

NGIKIS Traditional Ceremony in Ciamis Regency (Study of Meaning, Value of Local Wisdom and Its Relevance in Historical Learning at MAN 2 Ciamis)

Sarip Hidayatuloh¹, Ahmad Arif Musaddad², Suryo Ediyono³

^{1,2,3}Faculty of Teacher Training and Educational Sciences, Universitas Sebelas Maret, Surakarta, Indonesia
sariphidayatuloh111@student.uns.ac.id, akhmadarifmusaddad@staff.uns.ac.id, ediyonosuryo@yahoo.com

Abstract

Ngikis traditional ceremony is one form of local wisdom in Ciamis Regency which until now is still done, considering the people of Karangkamulyan believe there is a charge of meaning and values in it. The meaning and values of local wisdom, have relevance to the learning of History in MAN 2 Ciamis. The purpose of this study is to describe and explain: (1) meaning; (2) local values of wisdom; and (3) relevance of the values of local wisdom of Ngikis traditional ceremonies Ngikis traditional ceremony with history learning at MAN 2 Ciamis. The method used in this study is a qualitative method with an ethnographic approach. The data collection technique performed is 1) Observation; 2) Interview; and 3) Documentation. The results showed: 1) the meaning of the Ngikistraditionalceremony, namely: as a form of respect for the ancestors of public Karangkamulyan, and also as a means to the fence and cleanse themselves from all despicable traits, then as an expression of gratitude to God YME for the sustenance that has been given; 2) the values of local wisdom, including values: religious, social, history, culture, ethics, and compassion, compassion, Admission; 3) relevance of Ngikis traditional ceremonies to Historical learning, which can create learning based on local culture and educational value in MAN 2 Ciamis.

Keywords

ngikis traditional ceremony;
meaning; values-nilalocal
wisdom



I. Introduction

Customs that exist in the community is the means to regulate the values and behavior of the community. Sehingga, it will be a very loss if the values and customs that exist in the community can not be maintained properly. Therefore, there needs to be an effort to explore the values of local wisdom in it.

Local wisdom is information that is disclosed for a long time and then develops with the local area in the framework of the environment that is then inhabited together (Tiezzi, et.al, n.d.). Long patterns of progress can make local *wisdom* a source of togetherness needed by local people to have their own dynamic life decisions. Local wisdom is a guideline for living a life that comes from the local community and is believed to be the truth (Hidayatuloh, 2019: 98). The purpose of local wisdom is to build the welfare and harmony of society (Sibarani, 2012: 22).

Culture or tradition can affect the reality of people's lives. The reality of people's lives will show that the noble values of culture or traditions that have grown can be a guideline in their lives. Like the people of Karangkamulyan in their social relations are always guided by the cultural value system contained in *the Ngikistraditionalceremony*.

Ngikis is one of the traditions owned by the people of Karangkamulyan Village of Ciamis Regency. *Ngikis* is a traditional ceremony that is still maintained by the people of

Karangkamulyan from long ago until now. Philosophically *Ngikis* has the meaning of cleaning and fencing himself from various vices and as a reflection of respect for galuh ancestors, especially Karangkamulyan who have died by symbolizing through the establishment of the King's Throne (*Pangcalikan Stone Site*).

Karangkamulyan people firmly accept that *the Ngikis* traditional ceremony contains the values of local wisdom that can maintain the harmony of life in Karangkamulyan community groups and as a reinforcement of its identity.

When viewed, *the traditional Ngikis* ceremony is elementary but contains very high local wisdom values. This tradition became a force to strengthen fraternal relations between Karangkamulyan people. Amid the rapid development of the era with all the challenges it brings, where individualism is strengthened, and social ties shift to economic affairs, then as a community custom, *the Ngikis* traditional ceremony must continue to be preserved to reclaim its identity as a local community in this case karangkamulyan people. It is important to realize to the people of Karangkamulyan, generally Ciamis that the values of local wisdom of *Ngikis* traditional ceremonies must continue to be realized as a medium to improve the quality of humanity and also strengthen the identity of the nation.

However, the grandeur of local culture has lately been further eroded due to the rapid flow of globalization. This is evidenced by the strengthening of individualistic attitudes, consumerism, violence, narrow fanaticism, and social relations that shift to economic bonds.

