

Fostering Love of Culture through Habituation at School: An Effort to Preserve Sundanese Culture

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ABSTRACT

This article discusses the importance of fostering cultural love through habituation in schools as an effort to preserve Sundanese culture. This research uses a qualitative method with an ethnographic approach to understand how the Sundanese cultural habituation process can foster cultural love in students. The results showed that the habituation of Sundanese culture in schools can foster a love of culture in students through the process of habituation in wearing Sundanese traditional clothes every Thursday called Nyunda Thursday, compulsory mulok Sundanese language learning, Angklung art learning as compulsory mulok art and extracurricular, Ngalageuna or writing Sundanese script as an optional extracurricular, Pencak silat as a compulsory mulok lesson and optional extracurricular, which is also called in local wisdom character education. The article recommends that schools need to prioritize the habituation of Sundanese culture as part of the education curriculum to preserve Sundanese culture and foster cultural love in students. This article makes an important contribution to the development of culture-based education strategies to support the preservation of local culture in the future.

Keywords: Culture, Education, Local Wisdom, Preservation, Extracurricular, Ethnography

INTRODUCTION

Indonesia is a country that has thousands of islands so that it has diversity in arts, culture, customs, tribes, languages, traditional houses and much more. In this diversity, Indonesian society needs to instill a sense of mutual respect for diversity in order to create harmony and harmony in interaction. In addition, Indonesian society needs to realize that respecting other cultures is a form of love for the country with its diversity. This is one of the efforts to preserve the culture of each region.

For now, local culture is starting to disappear because the awareness of having this culture is diverted by digital which is very rapidly and quickly mastered and recognized by the old and young community. This is expressed by many experts who recognize this according to Prof. Dr. James Clifford, regarding language culture states "Oral tradition is an important part of local culture, but with digital technology, this tradition is starting to be forgotten" (Clifford, 1986, p. 12). This is already evident today that generations have begun to be distracted by slang and the language of their generation. Digital technology can also change the values and norms of today's society. According to Dr. and social media researcher, "Digital technology can change the values and norms of society, thus affecting local culture" (boyd, 2014, p. 15). This means that there is already a visible change in norms in society that is often and even shown by the community itself. With the existence of digital technology, local cultural identity

And according to KHD (2009), "education and teaching are efforts to prepare and prepare for all the interests of human life, both in social life and cultural life in the broadest sense". So it can be interpreted that local wisdom

and education have a close connection, because local wisdom is part of the culture and traditions of local communities that need to be maintained is starting to be threatened. According to Prof. Dr. Ajip Rosidi, "Local cultural identity is an important part of Indonesian culture, but with digital technology, this identity is under threat" (Rosidi, 2015, p. 20). This proves how much digital influence can change local culture in Indonesia.

If local culture is not consistently introduced and taught in schools, it is feared that the younger generation will experience a cultural identity crisis. They will be more familiar with foreign cultures than with their own ancestral cultures. As revealed by Koentjaraningrat (2009), culture is a whole system of ideas, actions, and human works obtained through the learning process in social life.

The absence of local cultural education in the school system will result in the weak internalization of cultural values that are actually very relevant to social life, such as the values of mutual cooperation, care, and tolerance. According to Tilaar (2002), education must be able to become a medium for cultural preservation as well as a tool for social change. When schools do not play this role, the existence of local culture will be increasingly threatened and at risk of being replaced by external values that are not necessarily in accordance with the local context. In the absence of the implementation of cultural education, over time there will be a loss of cultural identity or national cultural identity, because the younger generation will not understand and appreciate local culture, so that cultural identity will be lost. According to Prof. Dr. Ajip Rosidi, "Local cultural education is very important to maintain cultural and national identity" (Rosidi, 2015, p. 20), lack of awareness of the importance of local culture: The younger generation will not realize the importance of local culture in maintaining cultural diversity and nationality. According to Dr. and cultural researcher, "Local cultural education can help the younger generation understand and appreciate local culture" (Kusuma, 2017, p. 15). As well as the absence of cultural education, there will be a loss of cultural heritage: Local culture will not be able to be maintained and developed, so that cultural heritage will be lost. According to Prof. Dr. James Clifford, "Local cultural education is essential for maintaining cultural heritage" (Clifford, 1986, p. 12).

