

URGENCY VALUE OF LOCAL AWARENESS PILLARS OF CIANJUR CULTURE IN FORMING A COMMUNITY 5.0

Dina Indriyani

Suryakancana University

dinaindriyani08@gmail.com

ABSTRACT

Society 5.0 is defined as a concept of society that makes humans and technology as the center of life. Society 5.0 is an answer to anxiety about the erosion of mankind's position by the powerful technology mix in the era of revolution 4.0. In society 5.0, there is a synergy between humans and technology so that there is no longer any concern about the displacement of the human role by technology. In this era of society 5.0, human existence and technology play a strategic role. Both are assets for improving the quality of human life. Society 5.0 tries to realize human life that is full of technology but still humanist. Humans are no longer used as slaves to technology but must control technology. In the era of society 5.0, a social capital is needed which can be used as capital to construct human life which will be based on technology. The social capital is a local culture which is full of wisdom values contained therein. One of the local wisdoms that can be used as social capital to form a community 5.0 is the local wisdom of the Cianjur Cultural Pillar.

Keywords: community 5.0, local wisdom values, Cianjur cultural pillars, social capital

INTRODUCTION

Globalization has made this world borderless, without boundaries between one another, making us feel like living in the same world (Lewandowski, 2003; Giddens, 1999). The rapid development of technology and information as a result of the emergence of globalization has created a cultural shock in the world community, including Indonesia. Society experienced tremendous cultural shock as a result of the society's unpreparedness to accept all changes that were so fast.

The current of globalization has made the younger generation tend to be westernized, hedonistic, consumptive, and even tend to be apathetic towards their communities. The crisis due to globalization that is currently being felt by the world, has given a sign of the importance of awakening the local power of a nation owned by a country as a reminder of the continued existence of the nations of the world in the context of globalization (Flew, 2020). Therefore, to filter the swift flow of globalization entering Indonesia, a strong social capital capable of being a filter is needed. The noble cultural values of ancestral heritage that have lived and developed from generation to generation in the midst of a diverse Indonesian nation are one of the social assets that can be used as a filter for the flow of globalization entering Indonesia. These noble values of ancestral heritage must be preserved and revitalized so that they can become a strong filter to block the negative impacts of globalization that enter Indonesia. One of the local wisdoms that live and develop in Indonesian society is the Seven Pillars of Cianjur Culture. Therefore, this research will describe the urgency of the local wisdom of the Seven Pillars of Cianjur Culture as social capital in shaping society 5.0. The purpose of this research is none other than to know the urgency of the local wisdom of the Seven Pillars of Cianjur Culture as the social capital needed by the community to form society 5.0.

THEORITICAL FRAMEWORKS

Local Wisdom

Culture is placed as the whole way of life of a society that is inherited, studied, maintained and developed from generation to generation in accordance with the demands of the environment faced. Culture as a meaning system is conceptualized as being composed in layers, starting from

the outer layer, the middle layer to the inner layer. In the outer layer, namely in the form of explicit products of a culture, as reflected in various forms of material culture. Behind the outer layer is the middle layer, which is in the form of norms and values. Norms usually refer to what is considered right and what is considered wrong, while values usually refer to what is considered good and what is bad by some members of society. Then behind the middle layer there is the core layer (the core), which is basically a belief or basic assumptions about human existence itself. This core layer can explain how the ethos, spirit, or distinctive character of a community group so that it can be distinguished from other groups of people (Spradley, 1972; Geertz, 1973; Koentjaraningrat 1985; Bungin, 2008).

Many terms can be used to describe local wisdom, including local wisdom or local policies, local knowledge or local knowledge, and local genius or local intelligence (Fajarini, 2014). Indigenous wisdom, traditional wisdom, and indigenous inventions (Shodyarta, 2008; Maryani & Yani, 2014), local knowledge indigenous knowledge (Respati, 2009; Maryani & Yani, 2014). Local wisdom is defined as a view of life and knowledge that is owned by a local community which is used as a strategy to overcome problems faced by members of the community. (Suparmini, et al, 2013).

Etymologically, local wisdom consists of two words, namely local which means local and wisdom which means wisdom. Wisdom can be defined as an individual's ability to respond to an object or with the thoughts and senses he has. Whereas local can be defined as a space where an event occurs. Local wisdom can be interpreted as positive human behavior as a result of interaction with the local environment which comes from customs, ancestral heritage, local culture built in a community as an effort to adapt to the surrounding environment.