Social and intellectual mobility as well as increasingly sophisticated communication media have integrated society into a broader order. This certainly provides a remarkable change, from a local society to a global society (a society without borders) (Abdullah, 2010: 3). This situation is certainly a serious threat to the harmony of Indonesian society. Because the development that occurs externally can change the way of view, a pattern of life, and harmony of relationships between each other. Today, the values of local wisdom gradually began to be alienated and even disappeared from the cultural environment of the community.

This problem is seen in the younger generation of high school level in the Ciamis Regency. They are of the view that local wisdom is boring, unattractive, and currently ignored by today's young people.

The rapid development of globalization has so easily anesthetized and affected today's younger generation. The attitude of gotong-royong/togetherness that was originally a characteristic of the Indonesian nation is now gradually starting to be abandoned. This kind of attitude then ultimately makes a person become further away from the environment and society to lose his identity as a local community. To keep pace with the development of globalization that fades cultural barriers, cooperation based on Indonesian diversity and unity are very important to do (Banda, 2013: 2). According to Bedaux (1978), one strategy to prevent all these situations is through the world of education (Smith, 2010).

Education is a very important human need because education has a duty to prepare Human Resources (HR) for the development of the nation and state (Pradana et al, 2020). According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020).

The noble value of a culture can be utilized real in the world of education (Kusmintayu, 2014: 5). Thus, research that is oriented to local culture and udacontained

therein can provide an alternative in creating the implementation of education that is not only oriented to the insights of global but also locally minded.

Depart from the description above. The world of education must be a medium to develop the spirit and values contained in it. Culture must be widely interpreted, namely for the development of human resources in realizing national ideals and can answer all existing problems. Overall, in planning educational programs we must not abandon the roots and cultural values that exist in society.

II. Research Method

This study uses descriptive qualitative methods. Descriptive research is intended to obtain data on circumstances with indications at the time the investigation was directed (Furchan, 2011: 557). In this respect, qualitative research is the study of individual lives, stories, behaviors and elements of local associations/groups, and social development (Salim &Syahrums, 2012: 41). This research is intended to gain an internal understanding of human and social issues.

This study uses an ethnographic approach. Harris (1968) explains that ethnography is a qualitative design in which researchers describe and interpret values, behaviors, beliefs, and language learning from different cultures (Chreswell, 2007: 68). According to Raco (2010: 90), ethnography is used to conduct cultural research.

In this study, a lot of data is needed from the field. Moleong (2011: 157) explains that "researchers will collect main data and additional data. Thus, the procedures for selecting information in this study are (1) Observation, (2) Interview, (3) Documentation study. The study used an interactive data model consisting of four stages: data collection, data reduction, data presentation, and conclusion withdrawal (Miles &Huberman, 1994:94).

III. Results and Discussion

3.1 Meaning of *Ngikis* Traditional Ceremony

Ngikis is etymologically derived from the word *kikis* (in Sundanese) which means dense bamboo fence (Satjadibrata, 1948: 174).

Ngikis has the meaning of scratching. In the tradition of Karangkamulyan community, *find Ngikis* is a procession of replacement of the fence bat *Pangcalikan site* (Throne of kings). Karangkamulyan people also make and interpret *Ngikis* as a medium to fortify and cleanse themselves of various nature reprehensible before entering the holy month of Ramadan.

As said by Miming (Interview, May 09, 2021) the philosophy of *Ngikis* is to cleanse themselves of dirty nature in the heart and yourself, before facing and performing worship in the holy month of Ramadan, with the symbol of the entire Karangkamulyan community cleaning, sweeping, fenced, musapaha then eat with rice and eat the fruits of Karangkamulyan produce. Honoring Galuh's ancestors as the forerunner of the founder of the kingdom. The essence of *Ngikis* is a form of respect for the ancestors that have always been carried out to this day.

In addition, the traditional ceremony of *Ngikis* is also a form of gratitude of the Karangkamulyan community to God YME for the sustenance that has been given. Each procession of *Ngikis* traditional ceremonies contains the meaning of praying, asking for salvation, and the tranquility of life. Furthermore, the traditional *Ngikis* ceremony depicts vertical and horizontal relationships. Vertical relationships indicate a man's relationship

with his God, while a horizontal relationship reflects man's relationship with his neighbor and his environment. In this traditional *Ngikis* ceremony, there are expressions symbolically that contain meanings either in the form of objects or food such as offerings.