In an effort to preserve cultural diversity, all parties are involved, one of which is the government, a form of government involvement is in education. The government decided to organize character education in education units, one of which is local wisdom education in which there is a program to preserve the nation's culture.

Herlambang explains in his book pedagogics: Local wisdom is a system in a local community life order, both social, political, economic, and cultural that is dynamically sustainable in the form of a set of rules, knowledge, skills, and values and ethics that govern the social order of the community that continues to live and develop from generation to generation (p.63) and developed through education. Education can help prepare individuals to become good citizens and have the ability to participate in social and cultural life, as well as to maintain and develop local wisdom.

The city of Bandung was asked to be the launching place for the character education-based School Environment Introduction (PLS) program launched by the Ministry of Education and Culture of the Republic of Indonesia. This is thanks to the Bandung Masagi program which was specially appreciated by the Minister of Education and Culture, Anies Baswedan in 2016. This was followed up by the issuance of the Bandung Mayor's regulation on the implementation of character education in education units, which includes the Bandung Masagi character education program. Bandung Masagi is the name of a character education program in Bandung City that refers to the philosophy of the values of growing a Masagi human being. The values here emphasize the values of local wisdom, namely the four silih. Silih asih, silih asah, silih asuh and silih wawangi.

1. Silih asih, means loving each other by showing sincere affection. It can also be interpreted as loving without expecting anything in return.
2. Silih asah, means educating each other, expanding each other's insights and experiences physically and mentally. Together seeking experience without complaining.
3. Silih asuh, means guiding each other, nurturing, fostering, guarding, directing carefully to be safe physically and mentally. Guiding each other in goodness for mutual progress
4. Silih wawangi, means connecting positive things to each other to give positive things to each other so as to create good character.

According to Edi Sedyawati: "Sundanese culture has a uniqueness that cannot be found elsewhere, namely the harmony between nature and humans." (Sedyawati, 2013, p. 12)

Following up on the regulations and appeals in character education in the Education Unit, State Elementary School 050 Cibiru Bandung City implements it with various habituation programs. The habituation carried out by the Education Unit includes the habit of wearing Sundanese traditional clothes every Thursday called Nyunda Thursday, compulsory mulok Sundanese Language Learning, Angklung Art Learning as compulsory mulok art and extracurricular, Ngalagena or writing Sundanese script as an optional extracurricular, Pencak silat as a compulsory mulok lesson and optional extracurricular.

Character education is an educational process that aims to develop the character or disposition of students, so that they become individuals who are noble, think critically, and have good social skills (Lickona, 1991, p. 12), so that character education creates a generation that is useful for the nation and state, able to preserve its culture.

RESEARCH METHODS

In writing this article on Sundanese Cultural Preservation Efforts, I used a qualitative research method with an ethnographic approach. Qualitative research methods are methods without counting or obtained from the results of numerical counts. Quoting from Creswell's book "Qualitative research is a research method that focuses on collecting and analyzing non-numerical data, such as text, images, and observations." (Creswell, 2014, p. 15). The characteristics of qualitative research are non-numerical, can change during the research period or flexible, meaning here there are no numbers or counts and can develop while still in research. This agrees with Denzin and Lincoln who state that qualitative research can change and develop during the research process (Denzin & Lincoln, 2011, p. 10).

Ethnographic research is conducted to understand a way of life from the perspective of the natives (Spradley, 2007: 4) Ethnography is not only a research method, but also an approach and perspective in viewing social phenomena. In cultural anthropology, ethnography aims to describe the culture of society. The following is the definition of ethnography according to experts:

According to James Spradley, ethnography is a work that describes a culture. The focus of ethnographic studies is to describe and interpret a group of people with the main attention to the meaning of actions, events, and ways of life of the people to be studied (Spradley, 2007).

According to Hammersley & Atkinson that: Research that focuses on the culture and social life of a group (Hammersley & Atkinson, 2007, p. 15).

