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**INTEGRATING THE VALUES OF THE ORAL TRADITION
DONGDONAN SALAPAN WALI PUHUNAS
AN ETHNOPEDAGOGICAL MODEL FOR INDONESIAN
LANGUAGE AND LITERATURE LEARNING IN GRADE VI
OF SDN MANDALAJAYA, BALEGEDE VILLAGE, NARINGGUL
SUBDISTRICT, CIANJUR REGENCY**

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ABSTRACT

This study develops an ethnopedagogical learning model for Indonesian Language and Literature by utilizing the cultural values embedded in the oral tradition Dongdonan Salapan Wali Puhun as a primary learning resource. The main objective is to produce a valid, practical, and effective learning model to enhance cultural literacy, text comprehension skills, and character formation among Grade VI students at SDN Mandalajaya, Balegede Village, Naringgul Subdistrict, Cianjur Regency. The research employs a Research and Development (R&D) approach based on the Borg & Gall model, streamlined into seven stages: needs analysis, cultural value exploration of Dongdonan, model design, expert validation, limited trial implementation, model revision, and wider field testing. The needs analysis revealed a low utilization of local cultural resources in Indonesian language instruction, despite the students' social environment remaining closely connected to the cultural practices of Miduana Indigenous Village. The cultural value study identified that Dongdonan Salapan Wali Puhun contains nine symbolic entities that embody values such as leadership, purity, wisdom, courage, fertility, and ecological ethics—attributes aligned with the Profile of Pancasila Students. Expert validation indicated high feasibility in terms of content, construct, language, and pedagogical aspects. Both limited and extensive trials demonstrated improvements in students' text comprehension, creativity, cooperation, and motivation to learn Indonesian. The study concludes that integrating Dongdonan Salapan Wali Puhun into an ethnopedagogical learning model is effective in strengthening students' cultural literacy and character development. The developed model is applicable in rural elementary schools with similar cultural contexts and is

recommended as an educational innovation supporting the implementation of the Merdeka Curriculum.

Keywords: *R&D, ethnopedagogy, Dongdonan, Indonesian language learning, learning model*

INTRODUCTION

Indonesian Language and Literature education in elementary schools holds a strategic function in cultivating students' language abilities, critical thinking, and cultural identity. The *Merdeka Curriculum* emphasizes the importance of locally grounded learning as part of developing the *Profil Pelajar Pancasila* (Pancasila Student Profile). However, realities in many rural schools indicate that the use of local culture-based learning resources remains limited. This condition is also evident at SDN Mandalajaya, Balegede Village, Naringgul Subdistrict, Cianjur Regency, where Indonesian language instruction still relies heavily on textbook-oriented and generic materials, despite the students' social environment being deeply rooted in Sundanese culture, particularly the oral tradition of *Dongdonan Salapan Wali Puhun*.

Dongdonan is a sacred oral tradition of the Miduana Indigenous community, passed down across generations. Previous studies describe *Dongdonan* as a corpus of ancestral narratives comprising nine symbolic entities: *Ciung Wanara*, *Lutung Kasarung*, *Piit Putih*, *Heulang Rawing*, *Singa Batara*, *Batara Singa*, *Rambut Sadana*, *Sapu Jagat*, and *Balung Tunggal*. Each entity embodies moral, ecological, and philosophical values of the Indigenous community, including leadership, purity, wisdom, solidarity, cosmic order, and reverence for nature. These values align with the concept of *tatali paranti karuhun*—the ancestral value system guiding daily life in Miduana—and resonate with educational principles rooted in local culture as emphasized by Ki Hadjar Dewantara.

At the same time, studies on cultural transmission and the decline of oral traditions indicate a weakening connection between younger generations and their cultural heritage (Sibarani, 2015). The penetration of digital culture, increasing social mobility, and shifting lifestyles have resulted in many children living near Indigenous villages no longer recognizing the symbolism of *Heulang Rawing* or *Sapu Jagat* as earlier generations did. Yet cultural literacy plays a significant role in shaping character and identity, forming part of the multilayered literacy foundation required in schools (Banks, 2008; Tilaar, 2004).

