciplinary approaches, and involve cultural participation from local communities to get a more complete picture. Thus, the contribution of Sundanese proverbs in the development of value-based education and the preservation of local culture can be significantly improved.

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