Sesajen means giving offerings as a sign of appreciation and offerings to the spirits of the ancestors (ancestors) of the Karangkamulyan people.

However, it all depends on the purpose of each individual who receives and uses it. If only to appreciate other creatures, this is allowed (Aip, interview March 21, 2021).

According to Koentjaraningrat, offerings are the social heritage of Hinduism and Buddhism as a method of service in ceremonies that cannot be left behind (Erviana, 2017: 15). Offerings and other objects contained in the traditional ceremony of *Ngikis* have a symbolic meaning displayed for hope. Among them:

a. Parukuyan and Kemenyan

Parukuyan is a container for storing charcoal (similar to a small jug of clay / red soil). Red =symbolizes the fire. Yellow = symbolizes the wind. White = breakwater. Black =breaking the ground.

It means that int from fire, angina, water, and soil is the origin of our soul and body. Burnt frankincense has the meaning "*Ngudag Kusumaning Hyang Jati.*" That is, being able to understand the deepest core of godly values. *Menyan* means "*temen turnyaan*" which in living the values of the Godhead must be solemn and earnest. The scent of the scented has the meaning of "*silih wawangi*" which is spreading kindness towards each other.

b. Amparan/Tikar

In the *Ngikis* ceremony, *amparan* or mat promotes togetherness based on the values of goodness that reflect firmness and clarity of heart and mind. Where the people of Karangkamulyan live in the same space so that it must be a vision and mission, have a purpose and purpose that is based on the value of divinity, humanity, nationality, populism, and justice.

c. To the lawon Weddings

Lawon is interpreted badly or badly taken from the word *awon* in Sundanese. Then *Bodas* means holy and clean, meaning that in acting and speaking words must be based on clean thoughts and feelings.

d. Jugs of Water and Hanjuang

Jugs that come from the ground, which is then filled with water and hanjuang leaves derived from the two syllables *hana* means life and *fighting* means struggle, that is, in living life must be accompanied by the spirit of struggle and filial homeland.

e. Expand/Flowers Go For Look

Seven as a symbol of the seven rulers within (Kawasa, Kersa, *Uninga*/know, *Breathe*/Live, *Ningali* /Seeing, *Ngarungu* /Hearing, *Ngandika* /Speaking. *Flowers* or flowers that are fragrant means that they must be able to develop the seven rulers within them by loving and loving others.

f. Rujak Tujuh Rupa (Seven Kinds of Rujak)

It means that as long as we live our lives in these seven days we will go through various trials, whether happy or sad called the seven tastes of life.

g. Pait coffee, fishy coffee jeung cai asak herang in kana batok container

It means that as long as we live our lives we will pass through the bittersweetness of life that must be contemplated and carefully thought out to always be sincere and tawakal.

h. Sangu tumpeng (Nasi Tumpeng/Udhuk)

Tumpeng means that to achieve civilized community life, society must live together side by side, united for the same purpose with full familiarity.

i. Lemareun/seupaheun

Nyeupah or chewing betel and other spices is a habit of the ancestors of the Karangkamulyan people in ancient times. In the traditional ceremony, *Ngikis seupaheun/nyeupah* is a symbol that means that in speaking words and actions do not rush but must be thought of first so that later there are no missteps in making decisions.

Other symbols in the implementation of the *Ngikis* traditional ceremony include:

1. Pagar from bamboo, which has meaning in our lives must be able to fence and fortify ourselves from various temptations that can be misleading.
2. Cigarettes, this is a symbol to remind the people of Karangkamulyan of their ancestors who have died, because roko is one of the favorites of the ancestors of the Karangkamulyan community.
3. *Nagawiru*. According to Dian (interview, April 11, 2021) *nagawiru* is divided into three words. "*Na*" means *Salamat* (awake and protected), "*ga*" means area or place, "*wiru*" means authoritative. In the belief of the people of Karangkamulyan *nagawiru* is believed to be the incarnation of the goddess Naganingrum who is very wise and wise to be able to keep the people and their descendants from accidents or destruction.
4. Mountains of fruits. The shape of this mountain symbolizes hope and recognition of God's majesty.
5. *Patepung rasa* (Union of 7 springs). *This feeling is a symbol of togetherness, unity, with the hope that the people of Karangkamulyan are always united and not divided, helping each other with love and love, like water that unites to give life for all life.*

