

Implementing Sunda Local Wisdom-Based Education to Enhance Collaborative Learning in Ciptagelar Traditional Village, Sukabumi, Indonesia

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ABSTRACT

This research examines the integration of Sundanese local wisdom as a culturally grounded framework for collaborative learning in the Indigenous Village of Ciptagelar, Sukabumi. Using a qualitative approach and a systematic literature review to explore core cultural values, including sabilulungan (cooperation), ecological reverence, and customary practices. The findings show that incorporating these values can improve student engagement, socio-emotional development, and ecological awareness. The implementation is constrained by limited teacher training, a lack of contextual learning resources, and insufficient policy support. The study proposes a hybrid collaborative learning model that systematically involves indigenous community members as co-educators and employs contextualized learning modules grounded in Ciptagelar epistemologies. This model offers a structured way to bridge formal education with local knowledge systems and provides practical implications for educators and policymakers seeking sustainable, identity-affirming education rooted in local wisdom.

Keywords:

Local Wisdom; Collaborative Learning; Indigenous Education; Sundanese Culture; Ciptagelar Community.

ABSTRAK

Penelitian ini mengkaji integrasi kearifan lokal Sundanese sebagai kerangka kerja berbasis budaya untuk pembelajaran kolaboratif di Desa Adat Ciptagelar, Sukabumi. Pendekatan kualitatif dan tinjauan pustaka sistematis digunakan untuk mengeksplorasi nilai-nilai budaya inti, termasuk sabilulungan (kerja sama), penghormatan ekologis, dan praktik adat. Temuan menunjukkan bahwa penggabungan nilai-nilai ini dapat

meningkatkan keterlibatan siswa, perkembangan sosial-emosional, dan kesadaran ekologis. Implementasinya dibatasi oleh keterbatasan pelatihan guru, kurangnya sumber belajar kontekstual, dan kurangnya dukungan kebijakan. Studi ini mengusulkan model pembelajaran kolaboratif hibrida yang secara teratur melibatkan anggota masyarakat adat sebagai pendidik bersama dan menggunakan modul pembelajaran kontekstual yang berakar pada epistemologi Ciptagelar. Model ini menawarkan cara terstruktur untuk menjembatani pendidikan formal dengan sistem pengetahuan lokal dan memberikan implikasi praktis bagi pendidik dan pembuat kebijakan yang mencari pendidikan berkelanjutan, yang menegaskan identitas dan berakar pada kearifan lokal.

Kata kunci:

Kearifan Lokal; Pembelajaran Kolaboratif; Ciptagelar; Pendidikan Sunda; Masyarakat Adat.

1. Introduction

Local wisdom-based education plays a vital role in preserving cultural identity while simultaneously enhancing the quality of learning in schools (Wijayanti, 2025). Sundanese local wisdom, particularly that practiced in the Indigenous Village of Ciptagelar, encompasses values such as sabilulungan (cooperation), reverence for nature, and traditional agricultural systems that are deeply integrated into the community's life cycle (Lestari et al., 2024). These values can be effectively incorporated into classroom learning through thematic and collaborative approaches. For example, the value of sabilulungan can be reflected in group projects in which students examine rice-harvesting traditions in Ciptagelar. At the same time, respect for nature may be integrated into Sociology or Civic Education through discussions of the leuweung tutupan (sacred forest) philosophy, which is an important part of Ciptagelar socio-ecological life (Purwanto, 2022). Thus, schools serve as a bridge between theoretical knowledge and lived cultural practices, allowing students to understand academic content while also developing an appreciation for the cultural heritage embedded in Sundanese traditions (Yani et al., 2025).