Moreover, Keraf (2002) cited in Maryani & Yani (2014) defines local wisdom as all forms of belief, understanding, or insight as well as customs or ethics that guide human behavior in life in its ecological community. The form of local wisdom can be in the form of knowledge systems, social systems, and cultural systems, reflected in environmental management, customs that regulate social relations, and cultural results in the form of artifacts and other tangible cultures.

Local wisdom is the pinnacle of cultural excellence which is the nation's main identity (Maryani, 2009; Maryani & Yani, 2014). Local wisdom which becomes cultural character should have the following advantages: 1) able to survive against outside culture; 2) has the ability to accommodate elements of outside culture; 3) has the ability to integrate external cultural elements into the original culture; 4) has the ability to control; 5) able to provide direction to cultural development. (Ayatrohaedi, 1986; Maryani & Yani, 2014).

Kluckhohn's cultural theory states that the culture created is used as a guide for people to behave (Kluckhohn, 1963). This is in line with Gertz (1973) who defines local wisdom as an important part of society and very important for human dignity in society (Vitasurya, 2015).

Community 5.0

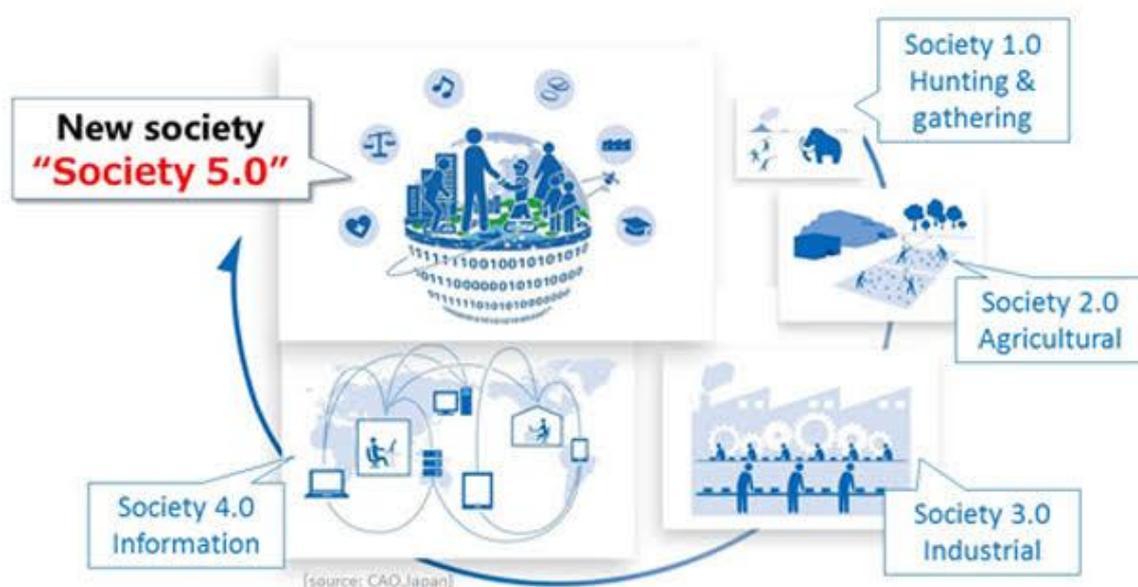
The term society 5.0 first appeared in Japan in 2016. (Salgues, 2018). Since this term was echoed, the term community 5.0 has stuck out in the world. The term community 5.0 is a term used to describe a condition in society where there is synergy between society and technology. Society 5.0 is one of the Japanese government's efforts to face global trends that have emerged as a result of the 4.0 Revolution, where the 4.0 revolution has spawned many innovations in the industrial sector and society as a whole. Community 5.0 is the consensus of the community in facing the onslaught of technology that is developing very rapidly in the era of revolution 4.0. In the era of revolution 4.0, the development of technology was so fast and almost replaced the role of humans in aspects of life. To answer society's anxiety about the displacement of human roles in human life itself, society 5.0 was born. In this 5.0 society, the role of humans and technology goes hand in hand to fill human life. So that there is a synergy between humans and technology.