3.2 Values of Local Wisdom of Ngikis Traditional Ceremonies

a. Religious Values

Ngikis Traditional Ceremony activities are very much in line with the belief/gama of Karangkamulyan people. The people of Karangkamulyan understand very well what can and cannot be done. In the implementation of *the Ngikis ritual*, when giving offerings and chanting, the elders of Karangkamulyan people do not say words that only belong to Allah SWT. This is as a form of glorifying Allah and does not mean to mention it.

In addition, the implementation of *Ngikis* is also colored with the recitation of verses of the Qur'an. This shows that Karangkamulyan people are Muslim people, and the recitation of prayers using the verses of the Qur'an is a form of gratitude towards Allah SWT. In the implementation of *Ngikis*, there is a separation between the hope directed to Allah Swt and the ancestors of Karangkamulyan. This shows the influence of Islam in the local traditions of Karangkamulyan people.

When viewed from its meaning, *the Ngikis* tradition is not limited to a form of respect for the ancestors of the Karangkamulyan people but also as a means of *diving*. This is indicated by the prayers offered during this activity.

Religious values in this *Ngikis* Traditional Ceremony will strengthen students' beliefs to remember God and also always appreciate and respect their ancestors. Faith and trust in

God almighty show the firmness of one's faith. This belief in the state of Allah Swt can strengthen the *ketaqwaan* in the learners. As one of his *taqwa* forms, students will consistently carry out his every commandment and avoid any of His prohibitions.

Religious values are intended so that learners can live and get a life that comes from religion. The traditional ceremony of *Ngikis* which is a form of gratitude to Allah Swt will produce a wise person. In addition, the prayers offered are a value that can be taken to be able to achieve the salvation of life.

b. Social Values

A sense of unity, solidarity, family, responsibility is needed for the continuity of *the Ngikis* traditional ceremony. All Karangkamulyan people from old to young participated in contributing shoulder to shoulder for the continuity of *the Ngikis* traditional ceremony that has been long-lived amid Karangkamulyan community.

Social values are an integral part of *the Ngikis* traditional ceremony. Cooperation between Karangkamulyan people has created excellent family relations and can strengthen the cohesiveness of Karangkamulyan people in carrying out this *Ngikis* traditional ceremony. Compactness and good solidarity relations between Karangkamulyan people make *the Ngikis* traditional ceremony always there and not eroded by the currents of globalization.

Karangkamulyan people must be responsible, consult, maintain harmony and *royong* and maintain the preservation of nature.

Social values have a very important contribution to the life of the Karangkamulyan community. Social values not only maintain the unity and harmony of relations between Karangkamulyan communities but also maintain the preservation of Karangkamulyan nature as a place of community life. Social value becomes a source of dynamics of Karangkamulyan society that can realize the harmony of life Karangkamulyan people.

c. Historical Value

The implementation of *Ngikis* has been going on for a very long time. *Ngikis* is the result of acculturation between Islamic culture, Hinduism, and the indigenous beliefs of the Karangkamulyan people. *Ngikis* is one of the expressions of the love of the Karangkamulyan people towards their ancestors (Hidayatuloh, 2019: 103).

Hana nguni hana mangke, tan hana nguni tan hana mangke, aya ma baheula hanteu tu ayeuna, hana tunggak hana watang, tan hana tunggak tan hana watang, hana ma tunggulna aya tu catangna (Danasmita et al, 1987).

The above Galunggung mandate sends a message to all of us that, there would be no life now if there was no life in the past, there would be no us if there were no our parents and there would be no people today if there were no ancestors. It is clear that the present is the result of past forms, and the Galuh Tatar community in particular Karangkamulyan understands that.