Despite widespread recognition of its importance, implementing local wisdom in education continues to face several challenges (Fitrianto & Farisi, 2025). First, the national curriculum tends to be generic and lacks content specific to regional traditions, including the values of Sundanese culture in Ciptagelar (McIntyre et al., 2023). As a result, teachers often find it difficult to design lesson plans that meaningfully incorporate local content, leading local wisdom to be treated as a marginal supplement rather than an integral part of learning (Nuriadi, 2023). Second, limited teacher knowledge of local cultural practices hinders the full exploration of indigenous collaborative potentials, such as customary deliberations (musyawarah adat), harvest ceremonies, and the customary restriction system, which could otherwise serve as rich sources of collaborative learning (Sambodo et al., 2023). Third, the lack of practical resources, such as teaching modules that include real-life case studies from Ciptagelar, constrains schools' ability to deliver contextual and interactive lessons (Soeharyadi et al., 2024). As a result, the teaching of local wisdom tends to remain normative

and disconnected from indigenous communities, even though direct collaboration could greatly deepen students' understanding of social and ecological values (Huaman & Valdiviezo, 2014). However, there is still no clear, systematic framework for translating Ciptagelar's local wisdom into collaborative learning practices in formal schooling. This gap keeps local wisdom peripheral in classroom instruction and weakens schools' potential to serve as mediators between indigenous knowledge and formal education.

The urgency of this study is grounded in three main considerations. First, Ciptagelar represents a living example of Sundanese local wisdom, maintaining its nature-based philosophy of life through principles such as “kudu bisa ngigelan jaman, tapi ulah kabawa ku jaman” (one must be able to adapt to the times without being carried away by them) (Rohman et al., 2022). Second, collaborative learning that engages indigenous communities facilitates intergenerational knowledge transfer, enriches student learning experiences, and strengthens social bonds, which are essential for maintaining social cohesion in a rapidly changing world. Third, the preservation of local culture requires systematic educational efforts to ensure that younger generations become not merely consumers of technology but also inheritors of the noble values embedded in Ciptagelar's traditions (Budiaman et al., 2021).

Against this backdrop, previous studies on local-wisdom-based education in Ciptagelar have largely remained descriptive and have not yet articulated how these cultural values can be operationalized into concrete collaborative learning designs in formal schools. Therefore, this study has two primary objectives. The first objective is to identify and analyze the forms of Sundanese local wisdom in Ciptagelar that are relevant to collaborative learning. The second objective is to develop a practical, adaptable collaborative learning model grounded in these cultural values.

This study contributes at the theoretical level by strengthening the conceptual connection between indigenous knowledge and collaborative pedagogy. At the practical level, it contributes a culturally grounded learning model that can be implemented in both rural and urban schools. Through these contributions, the study aims to reinforce the role of formal education in preserving cultural heritage while enhancing the contextual relevance and quality of the learning process.

2. Methods

2.1. Research Design

This study employs a qualitative research design, combined with a literature review. The qualitative design was selected to gain an in-depth understanding of the cultural meanings embedded in the implementation of Sundanese local wisdom in the Indigenous Village of Ciptagelar, Sukabumi. This approach enables the researcher to explore complex socio-cultural phenomena, uncover community perspectives on their educational system, and examine how modernization influences their social life.

2.2 Population and Sample

This study employed a qualitative design, employing interviews and a literature review. The Ciptagelar indigenous community had 84 families, totaling 293 people. The sample consisted of two

key informants, one traditional chief and one spokesperson (public relations officer), and five supporting informants from local indigenous peoples.

2.3 Instruments

The main instruments used in this study are qualitative observation guidelines, interview protocols, and document analysis sheets. These instruments guide the researcher in exploring cultural values, community perceptions, and educational practices rooted in local wisdom. In addition, literature review checklists are employed to ensure the relevance and credibility of secondary sources used in the analysis.

2.4 Data Collection Procedure

Data collection consists of two complementary components. The first involves field-based qualitative techniques, including observation of community activities and semi-structured interviews with key cultural informants. The second component is a literature review that gathers, analyzes, and synthesizes previous research on Sundanese culture, local wisdom-based education, and the Ciptagelar community. This combined data collection procedure provides a rich contextual foundation and enables comparison between theoretical findings and field insights.

2.5 Data Analysis Techniques

The qualitative data analysis process involves organizing, categorizing, and interpreting the meanings embedded in each emerging theme (Sakti et al., 2024). The researcher employs thematic analysis to identify patterns related to the implementation of Sundanese local wisdom and its role in promoting collaborative learning. Data from interviews with informants and literature review are integrated into the analysis to support interpretation, strengthen conceptual understanding, and provide a broader analytical framework.