The concept of ethnopedagogy positions local culture as an authentic learning resource rich in values and meaning, and capable of serving as a pedagogical foundation relevant to students' lived experiences (Farida et al., 2018; Rahmah et al., 2022). Within this framework, *Dongdonan* is not merely a collection of folklore but a

pedagogical text with substantial potential to support language, literature, and character education. Its ecological values align with the principles of deep ecology (Naess, 1989), while its moral and spiritual values parallel Geertz's (1973) view of cultural symbols as systems that structure meaning and social action.

However, integrating *Dongdonan* into classroom instruction cannot be conducted spontaneously without a structured pedagogical model. A systematic development process is required to translate cultural values into clear, measurable, and student-appropriate learning activities. For this reason, the present study adopts the Borg and Gall Research and Development (R&D) model, which enables researchers to conduct needs analysis, design, expert validation, trials, and revisions in stages, ultimately producing a valid, practical, and effective learning model suitable for rural elementary schools.

The initial needs analysis at SDN Mandalajaya revealed that teachers require contextual and engaging teaching materials, while students need content closely connected to their lived experiences. *Dongdonan Salapan Wali Puhun* addresses these needs because it originates directly from the cultural environment in which they live. Through its integration, students are not only learning to comprehend texts but also developing cultural identity and cultivating positive character traits such as cooperation, responsibility, and respect for ancestors.

Based on this background, this study aims to:

- (1) develop an ethnopedagogical Indonesian Language and Literature learning model utilizing the values of *Dongdonan*;
- (2) assess the model's feasibility through expert validation;
- (3) examine the model's effectiveness through limited and wider trials; and
- (4) produce a learning model ready to be implemented in elementary schools within Sundanese cultural contexts, particularly in the southern region of Cianjur.

METHOD

Type and Design of the Study

This study employs a Research and Development (R&D) approach using the Borg & Gall model, adapted into seven main stages: (1) needs analysis, (2) examination of the cultural values embedded in the oral tradition *Dongdonan Salapan Wali Puhun*, (3) learning model design, (4) expert validation, (5) limited trial, (6) model revision, and (7) extensive trial and dissemination. This adaptation was made to align with the context of rural elementary schools and the demands of integrating local cultural knowledge into Indonesian language learning.

Research Site and Subjects

The research was conducted at SDN Mandalajaya, Balegede Village, Naringgul Subdistrict, Cianjur Regency, which is geographically and culturally close to the

Miduana Indigenous Community—the center of the *Dongdonan* tradition. The research subjects consisted of:

1. The Grade VI Indonesian language teacher,
2. Grade VI students (24 students in the limited trial and 47 students in the extensive trial),
3. Local cultural figures and Indigenous elders knowledgeable about the *Dongdonan* tradition.

Model Development Procedures

1. **Needs analysis:** conducted through classroom observations, interviews with teachers and students, and review of instructional documents.
2. **Cultural value examination:** analyzing *Dongdonan* manuscripts and oral-tradition data to identify the nine symbolic entities and the values they contain.
3. **Model design:** developing an ethnopedagogical learning model, including the learning structure, teaching materials, Student Worksheets (LKPD), and assessment rubrics.
4. **Expert validation:** involving Indonesian language education experts, Sundanese cultural experts/Indigenous leaders of Miduana, and elementary school practitioners.
5. **Limited trial:** implementing the model in two sessions (2×70 minutes) with one Grade VI class to assess feasibility and initial student responses.
6. **Model revision:** refining the model based on expert feedback and results of the limited trial.
7. **Extensive trial and dissemination:** applying the model in two Grade VI classes, analyzing its effectiveness, and disseminating findings through MGMP forums and scientific publications.

Data Collection Techniques

Data were collected through:

- Participatory observation of the learning process,
- In-depth interviews with teachers, students, and Indigenous cultural figures,
- Documentation (lesson plans, worksheets, field photos, and *Dongdonan* manuscripts),
- Questionnaires to measure teacher and student perceptions of the model,
- Language skill tests (pretest–posttest) assessing text comprehension, writing, and storytelling abilities.