According to Agus (interview, January 22, 2021) do not Forget history, because by remembering history we will know where we feel, then if we forget history will make us divided. So that through this *Ngikis* traditional ceremony the community can know and appreciate the history and services of galuh Tatar ancestors. History becomes one of the foundations why the Karangkamulyan community continues to run and preserve this *Ngikis* traditional ceremony. Sundanese proverb is also the basis of the attitude of the Karangkamulyan community to still respect the relics of its ancestors, it aims to keep and maintain the memory of the Karangkamulyan community with its ancestors who have died so as not to *pareumeun torch*.

In the procession of the implementation of *Ngikis* traditional ceremonies always held a historical delivery event galuh Kingdom, telling about the story of Ciung Wanara and also the delivery of the genealogy of galuh kings. This is done as an effort to preserve the history of the Galuh Tatar community and strengthen the identity of the Karangkamulyan community so that the community always remembers their ancestors and history so that they always remember and know where they came from.

d. Cultural Values

Currently, *the Ngikis* traditional ceremony is carried out in addition to being a form of Ikram to ancestors, as well as an effort in cultural *ngamumule* or preserving culture and also as a means to introduce and enliven tourism in Ciamis Regency. According to Miming (interview, March 21, 2021), *Ngikis* is done, because:1) is part of the cultural wealth of the region that must be known for its existence; dan2) is an annual cultural tourism event in Ciamis Regency.

The *Ngikis* traditional ceremony that has existed for a long time and is carried out consistently by the Karangkamulyan community every year has a very valuable value and is important for the survival of the Karangkamulyan community. Suparlan (2003: 19) says that cultural values are the focus in fulfilling and shaping human behavior in living their lives to become better and civilized. Cultural values provide guidelines for people's lives like their predecessors, respecting existing cultural relics with the aim that they get welfare and success throughout their lives. Behavior-based on culture is felt necessary in modern times like now. This is so that the younger generation of Indonesians does not forget their identity. Through the preservation of local cultural heritage, future generations can learn from those legacies and appreciate them as their predecessors did.

The implementation of *the Ngikis* traditional ceremony is one way to preserve regional culture in Ciamis Regency. For the people of Karangkamulyan, the implementation of *Ngikis* traditional ceremonies in addition to being a form of respect and self-fortifying, also so that this *Ngikis* traditional ceremony remains and does not disappear from modernization. Thus, as a form of local wisdom of the Tatar community of Karangkamulyan, *Ngikis* must be maintained and preserved. Preservation is carried out as one of the efforts of Karagkamulyan people in maintaining the existence of *Ngikis* traditional ceremonies in their lives. This preservation is done so that the traditional *Ngikis* ceremony remains and in harmony with the progress of the times by maintaining the value of goodness planted in it.

In the implementation of *Ngikis* traditional ceremonies also displayed various regional arts, such as pencak silat, gondang buhun, and jaipongan / traditional Sundance. Art that has rarely been displayed in Ciamis Regency is always displayed during the implementation of *Ngikis traditional ceremonies*. This is as an effort to preserve the traditional arts of the region, and also as an effort to introduce traditional arts to the younger generation. Cultural values can be learned by learners. So that by understanding and learning the value of this culture, learners can understand the importance of cultural preservation. So that it will be able to cultivate and cultivate its love for the local culture that they have.

e. Ethical/Moral Values

Ensure the process of social interaction in Sundanese society, especially Karangkamulyan people, is strongly encouraged to respect each other and respect each other. *Undak usuk basa* in speaking the word is very dianjrukan. It was an effort to build harmony in the life of the people of Karangkamulyan. The old Sundanese proverb said,

"*ulah ngaliarkeun taleus ateu!*" that is, do not do something that can cause chaos in society, be it from speech or deeds (Suryani NS, 2010:115).