3. Results and Discussion

3.1 Forms and Practices of Local Wisdom in Collaborative Learning

The results of this study show that integrating Sundanese local wisdom in the Indigenous Village of Ciptagelar is closely related to collaborative learning. Ciptagelar's unique principles, such as communal decision-making, ecological stewardship, and intergenerational knowledge transmission, are embedded directly in daily learning practices. Collaborative learning is enacted not only through formal classroom lessons but also through students' participation in customary deliberations, harvest rituals, and ecological monitoring activities, which generate deeper social cohesion and ecological awareness. These findings highlight an experiential, community-embedded learning process in which students learn through active involvement in communal practices rather than solely through classroom instruction.

3.2 Contextual Challenges in Implementing Local Wisdom-Based Collaborative Learning

The study also demonstrates several contextual challenges specific to Ciptagelar that influence the sustainability of local wisdom integration. These include variability in teachers' cultural competence and limited access to formal educational resources and culturally grounded instructional materials. The findings indicate that although there is strong potential for integrating local wisdom values into collaborative learning, the long-term implementation of such practices still depends on institutional support, teacher capacity, and the availability of contextual learning resources.

3.3 Emerging Collaborative Models Between Schools and Indigenous Communities

The results further indicate that a collaborative model between schools and indigenous communities in Ciptagelar is emerging. Partnerships between schools and indigenous actors foster contextual, meaningful, and culturally rooted learning, as indigenous leaders participate as resource persons and co-educators in various learning activities. Schools collaborating with the Ciptagelar community have begun developing contextual learning modules based on local culture, including narratives and case studies drawn from indigenous practices such as nature-based farming systems and the management of leuweung tutupan (sacred forests). These practices strengthen students' local identity, social empathy, ecological awareness, and intergenerational solidarity, while also illustrating how formal education can be harmonized with lived cultural practices. At the same time, the development of this model is constrained by limited teacher training in culturally collaborative approaches and by the lack of curriculum policies that accommodate local educational needs.

3.4 The Effectiveness of Integrating Local Wisdom Values into Collaborative Learning

The effectiveness of integrating local wisdom values into collaborative learning has been widely acknowledged in previous research. Studies across West Java indicate that incorporating cultural principles, such as sabilulungan, encourages stronger social interaction, cooperative behavior, and student motivation (Nurdin et al., 2025). Engagement in cultural activities, including ecological fieldwork related to leuweung tutupan, has also been shown to enhance students' understanding of human-environment relations and strengthen long-term knowledge retention (Sutiyo, 2025). Teachers' cultural competence has been identified as another key factor in ensuring effective implementation, as it enables them to contextualize lessons and facilitate meaningful dialogue with indigenous communities (Burgess, 2019). Qualitative findings further support these outcomes, demonstrating improved academic performance and increased motivation among students exposed to instruction grounded in local wisdom (Subayani et al., 2025).

However, this study provides distinct contributions by examining the implementation of local wisdom in the specific context of the Ciptagelar Indigenous Village. Unlike previous studies that discuss Sundanese cultural values in general terms, this research identifies how Ciptagelar's unique principles, such as communal decision-making, ecological stewardship, and intergenerational knowledge transmission, are embedded directly in daily learning practices. Furthermore, this study reveals that collaborative learning is enacted not only through formal lessons but also through students' participation in customary deliberations, harvest rituals, and ecological monitoring activities,

which generate deeper social cohesion and ecological awareness. These findings highlight an experiential and community-embedded learning process that has not been comprehensively addressed in earlier studies.

This study also demonstrates contextual challenges specific to Ciptagelar, such as variability in teachers' cultural competence and limited access to formal educational resources, which influence the sustainability of local wisdom integration. These challenges differ from those identified in previous research and underscore the importance of long-term institutional support, teacher training, and culturally grounded instructional materials.