The ethnographic approach is suitable for this research because it involves direct observation of the daily life of the community under study, so as to understand more deeply about the social and cultural life of the community and focuses on collecting data that cannot be measured quantitatively. Data and information collection techniques are carried out by participant observation and document analysis so that the resulting data is in the form of narratives, descriptions and even stories.

This research was conducted during one semester by observing extracurricular activities and conducting interviews with extracurricular supervising teachers and several students who are members of the Ngalagena, pencak silat and angklung extracurricular activities.

DISCUSSION RESULTS

Obtained data contained in the school curriculum that the implementation of character education related to local wisdom education preserves Sundanese culture in schools, in an effort to preserve Sundanese culture by holding a habituation program that can be done regularly weekly and semesterly. "Habituation is an educational process that can help students to develop good abilities, attitudes and behaviors." - Ministry of Education and Culture (2016). This is agreed upon and outlined in the Education Unit Curriculum, which is agreed upon by the school, parents, committees and as actors are teachers and students. Habituation programs that are followed and implemented as an effort to preserve Sundanese culture include:

The habit of wearing Sundanese clothes with the Thursday Nyunda program. This program is carried out every Thursday, all school residents wear traditional Sundanese clothing. If a man wears a pangsi uniform, if a woman wears a sunda kebaya uniform.

Sundanese language lessons, as a regional mulok lesson, are compulsory in schools for 2 hours each week. Multicultural education that integrates local culture can strengthen students' identity and foster a sense of pride in their cultural heritage (Banks, 2019). When local culture is present in every step of learning, students not only learn knowledge, but also learn to recognize their identity. They feel that their ancestral culture is not something ancient or obsolete, but rather part of who they are. Through activities that blend cultural values with school lessons, a genuine sense of pride and love for their own cultural heritage grows. This is where multicultural education becomes a bridge - not only connecting the past with the present, but also fostering a generation that is firmly rooted and confident in its diversity.

P5 (Projek Penguatan Profil Pelajar Pancasila), in implementing the National Curriculum or Merdeka Curriculum there is character learning with the term P5. State Elementary School 050 Cibiru takes the theme with Local Wisdom in its activities introducing Sundanese Culture from kaulinan barudak, Sundanese Art, Sundanese food, Sundanese clothing, Pakakas or equipment in Sundanese, Sundanese Language and others. Schools are

strategic institutions in shaping children's cultural identity from an early age through routines and cultural symbols (Nieto & Bode, 2018). School is not just a place to learn reading and arithmetic - it is a second home where children grow, get to know the world and understand who they are. From their first steps at the school gate, children begin to absorb values, customs and symbols that shape their outlook on life. When local culture is present in daily routines, such as traditional greetings, folk songs, or traditional dress on certain days, children unconsciously carve out a cultural identity in their hearts. From these small habits grow a love, sense of belonging and appreciation for their cultural roots. Schools become a strategic, even sacred, space in shaping a generation that loves its own culture. The extracurricular writing of Sundanese script is held once a week for interested students. Sutisna (2013): "Extracurricular activities are activities carried out by students outside of regular learning hours, which aim to develop students' abilities, talents and interests."

Angklung extracurricular activities are carried out once a week and have been made a compulsory art subject. Mulyasa (2013): "Extracurricular activities are activities carried out by students outside of regular learning hours, which aim to develop students' social, emotional, and intellectual abilities."

Pencak Silat is a traditional Indonesian martial art originating from Java and Sumatra. Pencak Silat has a long and rich history, and has been a part of Indonesian culture for centuries. According to Dr. O'ong Maryono, a pencak silat expert, "Pencak Silat is a martial art that has unique and distinctive movement techniques, and has a deep philosophy of life and courage"

(Maryono, 2013, p. 12). Extracurricular activities based on local culture can increase students' emotional affiliation with the traditions and cultural values of their ancestors (Hapsari, 2020). Behind the rumble of angklung, the strokes of Sundanese script, or the flowing movements of pencak silat in the schoolyard, there is more than just an additional activity. Local culture-based extracurricular activities are inner spaces where children come into direct contact with their ancestral heritage. When their hands move the bamboo angklung or write ancient characters, they are not just learning a skill-they are connecting with long-dormant cultural roots. From this experience grows an emotional closeness, a sense of pride and a deep bond with tradition. Children no longer see culture as a lesson, but as a part of themselves.