Ngikis traditional ceremonies have led the people of Karangkamulyan to maintain relationships in the community, both relationships with others, nature, and also relationships with God. The value of ethics in the traditional *Ngikis* ceremony has brought the people of Karangkamulyan to a peaceful life. *Undak usuk basa* that is applied well by the people of Karangkamulyan by keeping speech so as not to issue words that can make others offended has been applied very well through the implementation of *Ngikis* traditional ceremonies and applied in everyday life. Through the traditional ceremony of *Ngikis* also the people of Karangkamulyan have applied consistently how they maintain good relations with others and also respect ancestors who have died.

f. Compassion, Compassion, Custody, Foster Care

Silih asih asih asih asuh is a term born from the wisdom of Sundanese society. This term is not something foreign to the people of Karangkamulyan, because it has become a view and guideline in living his life. *The pressure of compassion* is not just a mere allusion. But rather a view of Sundanese life that must be maintained and conveyed to every human being. The essence of this philosophy is the harmony of life based on the value of togetherness and harmony lived by the community team to make his life achieve a harmonious life and spread kindness to each other.

The word *penance* has a meaning of mutual, which means the existence of a relationship full of politeness.

The word *compassion* contains the ontological value that the presence of '*compassion*' comes from the Most Loving God. The value of *compassion* becomes a reference in building a daily life that is loaded with affection between the people of Karangkamulyan. The value of *milk* contains the epistemological value that the ability to hone reason, taste, and purpose in the Karangkamulyan community group will provide knowledge and information in their lives. Foster values contain axiological traits that in building relationships depend on mutual concern for commitment and mutual freedom that depend on the norms that apply in Karangkamulyan community groups (Saleh et.al, 2013:161).

The orientation of the value of *penance*, *compassion*, *penance* contained in the *Ngikis* traditional ceremony can be described as a way to frame the Karangkamulyan community group like individual life through community activities that are fully aimed at achieving efficacy with pride and dignity that is dignified and dignified.

Ngikis traditional ceremony has become a form of togetherness for the people of Karangkamulyan. So that the philosophy of "custody of *custody*" is still very ideal and relevant in today's life. Even this philosophy can be a solution to free man from the shackles of oppression, backwardness, and alienation.

3.3 Relevance of Local Wisdom Values of Ngikis Traditional Ceremonies with Historical Learning in Schools

Ngikis traditional ceremonies contain local wisdom values that have relevance to historical learning in MAN 2 Ciamis. In history subjects there are four Core Competencies that each have a purpose, including KI 1 and 2 have the goal to form the character of students both from the religious or social side, KI 3 provides knowledge to students about various phenomena in the surrounding environment, KI 4 aims to apply or implement the knowledge they have gained and they have to provide benefits to themselves and their environment.

Local wisdom values sourced from the community will be easily understood and accepted by students if delivered directly. Students will easily understand something that can be learned directly and for real. In addition, materials sourced from the local culture of the community and also close to the student environment will make learning more real and easy to understand. A set of values that have existed and become a habit of living in society will be a fixed trait in the student and will shape the student's personality for the better.

The *Ngikis* Traditional Ceremony Procession consists of two events, namely rituals and culture. Ritual events are synonymous with the beliefs of the Karangkamulyan people. The ritual is intended to be related to the spiritual aspect that shows the relationship between the people of Karangkamulyan and something that is believed to have power. It is irrelevant to education in school because the spiritual aspect of education in school is only related to the oneness of God. But on the other hand, Karangkamulyan people today are majority Muslim, and Karangkamulyan people are people who hold fast to their religion/beliefs. So that in the implementation of the traditional ceremony *Ngikis* can not be separated from the chanting of the Holy Qur'an and prayers as a form of supplication and gratitude of the people of Karangkamulyan towards God for the blessings they get. Furthermore, cultural events are an effort to preserve local culture. The preservation of local culture needs to be implemented through education. This shows that in terms of traditional *Ngikis* ceremonial culture has relevance to historical education/learning. Therefore, through historical learning with material values of local wisdom of *Ngikis* traditional ceremonies, students can distinguish between rituals and local cultures to distinguish what is necessary and does not need to be learned.

One of the approaches used in the 2013 curriculum is the scientific approach. The scientific approach can be taken with 5 stages, observing, interviewing, examining, associating, and distributing (Kusmintayu, 2014: 191). Through learning with a scientific approach, students can make observations, explore, and even communicate what is in the procession of *Ngikis traditional ceremonies*. In addition, by understanding the meaning and values of local wisdom contained in *the Ngikis traditional ceremony*, students can transform the noble values of society into themselves so that they can be beneficial to their current and future lives and environment.