Research Instruments

The instruments used included:

- Observation sheets for teacher and student activity,

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- Interview guides,
- Expert validation sheets (Likert scale 1–5),
- Perception questionnaires for teachers and students,
- Language skill assessment tools (text comprehension, writing, and storytelling).

All instruments were developed based on Grade VI Indonesian Language competency indicators and the dimensions of the Pancasila Student Profile.

Data Analysis Techniques

Qualitative data were analyzed using the Miles & Huberman (1994) model: data reduction, data display, and conclusion drawing/verification. Quantitative data were analyzed descriptively using mean scores, percentages, and effectiveness categories to illustrate improvements in students' language abilities and character before and after implementing the model.

RESULT AND DISCUSSION

This section presents the research findings according to the R&D stages and discusses them within the frameworks of ethnopedagogy, cultural literacy, and Indonesian language learning.

1. Needs Analysis Results

The needs analysis revealed a significant gap between the potential of local cultural resources and current classroom instructional practices. A summary of the findings is presented in Table 1.

Table 1. Summary of the Needs Analysis for Indonesian Language Learning in Grade VI of SDN Mandalajaya

| Aspect | Key Findings | Learning Implications |
|--------------------|--|--|
| Learning materials | Narrative texts used in class are generic and not based on local culture | Culturally grounded teaching materials featuring local stories and symbols (<i>Dongdonan</i>) are needed |
| Teaching methods | Dominated by lecturing and workbook exercises; students tend to be passive | A model that encourages discussion, storytelling, and creative expression is needed |

| | | |
|----------------------|--|---|
| Use of local culture | <i>Dongdonan</i> is alive in the community but has not been systematically integrated into classroom practices | A pedagogical bridge is required between the school and the Indigenous community |
| Teacher needs | Teachers want to use local stories but lack guidance, models, and learning tools | A complete model with lesson plans, worksheets, and assessment rubrics becomes urgent |
| Student needs | Students enjoy local stories and the <i>Dongdonan</i> characters they know from family/elders | <i>Dongdonan</i> -based materials have strong potential to enhance motivation and cultural literacy |

The findings in Table 1 reinforce the perspective that learning detached from students' sociocultural context tends to be less meaningful (Banks, 2008; Gruenewald, 2003). *Dongdonan*, as a living oral tradition within the students' environment, carries strong affective resonance and holds significant potential as a learning resource.

2. Analysis of Dongdonan Values and Mapping to Learning Indicators

The analysis of *Dongdonan* texts and interviews with Miduana Indigenous elders identified nine symbolic entities and their associated values, which were then mapped onto Indonesian Language learning indicators and the dimensions of the Pancasila Student Profile.

Table 2. Mapping of Dongdonan Entities, Character Values, and Indonesian Language Learning Indicators

| Dongdonan Entity | Core Values | Examples of Indonesian Language Learning Indicators |
|------------------------|--------------------------------|---|
| <i>Ciung Wanara</i> | Leadership, justice | Identifying characters and conflict; writing reflections on fairness |
| <i>Lutung Kasarung</i> | Wisdom, perseverance | Reconstructing story plot; writing a narrative about hard work |
| <i>Piit Putih</i> | Purity, sincerity | Identifying moral messages; writing opinions about sincerity |
| <i>Heulang Rawing</i> | Courage, resilience | Describing a brave character; composing dialogues for assertive characters |
| <i>Sila Batara</i> | Spiritual strength, protection | Explaining setting and atmosphere; relating the story to themes of protection |
| <i>Batara Singa</i> | Authority, role-modeling | Writing a paragraph about a role model in the student's environment |
| <i>Rambut Sadana</i> | Fertility, prosperity | Writing a short poem about fertile nature and gratitude |

| | | |
|-----------------------|---------------------------------------|--|
| <i>Sapu Jagat</i> | Cosmic protection, ecological harmony | Composing descriptive texts about caring for the environment |
| <i>Balung Tunggal</i> | Unity, cooperation, solidarity | Writing a brief report about communal work at school/village |

This mapping illustrates that *Dongdonan* is not merely a storytelling source but also a value framework that can be directed toward integrated goals in language learning, literature, and character education (Piliang, 2012; Sumardjo, 2010).

