

## Analysis *Economic Civic* in Local Wisdom Sunda Society and Culture

Iyep Candra Hermawan<sup>1</sup>, Wenny Djuarni<sup>2</sup>, Banan Sarkosih<sup>3</sup>

[iyepcandra59@gmail.com](mailto:iyepcandra59@gmail.com)<sup>1</sup>

[wennydjuarni@gmail.com](mailto:wennydjuarni@gmail.com)<sup>3</sup>

<sup>123</sup>Civic Education Department, Faculty of Teacher Training and Education, Universitas Suryakencana, Indonesia

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### ABSTRACT

This article describes the problem *economic civic* in the study of Sundanese Local Wisdom (KLS) as a study in the economic field in relation to citizenship in the West Java community. Several thoughts in the KLS proverbs are found to be related to the economics of citizenship and are seen as meaningful sources of wealth of information for the inheritance of basic values, norms and concepts to generations of the nation. The research was conducted with a qualitative approach and methods *library research*. The results showed that from the KLS proverbs, there were 45 proverbs that described relating to *economic civic* and can be classified into 16 components. These components describe the principles, values and norms that must be obeyed and lived by every citizen, especially within the scope of Sundanese society and culture. Based on these components there is a reflection of culture, attitudes and human behavior, therefore it can be categorized into four parts, namely work culture (BK), economic values and norms (NE), life style (PH), and attitudes to invest (SI). The study is faced with the economic life of citizenship in fulfilling the necessities of life which are sought and lived for their survival (*basic human need*). The welfare and survival of citizens is largely determined by the demands of fulfilling their needs economically through the work they do. Every citizen has the right to obtain a decent living and is guaranteed constitutionally. The economic principle in regulating the needs for survival is based on a balance between income and expenses. How much income is earned compared to expenses

#### Corresponding Author:

**Iyep Candra Hermawan**

Civic Education Department, Faculty of Teacher Training and Education, Universitas Suryakencana, Indonesia

Email: [iyepcandra59@gmail.com](mailto:iyepcandra59@gmail.com)

## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

### INTRODUCTION

The highlight of the study is focused on *economic civic* namely exploring the various principles of life in economic needs associated with the rights and obligations of citizens. The state protects and guarantees the rights of its citizens, both in social and economic life. Within the scope of social life, humans as social beings cannot be separated from bonds with other humans to communicate and interact. Within the scope of economic life, humans are inseparable from the demands of meeting the necessities of life and efforts to improve their welfare. In addition to increasing their welfare, the economic concept is also an effort for every human being in production, consumption, and distribution, whether it is done individually or in groups. *An system in which the decisions of what, who, and for whom to produce are based on custom or habit.* This means that the economic system can develop problems with people's efforts to meet their needs. So humans are required to make decisions, what, how, and for whom they produce based on their needs and habits. The economic system includes all processes and community activities in an effort to meet the necessities of life or achieve prosperity (Supriyanto, 2009). While the fulfillment of his life needs is based on a comparison between the income earned through the work occupied based on the expertise and skills he has with the amount of expenses in daily life based on the purchasing power that must be fulfilled.

Normatively, every person or citizen is obliged to make an effort, especially for someone who has a family to support and prosper his family. In the constitution it is emphasized that every citizen has the right to obtain a decent living for his life. This means that every human being is obliged to try and get a job in accordance with the field of expertise he has. Humans are obliged to strive to develop themselves in accordance with their profession and expertise, and provide welfare for both themselves and their families. Learners are citizens who must be prepared and educated with the provision of knowledge, attitudes and skills as provisions to navigate their lives and to gain progress in the future. This is as mandated in the National Education System Law that education in an effort to develop the potential of students in order to achieve the expected goals is to become human beings who are faithful and pious, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible.

Sociologically, humans are social beings who are always in contact with one human being with another human being. Human involvement in interacting with others is due to the demands of needs where humans cannot be separated from having dependence on others in meeting their needs. In economic theory it is said that humans are economic beings who always try to maximize their satisfaction and always act rationally (Ilyas, 2016). Economically, humans are creatures of the demands of life needs. Economic needs are obtained because humans have sociological interactions, there are relationships and dependencies between one human being and another human being. The economy is seen as human activity on earth, so that then economic motives arise, namely the desire of a person to be able to fulfill his life needs. In everyday life people tend to equate needs (*needs*) with desire (*wants*) (Gunawijaya, 2017). Paul Hanna emphasized (Somantri, 2001: 286) about some basic human needs (*basic human activities*) is a demand of life for humans

## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

everywhere. How human efforts to fulfill their life needs depends on the motivation, enthusiasm and fighting spirit that they do and fight for.