In the 2013 curriculum, learning was emphasized on students' knowledge and experience. The learning guidelines used in this curriculum are Syllabus, Core Competencies, Basic Competencies, and High School / MA Textbooks derived from the government. *Ngikis* traditional ceremony has relevance to Core Competencies and Basic Competencies in the curriculum of 2013 high school history / MA class X at MAN 2 Ciamis. *Ngikis* traditional ceremonies have relevance if taught on Basic Competence (KD): 3.6 Analyze the development of people's lives, government, and culture during Hindu and Buddhist kingdoms in Indonesia and show examples of evidence that still applies to the lives of Indonesian people today.

In addition, it has relevance to Core Competencies 1 and 2 on the Syllabus of class X history lessons relating to the formation of students' religious and social attitudes. This attitude can be implemented after students carry out observations in the procession of the implementation of *Ngikis* traditional ceremonies as well as understanding the meaning and value of local wisdom in *Ngikis* traditional ceremonies. In this way, there will be a transformation of the noble values of local culture that exist in the community with modern values. Students can take on modern values that are evolving today, but still, maintain the noble values of the culture they have. It is important to foster global and local insights within students.

Furthermore, Core Competency 3 aims to gain knowledge. Through learning with local wisdom materials, students are asked to observe, explore, and socialize the implementation of *Ngikis* traditional ceremonies directly in the field. Cultural events in the *Ngikis* traditional ceremony can be used as historical learning materials at MAN 2 Ciamis. By making *the Ngikis* traditional ceremony as material in learning, students will be able to observe and learn about the history, procession of *Ngikis implementation*, meaning, and values of local *wisdom Ngikis*. Thus, students will get various data and information about the socio-culture of Karangkamulyan community and also the procession of the implementation of *Ngikis traditional ceremonies*. Later, students can learn about how the implementation of *Ngikis* traditional ceremonies became a tradition and tourism asset in Ciamis Regency. Through historical learning with material values of local wisdom of *Ngikis* traditional ceremonies, students not only know the culture of the area but can foster love and awareness of history in students. So that later, the values of local wisdom in the community of Karangkamulyan will be maintained backward from generation to generation.

KI 4 aims to implement or implement the knowledge that can not provide benefits to students and the community environment. In this case, KI 4 can be achieved by communicating and exploring *Ngikis* traditional ceremonies both inside and outside the classroom. The classroom can be done by presenting the text of the observation report and discussion activities. So that there will be a beautiful and interesting discussion about the traditional *Ngikis* ceremony, here the teacher only acts as a facilitator. As a facilitator, the teacher must be able to be a wise mediator, the teacher must be able to convey good and correct information about the *Ngikis* traditional ceremony so that students do not consider that this traditional *Ngikis* ceremony is not important to be studied. Furthermore, communicating activities outside the classroom can be done by uploading to certain pages so that it can be used as a promotional event for its main cultural tourism event in Ciamis Regency and surrounding areas.

The 2013 curriculum, emphasizes not only knowledge but also the personality of students. The values of local wisdom of *Ngikis* traditional ceremonies can be integrated into historical learning that can be taught to students at MAN 2 Ciamis. Therefore, the education curriculum needs to include the noble values of community culture that have a very important meaning, to avoid the uprooting of the local cultural roots of the community by the currents of globalization.

Based on the description above, it can be known that a series of *Ngikis* traditional ceremonies that are cultural events can be used as interesting material in historical learning. Through these learning activities, there will be historical learning based on local wisdom. Students can add knowledge about socio-culture as well as adopt the values of local wisdom that exist in the Karangkamulyan community to form a better character based on the values of local wisdom of *Ngikis* traditional ceremonies.

IV. Conclusion

Ngikis traditional ceremonies must always be realized in life, both as a local community and as a national community. Because the traditional *Ngikis* ceremony is the identity of the local community, which can be used as a binder between people, as well as an antidote to modern culture that is very individualistic. *Ngikis* traditional ceremonies do not accommodate individualism but exist in fostering a spirit of togetherness, tolerance, and solidarity.