3. Expert Validation Results

Validation was carried out by three groups of experts: lecturers in Indonesian Language and Literature Education, Indigenous leaders/Sundanese cultural experts, and elementary school practitioners. The assessed aspects included content feasibility, pedagogical feasibility, cultural appropriateness, and linguistic clarity and presentation.

Table 3. Summary of Expert Validation Results for the Dongdonan-Based Learning Model

| Assessed Aspect | Average Score (1–5) | Category | Key Notes |
|---------------------------|---------------------|----------------------|--|
| Content feasibility | 4.8 | Very feasible | Materials align with competencies and local context |
| Pedagogical feasibility | 4.6 | Very feasible | Learning steps are clear and measurable |
| Cultural feasibility | 4.7 | Very feasible | <i>Dongdonan</i> symbols and values are authentic |
| Language and presentation | 4.5 | Very feasible | Minor simplification needed for Grade VI comprehension |
| Overall average | 4.7 | Very feasible | Model is ready for classroom implementation |

The validation results indicate that the model meets theoretical and practical feasibility standards. The primary suggestions were simplifying the language used in the *Dongdonan* texts and adding visual illustrations to support student comprehension.

4. Limited Trial Results

The limited trial was conducted in one Grade VI class (24 students) across two meetings. The focus of the trial was to assess model implementation, student and teacher responses, and initial indicators of learning effectiveness.

Key findings:

- 83% of students actively participated in group discussions
- 75% of students were able to retell the *Dongdonan* story using a reasonably coherent narrative structure
- 78% of students showed high enthusiasm when *Dongdonan* symbols were introduced through stories and illustrations

From the teacher's perspective, the model:

- created a more dynamic classroom atmosphere
- encouraged engagement from students who were usually passive
- required improved time management due to the intensity of discussion and creative activities
- These findings align with Vygotsky's theory of social constructivism, which positions social interaction and language as key mediators in knowledge formation.

5. Extensive Trial Results: Improvement in Language Ability and Character

The extensive trial was conducted across two Grade VI classes involving a total of 47 students. Pretest–posttest instruments were used to measure text comprehension, writing ability, and oral storytelling skills.

Table 4. Average Improvement in Students' Language Abilities (Pretest–Posttest)

| Language Skill Aspect | Average Pretest | Average Posttest | Score Increase | Improvement Category |
|-------------------------------|-----------------|------------------|----------------|----------------------|
| Understanding narrative texts | 67 | 83 | +16 | High |
| Writing narrative texts | 62 | 81 | +19 | High |
| Oral storytelling | 64 | 85 | +21 | High |

Conceptually, this improvement can be illustrated through the following bar chart:

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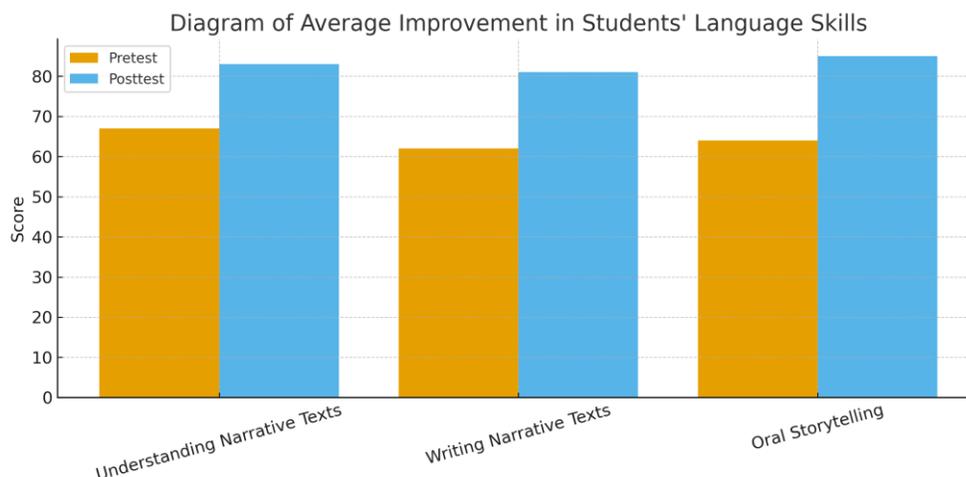