Meeting the needs of human life regarding welfare is not limited to certain communities or regions, but people in other parts of the world hope to obtain sufficient and even more welfare. Economically, welfare for the community is an indicator of the success and progress of society. The more prosperous the community means it shows the progress of the community. Indicators of the progress of a nation and society are measured by the amount of income or income compared to the amount of expenditure. If the amount of income is higher than spending and has the ability to save, then it indicates that the community has prosperity.

In its development, then the study *economic civics* directed at efforts to increase competence that combines the concepts of economic competence (*economic competence*) and the concept of civic competence (*civic competence*). *Economic-civic competence is defined as the ability to understand private-economic, politico-economic and business issues in state and non-state social systems, to evaluate proposed solutions, and to develop solutions to simple problems* (Eberle et al. 2016 in Schumann et al, 2017). Thus that citizenship-economic competence is faced with efforts to understand private-economic, political-economic and business issues in state and non-state social systems, to evaluate proposed solutions, and develop solutions to simple problems. When analyzed, this is in line with Somantri's statement (2001) that *economic civics* expanded with various other social science disciplines, including politics, law and economics.

Related interesting studies *economic civic* namely how local wisdom-based economic principles and values are aimed at the Sundanese people in West Java. In an economic study based on SEA there are several economic principles that can be used as guidelines in the life of people in West Java. The principle of economic life based on local wisdom is the subject of study in this paper so that it is hoped that it can become an enrichment and a source that inspires and motivates Indonesian people, especially the people of West Java in working and endeavoring for the prosperity and progress of the nation.

### RESEARCH METHODS

This study uses a qualitative approach with descriptive analysis method. Research is aimed at discussion *economy civic* based on KLS based on literature review (*library research*) related to proverbs, expressions (Sundanese: *expression, proverb*). The descriptive qualitative analysis in this study will be adapted to the framework of Miles and Huberman's model (Sugiyono, 2018: 132). Research based on local culture-based educational studies (ethnopedagogic) (Sudaryat, 2015: 120), namely examining *economic civics* based on KLS on several proverbs that have crystallized in the lives of Sundanese people and society regarding (1) necessities of life (economic aspects), (2) life styles (sociological aspects), and (3) work culture and business behavior (psychological aspects). The Sundanese people as one of the ethnic groups in Indonesia with their cultural richness in relation to SEA economic principles are seen as materials that can enrich the cultural repertoire for income management and financial management in the family, as well as a culture of educating

## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

financial governance and its utilization which is passed down from their ancestors to the next generation (pedagogic).

### RESULTS AND DISCUSSION

#### 1. *Economic Civic in Sundanese Local Wisdom*

The principle of economics relates to the balance in the arrangement between income (income) and expenses (shopping). Comparison of the amount of income with expenses shows the level of one's welfare. Therefore expenses must be adjusted to the income or income earned. In the thinking of the Sundanese, life and life must be able to regulate balance. There is a saying, don't let "the stake is bigger than the stake", the expenditure is bigger than the income. The Sundanese call it "*ulah gede cahak batan cohok*" (Ruhaliah, 2015: 47) means that you have to be able to manage your life in order to be sufficient, no matter how much income you get. Balance between demand and income. Demand made by consumers is their way to obtain satisfaction in meeting their needs. Of course, in making requests, consumers must adjust the requests made to the income they receive (Febianti, 2014). The same thing was stated by Muflihin (2019) paying attention to balance, halal, and *tayyib*. Therefore, life takes into account balance, simplicity and harmony in the family is the basis and mirror of the life of the Sundanese. This principle of economic life can be traced in various KLS expressions or proverbs.

Masduki (2015: 300) reveals Sundanese people as working people, who are independent, and have a work ethic. In principle, the Sundanese are not lazy people and are even obliged to try, they are not allowed to live in dependence on other people. Although in reality there are some people who live lazy and unable to do anything. In economic principles, the Sundanese as Worker Humans (MP) can be traced to the following KLS expressions below.