The meaning and values of local wisdom contained in the *Ngiki* traditional ceremony, have relevance to the learning of History in MAN 2 Ciamis. A series of events in the *Ngikis* traditional ceremony which is a cultural event can be used as interesting material in historical learning at MAN 2 Ciamis. Through these learning activities, there will be historical learning based on local wisdom. Students can add knowledge about socio-culture and can adopt the values of local wisdom from *the Ngikis* traditional ceremony to form a better character based on the values of local wisdom. Relevance of the values of local wisdom of *Ngikis* traditional ceremonies with historical learning in MAN 2 Ciamis can be one of the strategic steps to continue to instill the identity of the Ciamis community while reconstructing various social problems contained in historical learning. In this regard, teachers are not only transfer knowledge, but also act as educators, directors, motivators, models, and evaluators in the process of historical learning in school.

References

- Abdullah, I. (2010). *Construction and Reproduction of Culture*. Student Library.
- Astuti, R.W., Waluyo, H.J., and Rohmadi, M. (2019). Character Education Values in Animation Movie of Nussa and Rarra. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 215-219.
- Banda, M.M. (2013). Efforts of Local Wisdom in Facing the Challenges of Cultural Change By. *Faculty of Cultural Sciences Udayana University*, 21-22.
- Chreswell, J. W. (2007). *Qualitative Inquiry and Research Design Choosing Among Five Approaches*. SAGE Publications. <https://doi.org/10.1111/1467-9299.00177>
- Danasasmita, S., Ayatrohaedi, Wartini, T., & Darsa, U. A. (1987). *Amanat Galunggung (Kropak 632*. Document section of the Sundanese Cultural Research and Assessment Project (Sundanology) Directorate General of Culture of the Ministry of Education and Culture.
- Erviana, L. (2017). *The Meaning of Offerings in Tilem Rituals and Their Implications for Religious Social Life*. [not published].
- Furchan, A. (2011). *Introduction to Research in Education*. Student Library.
- Hidayatuloh, S. (2019). Values of Local Wisdom of Ngikis Customary Ceremony at Karangkamulyan Site of Ciamis Regency. *Patanjala*, 11(1), 97–113. <https://doi.org/10.30959/patanjala.v11i1.445>
- Kusmintayu, N. (2014). *Traditional Ceremony of Sea Alms in Cilacap Regency (Review of Meaning, Local Wisdom, and Relevance to learning Indonesian in high school / vocational school)*. [not published].
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis, 2nd ed*. SAGE Publications.
- Moleong, L. J. (2011). *Qualitative Research Methodology (Revised Ed)*. Teenager Rosdakarya.
- Pradana, D. A., et al. (2020). Nasionalism: Character Education Orientation in Learning Development. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Volume 3, No 4, Page: 4026-4034.
- Raco, J. (2010). *Qualitative research methods*. Grasindo.
- Saleh, A., Mujahiddin. (2020). Challenges and Opportunities for Community Empowerment Practices in Indonesia during the Covid-19 Pandemic through Strengthening the Role of Higher Education. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. Volume 3, No 2, Page: 1105-1113

- Saleh, F., Soedjati, & Lasiyo. (2013). Meaning of "Silas" According to Sundanese Cultural Wisdom Perspectives Philosophy Values Relevance to the Empowerment of The Poor. *Sociohumanities*, 15(2), 158–166.
- Salim, & Shahrum. (2012). *Qualitative Research Methodology of Concepts and Applications in Social, Religious and Educational Sciences*. Citapustaka Media.
- Satjadibrata. (1948). *Kamoes Basa Soenda (Katoet Ketjap-Ketjap Asing Nu Geus Ilahar)*. Bale Poestaka.
- Smith, A. (2010). *The influence of education on conflict and peacebuilding, Background paper prepared for the Education for All Global Monitoring Report*. United Nations Economic and Social Council.
- Suparlan, P. (2003). Bhinneka Tunggal Ika: Diversity of Ethnic or Cultural. *Journal of Indonesian Anthropology*, 72(1).
- Suryani NS, E. (2010). *Sundanese culture wisdom*. The Government of Ciamis District Office of Culture and Tourism.
- Tiezzi, E., Marchettini, N., & Rossini, M. (n.d.). Extending the Environmental Wisdom beyond the Lokal Scenario: Ecodynamic Analysis and the Learning Community. *Witpress*. <http://library.witpress.com/pages/paperinfo.asp>