Figure 1. Diagram of Average Improvement in Students' Language Skills After the Implementation of the Dongdonan Model

The consistent improvement across the three aspects of language ability indicates that the use of *Dongdonan* as a source text:

1. enhances students' emotional connectedness to the learning material,
2. facilitates their understanding of plot and characters due to contextual familiarity, and
3. strengthens their motivation to write and tell stories based on their own cultural experiences.

In addition to language skills, character development indicators also showed meaningful improvement. Teacher perception data are summarized in Table 5.

Table 5. Improvement of Student Character Indicators Based on Teacher Observation

| Character Indicator | Initial Condition (Percentage of Students "Good-Very Good") | Final Condition | Increase |
|---------------------------|---|-----------------|----------|
| Group collaboration | 46% | 78% | +32% |
| Self-confidence | 40% | 68% | +28% |
| Respect toward peers | 55% | 76% | +21% |
| Concern for local culture | 35% | 80% | +45% |

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These improvements reflect the internalization of values embedded in *Dongdonan*, such as cooperation (*Balung Tunggal*), courage (*Heulang Rawing*), sincerity (*Piit Putih*), and perseverance (*Lutung Kasarung*).

6. Conceptual Model of Dongdonan Integration in Learning

Conceptually, the developed instructional model can be illustrated as follows:

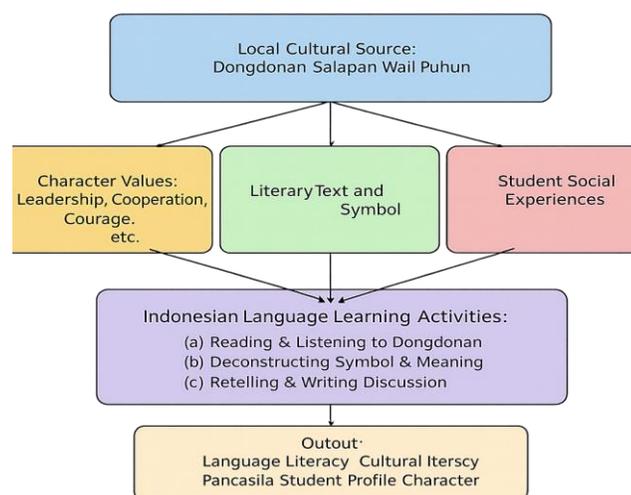


Figure 2. Conceptual Diagram of the Dongdonan-Based Etnopedagogic Learning Model

The diagram illustrates *Dongdonan* as a cultural hub that links textual understanding, character values, and students' socio-cultural experiences. Learning progresses beyond narrative comprehension toward value reflection, creative expression, and character formation.

Dongdonan as an Effective Form of Oral Literature

The narrative coherence, symbolic richness, and socio-cultural proximity inherent in *Dongdonan* position it as an effective oral literary medium for cultivating language skills. This finding supports the views of Danandjaja (1984) and Vansina (1985), who highlight the pedagogical significance of oral traditions in transmitting knowledge and social values. In this study, students demonstrated improved comprehension of plot structure, characterization, and thematic messages when engaging with *Dongdonan*, compared with their responses to generic textbook narratives.

Etnopedagogik and Contextualized Learning

Embedding *Dongdonan* within Indonesian language instruction represents a concrete enactment of etnopedagogic principles, wherein local cultural knowledge informs the instructional design rather than functioning as a supplemental example. This approach aligns with discourse on local-wisdom-based pedagogy (Farida et al., 2018; Rahmah et al., 2022) and multicultural education (Banks, 2008; Tilaar, 2004), and it operationalizes the mandates of the *Kurikulum Merdeka* that emphasize environmental and cultural relevance in learning.