Japan as the first country to initiate the concept of society 5.0 describes society 5.0 as follows: 1) the significance of technological development, but the role of society remains a consideration for the 4.0 revolution; 2) society 5.0 offers a human-centered society; 3) society 5.0 balances economic progress with solving social problems through a system of connectedness between the virtual world and the real world; 4) society 5.0 is no longer capital but data that

connects and moves everything; 5) helping to close the gap between the rich and the less fortunate; 6) equitable distribution of medical and educational services for all levels of society (Suryadi, 2020).

Society 5.0 or the concept of "super intelligent society" which aims to create a society that can solve various social challenges by incorporating revolutionary innovation 4.0 in the form of internet of things, artificial intelligence, and big data in solving problems of economic and social life.

Figure 1. Endowment of community life 5.0



The history of the life of the world community before going to society 5.0 begins with the 1.0 community which is defined as the life of people who depend on their hunting and gathering habits. At this stage human life can be categorized as primitive. Furthermore, human life develops society 2.0 where people depend for their lives on farming and farming. In society 3.0, human life began to shift no longer depending on nature for life, but began to depend on the industrial world. Furthermore, human life continues to develop until it enters society 4.0 where human life is already dependent on the development of information and technological sophistication. Until now, human life is now leading to society 5.0 where human life tries to make humans the center by synergizing the sophistication of information media and media technology. in this 5.0 society human life is directed towards the formation of super intelligent humans (Fukuyama, 2018).

METHOD

The method used in this research is literature study method. The literature study method is a research method using a study of literature that is considered relevant to the problem under study. Researchers conducted an analysis of several books and journal articles related to the problems being studied.

FINDINGS AND DISCUSSION

Indonesia as a plural country is undeniable. Culture thrives in Indonesian society. The cultural diversity that develops in Indonesia is built from various customs and local wisdom that live and develop in a society. Local wisdom that lives and develops in the community is formed

through a long and crystallized process in the form of customary law, beliefs and culture. Local wisdom is an important part of society and very important for human dignity in society (Geertz, 1973; Vitasurya, 2015).

The Cianjur Cultural Pillar is a cultural movement that is alive and attached to the Cianjur community. The Cianjur Cultural Pillar cultural movement consists of seven cultural pillars that support the lives of Cianjur residents. The seven cultural pillars consist of: 1) *Ngaos*; 2) *Mamaos*; 3) *Maenpo*; 4) *Tatanen*; 5) *Tanghinas*; 6) *Someah*; 7) *Sauyunan*.

Ngaos is a tradition of reciting Qur'an that lives in the Cianjur community which is thick with religious nuances. *Maenpo* is a martial art of pencak silat that describes skill and toughness. *Mamaos* is a cultural art that is full of refinement which is poured in the form of the lyrics of the Cianjuran song. *Mamaos* can also be interpreted as reading (Simparda.cianjurkab.go.id). *Tatanen* is a community farming habit. *Tanghinas* can be interpreted as nimble or nimble, which is a condition in which people are quick to take action. *Someah* means good manners, smiling. *Sauyunan* can be interpreted as mutual cooperation.

The Seven Pillars of Cianjur Culture, consisting of *Ngaos*, *Mamaos*, *Maenpo*, *Tatanen*, *Tanginas*, *Someah*, *Sauyunan*, are one of the concepts or cultural breakthroughs launched by the Regent of Cianjur, Irvan Rivano Muchtar. The concept of the Seven Pillars of Cianjur Culture is not something new, but it is a form of *buhun* (old) local wisdom that is owned by the Cianjur community. In the Seven Pillars of Cianjur culture, various values of the character of the Cianjur community are stored which are extraordinary and very suitable to be applied in this Millennial era. An era where the character values of the local nation began to be eroded by the values of cultural characters that came from outside. Cianjur Regent, Irvan Rivano Muchtar, tried to re-institutionalize the values of local wisdom that live in the Cianjur community and combine them into the Seven Pillars of Cianjur Culture. The giving of this name is not without certain reasons, but is full of philosophy. Taking the name of the Seven Pillars of Cianjur Culture, it is hoped that what is contained in the Seven Pillars of Cianjur Culture, namely *Ngaos*, *Mamaos*, *Maenpo*, *Tatanen*, *Tanginas*, *Someah*, *Sauyunan* can be a pillar for the citizens of the Cianjur community in carrying out their daily lives so that buildings The life of the Cianjur community has a good pillar or pillar which is reflected in the seven pillars of the culture. The following is a further explanation of the character values contained in each of the Seven Pillars of Cianjur Culture:

1. *Ngaos*

It is a tradition of reciting the Qur'an that colors the atmosphere and nuances of Cianjur with a religious community. This image as a religious area is said to have been pioneered since Cianjur existed from its absence, namely around 1677, where the Cianjur tatar was built by past scholars and *santri* who aggressively developed the syiar of Islam. That is why Cianjur also received the nickname as the warehouse for students and *kyai*. When we look briefly at the history of the struggle in Tatar Cianjur long before the war for independence, the forces of the struggle for independence at that time grew and were also turbulent in the Islamic boarding schools. Many fighters asked for the blessing of the *kyai* before leaving for the battlefield. They just feel complete and confident about going to the battlefield after receiving the blessing of the *kyai*, besides that this *ngaos* is also part of the Cianjur Regent Program which has a more advanced and religious Cianjur Moto. The character value contained in this *ngaos* is a high religious value.

2. *Mamaos*

It is a cultural art that depicts refinement and taste as the glue of brotherhood and kinship in social settings. The art of *Mamaos Tembang Sunda Cianjuran* was born from the creativity, taste and initiative of the Regent of Cianjur R. Aria Adipati Kusumaningrat, known as Dalem Pancaniti. He became the *pupuhu* (leader) of the Tatar Cianjur around 1834-1862.

This *mamaos* art consists of a lute indung (large lute and a small lute) and a flute that accompanies a panembanan or an interpreter. In general, this *mamaos* poem expresses the praises of God's greatness with all his creations. In the local wisdom of *mamaos*, it is the character value that is cultured, gentle and exalts God.

3. *Maenpo*

Maenpo is the self-art of pencak silat that describes skill and toughness. The creator and spreader of this *maenpo* is R. Djadjaperbata or known as R. H. Ibrahim. This flow has the characteristics of a sense of play, namely sensitivity or sensitivity which is able to read all the movements of the opponent when the limbs touch each other. *Maenpo* is known as the knowledge of Liliwatan (avoidance) and *Peupeuhan* (hitting). The character values embodied in the *Maenpo* philosophy are the values of persistence, never giving up, and resilience.

4. *Tatanen*

Tatanen is derived from *tanen* which means planting rice so that *tatanen* is called agriculture, Cianjur is an area known for its Pandan Wangi Rice which until now has survived its fame, Cianjur also has very large rice fields and an area at the foot of Mount Gede Pangrango has fertile soil structure so that in various areas of Cianjur there are always vast stretches of rice fields. The character values contained in *tatanen's* philosophy are the values of persistence, patience, independence, and sincerity.

5. *Tanginas*

Tanginas is an attitude that is alert, agile and careful in doing something, this will make us punctual in various ways, better in managing time for every activity that we will carry out. The character values embodied in *tanginas'* philosophy are alert, agile, and disciplined.

6. *Someah*

Someah is a form of attitude which in Indonesian is friendly, which is the character of Indonesians including Sundanese people, there is a quote "*Someah Hade Kasemah*" or being friendly or being kind to guests, where everyone who visits their house or area is always welcomed well that's typical from Indonesia, *Someah* itself has become a characteristic of the principles of the Sundanese and has been inherent in Sundanese people, especially Indonesians. The character values embodied in *Someah's* philosophy are the values of friendliness, politeness, gentleness, and kinship.

7. *Sauyunan*

Sauyunan has the meaning of togetherness. *Sauyunan*, according to the Sundanese writer Wahyu Wibiksana, which consists of two syllables, namely *Sa* which means one (hiji) and *Uyun* which means step (long). *Sauyunan*, from these two words, according to him, it means to unite when stepping (*ngahiji* when stepping). Another word that contains the equivalent of *sauyunan* is *sabilulungan* or *saaleutan*. Thus, *sauyunan* contains the meaning of togetherness filled with a pleasant atmosphere and produces something that is beneficial to all parties involved, its meaning is identical to *at-taawun* (please help). From this meaning, it is very clear how noble the value of *sauyunan* is in the culture and society of Cianjur. The concept of *sauyunan* must continue to be developed in the Millennial era like today. An era in which this noble togetherness is increasingly rare in an increasingly individualistic society. The character values contained in *sauyunan's* philosophy are the values of mutual cooperation, togetherness, peace, and harmony.