Table 1  
KLS-Based Human Worker (MP)

No.	KLS-Based Human Worker (MP)	Description
1.	<i>Mun teu ngoprek moal nyapek, mun teu ngakal moal ngakeul, mun teu ngarah moal ngarih</i>	If you want to eat or want to survive then work
2.	<i>Tungkul ka jukut tanggah ka sadapan.</i>	Do what must be done, do not be distracted by other things that interfere with the main job and must be humble if you have got success.
3.	<i>Ulah kumeok memeh dipacok.</i>	Never give up before doing the job, must stay optimistic.
4.	<i>Ulah kurung batokkeun.</i>	Humans have to hang out a lot so that they have lots of friends and gain experience.
5.	<i>Kudu bisa ka bala ka bale.</i>	Humans must try to have a lot of knowledge and skills, want to work in anything as long as it is lawful, don't choose jobs that end up being unemployed.

## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

6.	<i>Ulah muragkeun duwegan ti luhur.</i>	Don't do something that results in failure or in vain.
7.	<i>Ulah cacag nangkaeun.</i>	Don't do something half and half because the results won't be satisfactory, instead it will be a mess.
8.	<i>Ulah puraga tamba kadenda.</i>	Don't do something just like that, in the end the person doing it will feel disappointed with the results that were done.
9.	<i>Ulah ngarawu ku siku.</i>	Do not accept all jobs, be greedy, all offers are taken, because in the end it will be in vain and will not even bear fruit.
10.	<i>Ulah hejo tihang.</i>	Don't change jobs.
11.	<i>Moro julang ngaleupaskeun peusing.</i>	Don't be tempted by promises that don't necessarily produce results, it's better to work on what is being worked on but the results are promising.

(Source: processed from Masduki's article, in the journal "Patanjala", 2015)

Based on the proverb above, it shows work culture and behavior (psychological aspects) which are reflected in Sundanese society and people. In Indonesia, one of the ethnic groups known for their tenacity in doing business besides the Minang and Bugis people is the Madurese. Like the Minang people, Madurese people's business activities can be found in almost all cities in Indonesia (Wijayanto, 2015). Even though the Sundanese people in reality do not show the same thing as the Minang and Madurese people, this proverb reflects actions or activities that oblige them to always try and work to make ends meet as working people (MP). Hasim's research (2018) states that the Sundanese ethnicity establishes business relationships with their relations. The Sundanese ethnic business communication patterns in Bandung produce a real concept and understanding of concepts and theories in doing business, especially the Sundanese who live in Bandung.

Tamsyah (1994: 6) in his book '1000 Sundanese Proverbs and Proverbs' states that "expressions and proverbs are proof of the wealth of Sundanese words. In the language that is a little dirty, and generally *murwakanti*, can be described the wishes, food customs, and philosophies of the Sundanese living" ("*babasan sareng paribasa teh mangrupa buktos kabeungharan kecap basa Sunda. Dina ungkara basa anu saeutik patri, tur umumna murwakanti, tiasa kagambar angen-angen, adat cahara, sareng palasapiah urang Sunda enggoning hirup kumbuh*"). Proverbs (*Expression*) Sundanese describes as evidence of the existence of a rich repertoire of Sundanese language and culture (Munawar, 2010). The local wisdom values of Sundanese culture can be found in inscriptions, chronicles, historical texts, literary works, folklore, rhymes, satire, and proverbs. The values of KLS in daily life are reflected in the Baduy community, Naga Tasikmalaya village, Dukuh Garut village, and Pulo Ciamis village which still maintain the local wisdom of the old Sundanese culture (Affandy, 2017). In the proverb contains a lot of meaning, philosophical values, customs that must be upheld so that it becomes a way of life for life and progress. As a guide for humans to behave and carry out activities in social life and progress to be achieved in life. Some of the expressions in the KLS that describe Sundanese people as working people (MP) are based on economic values (NE) that must be fought for in their lives, as shown in the table below.