Cultural Literacy in Connection with the Pancasila Student Profile

The model facilitates the simultaneous development of linguistic and cultural literacies. Students learn to interpret textual structures while also engaging with cultural symbols and understanding the intertwined relationships among humans, nature, and ancestral heritage. These processes strengthen key dimensions of the Pancasila Student Profile—faith and morality, global diversity, cooperation, critical reasoning, and creativity—through culturally grounded learning experiences.

Character Formation through Dongdonan Symbolism

Character formation within the model is achieved through reflective engagement with symbols, characters, and events in *Dongdonan* rather than through direct moral instruction. This pedagogical strategy resonates with Freire's (1970) critical pedagogy, which emphasizes dialogue, reflection, and the development of critical consciousness. Students construct personal understandings of values such as courage, justice, and sincerity through interpretive inquiry.

Implications for Teacher and School Capacity Building

The model includes comprehensive teaching tools—lesson plans, worksheets, teacher guides, and assessment rubrics—enabling teachers to implement culturally responsive pedagogy systematically. This provision is crucial given that many teachers wish to utilize local knowledge but lack structured pedagogical frameworks (Bowen, 2009; Prior, 2003). At the school level, the model may serve as a foundation for developing local content curricula and Pancasila profile projects grounded in Sundanese cultural heritage.

CONCLUSION

This research developed an etnopedagogic Indonesian language learning model that integrates the cultural values embedded in the oral tradition *Dongdonan Salapan Wali Puhun* for Grade VI students at SDN Mandalajaya, Balegede Village, Naringgul District, Cianjur Regency. The findings lead to several conclusions:

- 1. Dongdonan as a culturally rich source of learning.**



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Analysis of oral tradition and related literature indicates that *Dongdonan* encompasses nine symbolic entities that encode moral, ecological, spiritual, and social values. These values align with character development goals and the Pancasila Student Profile framework.

2. Addressing contextual learning needs.

Needs analysis revealed a gap between abundant local cultural resources and classroom learning practices. The proposed model bridges this gap by embedding *Dongdonan* systematically into Indonesian language learning to enhance relevance and resonance for students.

3. Effectiveness of the R&D approach for culturally grounded model development.

The adapted Borg & Gall R&D framework enabled systematic development—from needs identification to broad implementation. Expert evaluations indicated high feasibility in content quality, pedagogy, cultural alignment, and language clarity.

4. Improvements in students' language abilities.

Extensive trials demonstrated substantial gains in text comprehension, writing, and oral storytelling, signifying *Dongdonan*'s effectiveness in enhancing motivation and linguistic competence.

5. Strengthening cultural literacy and character development.

Beyond language proficiency, the model fosters cultural literacy and character formation. Indicators such as collaboration, confidence, respect, and cultural awareness improved markedly, reflecting deeper student engagement with Miduana ancestral traditions.

6. Alignment with the Kurikulum Merdeka.

The model aligns with the *Kurikulum Merdeka* emphasis on contextualized, project-based, and local-wisdom-driven learning, providing an authentic cultural foundation for strengthening the Pancasila Student Profile.

7. Theoretical and practical contributions.

Theoretically, this study contributes to scholarship in etnopedagogik and local-wisdom-based learning. Practically, it offers a replicable learning model suited to Sundanese cultural contexts and adaptable to other regions with strong oral traditions.

RECOMMENDATIONS

a. For teachers

Teachers are encouraged to adapt and diversify *Dongdonan*-based activities, including dramatization, illustration, and poetry, to enrich language instruction.

b. For schools

Schools may incorporate *Dongdonan* into local curricular programs and Pancasila profile projects, and collaborate with local cultural custodians to expand cultural resources.

c. For regional government

Education and cultural authorities are advised to develop oral-tradition-based literacy initiatives and consider this model as a reference for instructional innovation in South Cianjur and West Java.

d. For future research

Future studies may develop *Dongdonan*-based teaching materials, explore the use of *Dongdonan* theatre for educational purposes, and apply the model across other subjects to promote interdisciplinary learning.

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