The current of globalization has made the younger generation tend to be westernized, hedonistic, consumptive, and even tend to be apathetic towards their communities. The crisis due to globalization that is currently being felt by the world, has given a sign of the importance of awakening the local power of a nation owned by a country as a reminder of the continued existence of the nations of the world in the context of globalization (Flew, 2020). Therefore, to filter the swift flow of globalization entering Indonesia, a strong social capital capable of being a filter is needed. The noble cultural values of ancestral heritage that have lived and developed from generation to generation in the midst of a diverse Indonesian nation are one of the social assets that

can be used as a filter for the flow of globalization entering Indonesia. These noble values of ancestral heritage must be preserved and revitalized so that they can become a strong filter to block the negative impacts of globalization that enter Indonesia. The cultural diversity possessed by the Indonesian people is a social capital for constructing society through local wisdom contained in the nation's culture. Local wisdom that develops in society must be revitalized so that it becomes a constructive social capital to strengthen the Indonesian nation in facing the swift currents of globalization. Indonesia's diversity is inevitable. Indonesian society is formed by various cultures which develop into local wisdom. One of the local wisdoms is the Cianjur Cultural Pillar.

Social capital is a concept in sociology. The concept of social capital arises from the idea that members of society may not be able to solve the various problems they face individually without the help of the community system which has an interest in overcoming these problems. Therefore, the concept of social capital emerged which was first coined by Hanifan in his writing entitled *The Rural School Community Center* (Hanifan, 1916; Syahra, 2003). Putnam (1993) defines social capital as something that is owned by an organization such as networks, norms, and beliefs that can facilitate the creation of a coordination and cooperation that will benefit collectively (Syahra, 2003). Based on this definition of social capital, it is clear that the importance of the existence of social capital for realizing human development is clear. The existence of social capital in society is as important as economic capital in the context of implementing human development. Therefore, the existence of social capital in society must always be preserved to sustain human development.

Fukuyama uses the concept of trust to measure the level of social capital. Which belief is a matter that is closely related to cultural roots, which are related to ethics and morals that apply in society (Syahra, 2003). Cultural values related to belief in a nation are the determining factors for the human development of that nation. A nation that has cultural values as social capital will greatly allow the creation of a harmonious society both among ethnicities and between ethnicities.

Indonesia as a pluralist country and has a variety of cultural values that live and develop in the midst of society can be ascertained to have strong social capital to build society towards society 5.0. In order to reach society 5.0 which is currently being welcomed by the Indonesian people, it is necessary to have cultural values which are the values of local wisdom possessed by the Indonesian people. The wisdom values contained in the Seven Pillars of Cianjur Culture can be used as a social capital used by the Indonesian people to form a society 5.0. The value of wisdom contained in the Seven Pillars of Cianjur Culture can be used as a filter for the rapid flow of information and technology developments in the era of society 5.0 so that later in Indonesia a society 5.0 can be formed which still upholds the values of local wisdom which are the characteristics of the Indonesian nation that distinguishes Indonesian society. with people in the world.

The wisdom values contained in the local wisdom of the Seven Pillars of Cianjur Culture are very important to be developed in the development of the character of the Cianjur community which can be used as social capital for the Sundanese Cianjur community and Indonesia in general in order to build an Indonesian society that is ready for a 5.0 society. Because the wisdom values contained in the Seven Pillars of Cianjur culture are very important for social life as social capital in shaping society 5.0. Therefore, the character values of the Seven Pillars of Cianjur Culture must continue to be developed and grounded in the Cianjur Sundanese community.

CONCLUSION

At present, like it or not, Indonesia will be faced with society 5.0 if you want to avoid the impact of the 4.0 industrial revolution, namely, dehumanization. Therefore, to form a 5.0 society, social capital is needed which can be used as a foundation as well as a filter to filter the swift flow of information and technology developments resulting from the 4.0 revolution. one of the social capital that can be used as social capital to shape society 5.0 is the value of wisdom contained in the Seven Pillars of Cianjur Culture. Therefore, the value of wisdom contained in the Seven Pillars of Cianjur Culture must be preserved and must be transformed through education so that it remains institutionalized in society. The wisdom value contained in the Seven Pillars of Cianjur Culture is a potential social capital possessed by Indonesia to form a 5.0 society in Indonesia.

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