Table 2

## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

### Economic Values (NE) Based on KLS

No.	Economic Values (NE) Based on KLS	Description
1.	<i>Bisa ka bula ka bale</i>	Can mix with people from different backgrounds. group; can work rough and work soft
2.	<i>Dug hulu pet nyawa</i>	Worked hard almost endlessly.
3.	<i>Gereges gedebug</i>	Do the work without thinking long first.
4.	<i>Geura mageuhan cangcut tali wanda</i>	Soon enough to fight.
5.	<i>Hejo tihang</i>	Don't worry, like moving or changing jobs.
6.	<i>Hese cape teu kapake</i>	Hanas said that I feel that I do it occasionally, so that it is considered a mistake by the employer or the result is bad.
7.	<i>Hirup ku panyukup gede ku pamake (pamere)</i>	No one is stupid, unwilling or unable to do their own business.
8.	<i>Moal nyapek mun teu ngoprek</i>	You will not be able to eat or win a fortune if you do not try.
9.	<i>Ngarah sahuap sakopeun</i>	Small business, seek immediate fortune.
10.	<i>Nungtut bari ngeusi</i>	Try to study science or fortune little by little, until there is a result.
11.	<i>Panjang langkah</i>	It's far away, it's not awkward to travel.
12.	<i>Saeutik mahi loba nyesa</i>	Can manage fortune.
13.	<i>Tisusut tidungdung</i>	Worked hard while being fragile (which I love).
14.	<i>Ulah sok ngeok memek dipacok</i>	Don't always feel reluctant to work before you try.
15.	<i>Ayakan mah tara meunang kancra</i>	Business with small capital, the result will not be great.
16.	<i>Cul dogdog tinggal igel</i>	Leave standard work, do work that has no result.
17.	<i>Dijieun hulu teu nyanggut, dijeun buntut teu ngepot</i>	It is not allowed to be fulfilled, it is not allowed.
18.	<i>Gede cahak manan cohok</i>	Spend more money than income.
19.	<i>Kajeun panas tonggong asal tiis beuteung</i>	It shows people who are eager to work, tired and hardworking, who can eventually get a soul reward.
20.	<i>Legok tapak genteng kadek</i>	A lot of leisure and experience.
21.	<i>Manuk hiber ku jangjangna, jalma hirup ku akalna</i>	Every creature has been given various tools by God to seek life (fortune).
22.	<i>Meber meber totopong heureut</i>	Make a little fortune to do it.
23.	<i>Mending kendor ngagempol tibatan gancang pincang</i>	It may take a long time but the result is good instead of fast and the result is bad or not good.



## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

24.	<i>Moro julang ngalepaskeun peusing</i>	Letting go of things that have been owned, because they are attracted by something bigger, even though the result is certain.
25.	<i>Nyair hurang meunang kancra</i>	Luckily, he got a big profit with a small business.
26.	<i>Nyiar teri meunang japuh</i>	Get more profit than expected.
27.	<i>Tungkul ka jukut, tanggah ka sadapan</i>	Succeed in working, not bothered by other things.

(Source: processed from the book Tamsyah, 1994; Munawar, 2010).

Based on the statement of the proverb above, it shows efforts to fulfill the necessities of life (economic aspects) and lifestyle (sociological aspects) which are reflected in Sundanese society and people. Means that there are economic activities that must be carried out by someone. Everyone in carrying out economic activities is different. The existence of the economy is very important in life, individual, social and state. Until it can be ascertained that economic inability will be very difficult to carry out religious rituals (zakat maal, pilgrimage, alms) (Nasution, 2020). In a religious context, according to Ilyas (2016) that happiness is the main goal of human life. Humans will get happiness when all their needs and desires are fulfilled, both in material and spiritual aspects, in the short term and in the long term.

According to Ruhaliah (2015: 47, 49) the concepts of 'frugal living' and 'simplicity' in KLS are life guidelines for the survival of the Sundanese in the family. With a frugal and simple lifestyle means not being extravagant and can adjust the amount of income with the amount spent. So it can sustain its life in the long term. It is important to anticipate family economic resilience because training and technology are the most dominant influencing variables, while education and capital do not necessarily affect the economic resilience of the community (Nasution and Pristiyono, 2019). Therefore, life must be frugal, be able to save, and not be extravagant, regarding this in the KLS, namely: (1) *bisa ngeureut neundeun*; (2) *rikrik gemi*; (3) *saeutik mahi loba nyesa*; (4) *ulah gede cohak batan cohok*. Simplicity is the provision of life in various fields. Whereas with a simple life, humans will be able to save and be able to save. The concept of 'simple life' is (1) *singer tengah*; (2) *ka hareup ngala sajeujeuh ka tukang ngala salengkah*; (3) *ngukur ka kujur*. In detail, these expressions can be classified as shown in the table below.