Applying to educational platforms in classroom learning; students utilize educational platforms that are free of charge for 1 year, in which students can write something even with Sundanese script.



From the habituation programs that continue to be implemented in the school environment both in the classroom and outside the classroom, the school always actively participates in preserving Sundanese culture so that all students can excel in the field of Sundanese culture. For this reason, the school fully supports the activities of student creativity competitions, especially in the field of Sundanese culture, including:

FTBI Competition. FTBI stands for Festival Tunas Bahasa Ibu, a program launched by the Ministry of Education and Culture as part of the Merdeka Belajar program, especially the revitalization of regional languages. FTBI activities include various competitions, such as speech competitions, storytelling, solo comedy, short story writing, and reading and writing regional characters. From the habituation program that has been running at school, students who are interested and excel in the fields of speeches, storytelling, solo comedy, writing short stories, and reading and writing competitions in regional script are included. both at the sub- district level and at the city level, the results obtained are the overall champion at the sub- district level.

Participated in angklung competitions organized by art institutions in the surrounding area. And won the
Participated in pencak silat competitions throughout Bandung Raya

RESEARCH RESULTS

The results of the habituation carried out resulted in extraordinary achievements.

FTBI			
1. PUPUH	Nochammad Attha Aqil Afif	5C	
	Gita Fatimah Azzahra	4B	
2. NGADONGENG	Aulia Fitriani Agustina	5C	
	Fa'iq Fauzaan Rahadi	4A	
3. NULIS AKSARA SUNDA	Devina Auliya nugraha	5E	Ida Mariani
	Gibran Al Ghazy Lazuardi	3D	
4. MACA SAJAK	1. Syifa Aulia Muttaqin	5.C	
	2. Riandika	5.A	
5. NULIS CARPON	1. Amabel Damara Elysia	5 B	Nenden Kurniawati
	2. Adil Muhammad Akbar	5A	
6. BORANGAN			
7. BIANBARA			

This table illustrates the enthusiasm of students in maintaining their mother tongue through creative activities, as well as the support of teachers who play an important role in instilling a love for local culture.

Daftar pemenang juara 1 TK kecamatan		
FTBI	Cabang lomba	Nama Peserta
	1. Carpon putra	Adil Muhammad Akbar
	2. Pupuh putra	Nochammad Attha Aqil Afif
	3. Sajak putri	Syifa Aulia Muttaqin

The data proves that 5 branches of the competition at the sub-district level, 3 of which won first place. This proves that habituation at school is an effort to preserve local culture, especially Sundanese culture. Of course there are still events that are followed in an effort to preserve Sundanese culture.

One Grade 5 student, A, said that since joining the angklung extracurricular program and learning to write Sundanese characters, she has started to feel proud of her own culture. "I used to be ashamed to wear pangsi clothes, but now I'm the most enthusiastic during Thursday Nyunda," she said enthusiastically. She also began to speak Sundanese in daily conversations with the guidance of her parents at home.

Stories like this show that habituation is not just a routine, but can also be an emotional bridge that fosters a sense of belonging and love for local culture. This is in line with Sedyawati's (2013) view that "harmony between humans and local culture will grow if individuals are given the space to experience it in a personal and meaningful way" (p. 12).

CONCLUSION

From the results of the research that has been conducted, it can be concluded that:

1. Character education and local wisdom are very important in preserving Sundanese culture.
2. Habituation programs implemented in the Bandung City Education Unit, such as Nyunda Thursday, Sundanese Language Lessons, Sundanese script writing extracurricular, Angklung Extracurricular, and Pencak Silat, are very effective in preserving Sundanese culture.

3. Active participation from the school, teachers, and students is very important in preserving Sundanese culture.
4. Student creativity competitions, such as FTBI, angklung competitions, and pencak silat competitions, can improve student achievement in the field of Sundanese culture.

Thus, it can be concluded that character education and local wisdom, as well as habituation programs implemented in the Bandung City Education Unit, are very effective in preserving Sundanese culture

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