3.5 Implications for the Development of a Collaborative Learning Model

The findings presented earlier demonstrate that integrating Sundanese local wisdom into collaborative learning is not only culturally relevant but also theoretically justified (Toharudin et al., 2019). From a social constructivist perspective, learning occurs through interaction, dialogue, and co-construction of meaning (Vygotsky, 1978, in Saleem et al., 2021). This collaborative learning model aligns with this study's findings, which show that indigenous practices in Ciptagelar, such as communal farming, customary deliberations, and shared ecological responsibilities, naturally embody these principles. Therefore, a collaborative learning model grounded in local wisdom is effective not merely because it reflects cultural traditions but also because it aligns with the theoretical mechanisms through which knowledge is socially formed.

Earlier studies emphasize the importance of structured learning modules using cultural case studies (Razali et al., 2024). However, this study argues that these modules must be redesigned through the lens of situated learning theory, which holds that knowledge is most effectively learned when embedded in authentic contexts (Wahyuni et al., 2024). From another perspective (Widiyanto, 2025), research reveals that Ciptagelar's agricultural cycles, forest management practices, and ritual-based interactions represent "legitimate peripheral participation." Learning modules derived from these contexts allow students to engage as authentic participants in cultural practices rather than passive observers. This argument distinguishes the present study's contribution from earlier descriptive approaches.

Teacher training also plays a significant role in promoting collaborative learning. While previous work shows that cultural competence enhances teaching quality (Hackett et al., 2023), this study provides the theoretical justification that teachers must function as "mediators" who can bridging formal knowledge with indigenous epistemologies. In this regard, the proposed model calls for training that explicitly equips teachers to mediate between two knowledge systems, school-based academic content and Ciptagelar's experiential, communal learning traditions. This study's grounding in results strengthens and extends previous research that focused mainly on practical training components without explaining why such training is pedagogically necessary.

Collaboration with indigenous communities has been shown to enhance authenticity and deepen student learning (El Yazidi et al., 2024). Drawing from indigenous knowledge theory, this study

argues that such collaboration is effective because indigenous communities are custodians of environmentally embedded knowledge systems that cannot be replicated through textbooks or lectures alone (Hoppers, 2021). In Ciptagelar, values such as Sabilulungan and leuweung tutupan are lived through daily practices (Sulistyo, 2020). Therefore, this study proposes a structured partnership framework not only as a theoretical arrangement but as a necessity to ensure that learners access community-embedded knowledge through direct participation.

Assessment reforms are also essential. Prior local wisdom studies call for authentic assessment tools but justify them through sociocultural theory, which posits that learning outcomes must reflect both cognitive and social development (Sukma et al., 2022). Collaborative rubrics, performance-based assessments during fieldwork, and reflective portfolios capture the intersubjective processes of shared meaning-making, mutual regulation, and collective responsibility that sociocultural theory identifies as core indicators of learning. This study provides a practical rationale, absent in earlier studies that focused solely on theoretical benefits.

Digital technology integration is another important dimension. While past research highlights its theoretical aspects, this study argues from the perspective of connective learning theory and practical that digital platforms enable “distributed communities of practice,” allowing students outside Ciptagelar to participate virtually in cultural processes. Thus, technology serves not just as a tool but as a mechanism for extending indigenous learning environments beyond geographical limits.

Finally, sustainable policy support remains crucial. Earlier studies point to budget and supervision issues. This study advances the argument by drawing not only on institutional theory but also on practical considerations, asserting that educational innovations become effective only when embedded within formal structures supported by regulations and norms. Therefore, district-level recognition of Ciptagelar as an educational partner is not merely administratively helpful but institutionally necessary to legitimize, stabilize, and sustain local-wisdom-based collaborative learning practices.

3.6 Collaborative Model Between Schools and Indigenous Communities

A collaborative model between schools and indigenous communities is a crucial strategy for integrating local values into formal education systems (Silva et al., 2024). A case study in the Indigenous Village of Ciptagelar demonstrates that partnerships between schools and indigenous communities can foster contextual, meaningful, and culturally rooted learning (Fadhilah et al., 2019). As a Sundanese indigenous community that continues to preserve traditional values, Ciptagelar holds significant potential to support education grounded in local wisdom. This study argues that the effectiveness of such collaboration stems not only from cultural relevance but also from its alignment with sociocultural and community-based learning theories, which position indigenous communities as epistemic partners rather than passive cultural informants. This collaboration thus positions indigenous actors as active contributors to the design, implementation, and evaluation of the learning process.