Table 3  
Lifestyle in KLS

No.	Lifestyle in KLS	Description
1.	<i>Bisa ngeureut neundeun</i>	Frugal living
2.	<i>Rikrik gemi</i>	Can save
3.	<i>Saeutik mahi loba nyesa</i>	Sufficient and able to save
4.	<i>Ulah gede cohak batan cohok</i>	Don't make the stake bigger than the post
5.	<i>Siger tengah</i>	Can arrange

## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

6.	<i>Ka hareup ngala sajeujeuh ka tukang ngala salengkah</i>	Live carefully with calculations
7.	<i>Ngukur ka kujur</i>	According to ability

(Source: processed from the book Ruhaliah, 2015)

Based on the statement of the proverb shows attitudes, lifestyle, lifestyle (sociological aspects) to fulfill the necessities of life (economic aspects). In an Islamic perspective, related to fulfilling the necessities of life according to Puspardini (2015) that the concept of welfare (*fallah*) namely a noble and prosperous life in the world and the hereafter can be realized if the needs of human life are met in a balanced manner. The fulfillment of community needs will have an impact called *masalahah*. *Mashlahah* are all forms of conditions, both material and non-material, that are capable of increasing the human position as the most noble being.

## 2. Classification *Economic Civic* in Sundanese Local Wisdom

The Sundanese people have a philosophy to defend their life and lives which is known as "*silih asih, silih asah, dan silih asuh*". Philosophy which shows that, *love each other (silih asih)* contains an ontological value meaning, *train each other (silih asah)* contains epistemological value meaning, and *take care of each other (silih asuh)* contains axiological value (Saleh, 2013). This is a philosophy of life for the Sundanese, namely humans in the "*Sundanese Tatar*" which describes life among others as having to "love one another, hone one another, and care for one another". Another opinion is that the concept of local wisdom reads *Asih Asih, Asah Asah, and Asuh Asuh*, this has the meaning of sharpening (learning), compassion (caring), and fostering (loving) (Alhafizh, 2021). Such a principle of life must be based on belief and balanced with effort or endeavor, namely "*science demands the world broadcast*". This is a principle that illustrates that the Sundanese have an obligation to seek knowledge because without knowledge humans are unable to do anything, unable to achieve and develop progress. A person can develop himself and even make progress based on the possession of knowledge, both knowledge obtained from his life experience and knowledge obtained from his education. Apart from that, humans are also required to try to meet their needs and livelihood. Because if humans are not equipped with economic adequacy, then humans cannot achieve the stability and progress they expect. Therefore, spiritually knowledge must be studied and studied to broaden horizons and experiences. While economically also must be pursued and obtained to meet the needs of life and livelihood.

Based on the description above regarding KLS, it can be classified as various businesses or jobs that are carried out for life and livelihood in Sundanese people, namely the Sundanese people go through it with various steps, efforts and certain strategies in order to fulfill their life needs. In terms of work and employment as illustrated in the following table below.



## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

Table 4  
Economic Values and KLS Values

No.	Economic Values	KLS Values	Description
1.	Wajib usaha atau bekerja	(1) <i>kajeun panas tonggong asal tiis beuteung</i> ; (2) <i>mun teu ngoprek moal nyapek, mun teu ngakal moal ngakeul, mun teu ngarah moal ngarih</i> ; (3) <i>manuk hiber ku jangjangna, jalma hirup ku akalna</i> ; (4) <i>nungtut bari ngeusi</i> .	Humans are obliged to try and work without knowing surrender, to support themselves and their families.
2.	Bekerja dengan tekun	<i>tungkul ka jukut, tanggah ka sadapan</i>	Man must work diligently, humbly.
3.	Bekerja jangan putus asa	<i>ulah sok ngeok memek dipacok</i>	Humans must work do not despair
4.	Bisa bekerja apapun	<i>bisa ka bula ka bale</i>	Man must work with all the abilities he has
5.	Bekerja dengan sabar, tidak setengah-setengah	(1) <i>ulah hejo tihang</i> ; (2) <i>ulah muragkeun duwegan ti luhur</i> ; (3) <i>ulah cacag nangkaeun</i> ;	Humans must work not halfway, not haphazardly
6.	Bekerja tanpa perhitungan	(1) <i>gereges gedebug</i> ; (2) <i>ulah puraga tamba kadenda</i>	Humans do not just work as long as it is done or as long as it is finished
7.	Bekerja tidak membawa hasil	(1) <i>hese cape teu kapake</i> ; (2) <i>moro julang ngalepaskeun peusing</i> .	Humans work but do not bring results; Give up your existing job to get a better job.
8.	Bekerja hanya sebatas mencukupi, usaha kecil-kecilan	(1) <i>hirup ku panyukup gede ku pamake</i> , (2) <i>ngarah sahuap sakopeun</i> ; (3) <i>ayakan mah tara meunang kancra</i>	Humans work to make ends meet, even with a simple business or small capital
9.	Bekerja jangan serakah	<i>ulah ngarawu ku siku</i>	Humans work don't be greedy
10.	Bekerja keras dan berat untuk penghidupan	(1) <i>dug hulu pet nyawa</i> ; (2) <i>tisuksruk tidungdung</i>	Humans have to work hard; passion to support the family
11.	Hidup hemat dan penuh kesederhanaan	(1) <i>bisa ngeureut neundeun</i> ; (2) <i>rikrik gemi</i> ; (3) <i>saeutik mahi loba nyesa</i> ; (4) <i>meber meber totopong heureut</i> ; (5) <i>siger tengah</i> ; (6) <i>ka hareup ngala sajeujeuh ka tukang ngala salengkah</i> ; (7) <i>ngukur ka kujur</i>	Humans must be able to live frugally, be able to save, be able to calculate risks for their lives

## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

12.	Ihtiar kemana pun dan pengalaman bekerja (berkelana)	(1) <i>legok tapak genteng kadek</i> ; (2) <i>panjang langkah</i> ; (3) <i>ulah kurung batokeun</i>	Humans must endeavor, dare to go far for a job
13.	Jangan bersikap boros	<i>Ulah gede cahak manan cohok</i>	Humans should not be extravagant, pegs are bigger than poles
14.	Tidak tekun dalam pekerjaan, bekerja setengah hati	(1) <i>cul dogdog tinggal igel</i> ; (2) <i>dijieun hulu teu nyanggut, dijeun buntut teu ngepot</i>	Leaving the main job, then do other jobs; cannot be redirected
15.	Bekerja lambat tapi berbuah manis	<i>mending kendor ngagembol tibatan gancang pincang</i>	Better long but good and satisfying results than fast but less good results
16.	Bekerja penuh keberuntungan	(1) <i>nyiar teri meunang japuh</i> ; (2) <i>nyair hurang meunang kancra</i> .	Get big profits more than expected

Based on the characteristics of table 4 above, it can be further classified into three aspects of the focus of the study which are related to: (1) necessities of life (economic aspects), (2) lifestyle (sociological aspects), and (3) work culture and business behavior (psychological aspect).

The results of Yulindrasari and Djoehaeni's (2019) study show that cultural values possessed by a society are not static but continue to shift and change from one generation to the next, each of which has its own perspective on cultural values that exist in the environment where it was born and raised. . These differences can potentially become a synergy or even lead to conflict. While changes in the shift of values from the Sundanese due to the influence of cultural globalization, including the fading of the value of politeness/manners towards older people, the fading of the friendly nature that is characteristic of Sundanese culture due to the increasing individuality. In addition, the cultural development that has been carried out so far has not fully met expectations due to the vulnerability of cultural solidarity and social institutions in society. This of course resulted in a weakening of national identity marked by the lack of adequate cultural values and the inculcation of cultural values.

## CONCLUSION

Based on research studies about *economic civics* based on KLS, the following conclusions can be formulated. First, humans are obliged to try and work without knowing surrender, namely to support themselves, their families and the prosperity of society. Second, man must work diligently and humbly. Third, humans must work, don't give up, easily disappointed when faced with work. Fourth, humans must work with all the capabilities (skills) they have. Fifth, humans must work not half-heartedly, not haphazardly, and always diligent in work. Sixth, humans must work and the work they do should not just be finished, just complete but not produce results. Seventh, humans are expected to work with endeavor to bring results; don't let go of your existing job to get a better job, in reality you can't get it. Eighth, humans work to make ends meet, even with a simple business or small capital. Ninth, humans at work should not be greedy, and like to harm others. Tenth,

## THE INTERNATIONAL CONFERENCE ON MULTIDISCIPLINE EDUCATION

humans must live frugally, be full of simplicity, and not be extravagant. Eleventh, humans are required to endeavor anywhere and gain experience in work (wandering). Twelfth, humans work to gain luck and meaningfulness (blessing).

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