The reciprocal relationship between schools and the Ciptagelar community reflects the principles of community-based education, in which the community serves as an authentic and contextual source of knowledge (Susanti & Wahyuni, 2020). Values such as *sabilulungan* (cooperation), customary deliberations, and environmental reverence are revitalized through learning activities involving indigenous leaders as resource persons. Drawing on situated learning theory, this study contends that students' direct engagement in practices such as *seren taun* (annual harvest ritual) and traditional rice-harvesting ceremonies constitutes a form of legitimate participation that allows them to internalize social, historical, and ecological values more effectively than classroom instruction alone. This argument extends previous studies that focused primarily on cultural outcomes without elaborating on the underlying learning mechanisms.

Teachers play a pivotal role in bridging the school environment with indigenous communities. They must act as facilitators capable of translating traditional values into thematic lesson plans. In Ciptagelar, this approach is particularly relevant, as the community upholds the life principle "*ngigelan jaman, ulah kabawa ku jaman*", which emphasizes adapting to modernity without losing cultural identity (Fauzan, 2025). This study emphasizes that teachers function as mediators within Vygotsky's sociocultural framework, enabling the integration of indigenous experiential knowledge with formal curriculum content. In practice, schools collaborating with the Ciptagelar community have begun developing contextual learning modules based on local culture. These modules not only include standard instructional content but also narratives and case studies drawn from indigenous practices, such as nature-based farming systems and the management of *leuweung tutupan* (sacred forests), which serve as vital ecological buffers for the community (Cai et al., 2022). This study's contribution lies in articulating how these modules can be systematically structured as culturally grounded collaborative learning tools rather than merely supplementary materials.

The active involvement of indigenous communities in the learning process also strengthens students' local identity and increases their engagement. This collaboration bridges formal and community-based non-formal education (Han, 2022), enabling students to learn not only from textbooks but also from the collective wisdom of the indigenous community (Widianingsih, 2023). The findings of this study further demonstrate that such collaboration enhances students' social empathy, ecological awareness, and intergenerational solidarity outcomes that confirm the theoretical relevance of indigenous knowledge systems as a pedagogical resource.

Various studies have shown that this model is effective in enhancing learning motivation and strengthening students' cultural identity (Apdelmi, 2025). Nevertheless, challenges remain in developing this mode, including limited teacher training in culturally collaborative approaches and a lack of curriculum policies that accommodate local educational needs. Building on these findings, this study offers a more comprehensive framework for collaborative school-community partnerships by integrating theoretical justifications, practical mechanisms, and policy-level considerations. Therefore, the development of a collaborative model between schools and indigenous communities, as exemplified in Ciptagelar, represents an educational innovation that successfully connects cultural heritage with the learning demands of the 21st century.

4. Conclusion

Sundanese local wisdom-based education in the Indigenous Village of Ciptagelar demonstrates strong potential for fostering contextual, collaborative, and culturally grounded learning. Cultural values such as sabilulungan (cooperation), environmental reverence, and customary practices are embedded in daily communal activities and, when integrated into school practices, enrich students' motivation to learn, social interaction, and ecological awareness. The emerging partnership between schools and indigenous communities shows how formal education can be harmonized with lived cultural practices, generating holistic learning experiences that affirm students' cultural identities and strengthen social cohesion.

At the same time, this study highlights critical challenges that affect the sustainability of local wisdom integration, including rigid curriculum structures, variability in teachers' cultural competence, and the scarcity of culturally grounded teaching materials. These findings underline the need for long-term institutional support, targeted teacher training, and structured school-community collaboration frameworks. Overall, the study reinforces the argument that integrating indigenous knowledge into collaborative learning is not only culturally relevant but also pedagogically and theoretically sound, offering a promising pathway for developing education that is both locally rooted and responsive to 21st-century learning demands. Future research should therefore include ethnographic field studies, cross-community comparisons, and empirical evaluations of local wisdom-based learning models. Further studies could also examine the long-term impact of digital integration on cultural preservation and assess how policy interventions can more effectively support sustained collaboration between schools and indigenous communities.

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