

Sundanese Ethnic Mentifact Culture Silih Asih, Silih Asuh, Silih Asah in the Context of Ethnopedagogy

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Abstract

Sundanese culture has various values and norms that are upheld by its people. One of the important concepts in Sundanese culture is silih asih, silih asuh, silih asah, which describes harmonious social relationships and mutual assistance between people. In the context of ethnopedagogy, the concept can play an important role in local wisdom-based education. This study aims to explore the Sundanese ethnic mentifact culture of silih asih, silih asuh, silih asah in the context of ethnopedagogy and to find out the implementation of silih asih, silih asuh, silih asah in elementary schools. This research focuses on how the concept of silih asih, silih asuh, silih asah can enrich and strengthen educational practices in Sundanese society. This research method uses a qualitative method of ethnography. The data collection techniques used are observation, interviews and documentation studies. The data analysis technique used is descriptive interpretative. The results showed that silih asih, silih asuh, silih asah, are still relevant and applied in the daily lives of Sundanese people. These values not only strengthen social ties but also have the potential to be applied in the world of education. In addition, it can help shape and improve the character of students who have empathy, tolerance, responsibility and enthusiasm for learning. In the context of ethnopedagogy, the values of silih asih, silih asuh, silih asah can be integrated into learning to create a more meaningful and local wisdom-based learning environment. The implementation of these values can help maintain and preserve Sundanese culture and improve the quality of learning.

Keywords: *Mentifact Culture, Ethnic Sundanese, Ethnopedagogy*

INTRODUCTION

The development of globalization and the need for information technology today is increasingly sophisticated, fast and facilitates human activities. Globalization has a huge impact on the lives and ways of thinking of people around the world, including Indonesia. The rapid entry of globalization into society has had a significant impact and change on people's lives, especially the younger generation. The younger generation has a higher risk of being affected by this globalization due to their openness to various innovations (Nurhasanah et al., 2021).

This is consistent in everyday life, it can be seen that young people now prefer the latest trends such as the Tiktok trend, even to follow the lifestyles popularized by artists from various countries. This openness not only has many benefits such as easy access to information and technology, but also risks that should not be ignored. For example, the younger generation's interest in local culture is starting to fade and switch to global trends that are considered cooler and more modern.

Globalization has both positive and negative impacts. The positive impact of globalization can be used for the development of a nation. As stated by Syahira Azima et al., (2021), the positive impact of globalization is that science and technology are accelerating and developing, can increase national economic growth and encourage state development. Based on this view, it can be concluded that globalization has opportunities for the progress of the country.

Judging from the current era of globalization, access to information and technology is easier and faster, and can be an innovation in various fields, such as education, socio-culture, health.

But on the other hand, globalization can lead to the loss of local culture, weakening the sense of nationalism and patriotism and the loss of a sense of togetherness and mutual cooperation. In addition, lifestyles that are contrary to Indonesian culture have also begun to emerge, especially because the younger generation now tends to ignore culture and traditions, including local wisdom owned by Indonesian people (Muthia Aprianti et al., 2022; Zulkarnaen., 2022). Based on this view, it illustrates the challenges that must be faced by the Indonesian people in preserving culture and local wisdom values in the midst of globalization. To overcome these challenges, efforts are needed to prevent the negative effects of globalization. One such effort is through education. Education is one of the important roles in instilling a sense of love for culture and local wisdom values by incorporating or connecting culture and local wisdom values into learning.

Culture has an important function as a link between individuals and their environment. A country's identity lies in its culture. Every country has its own culture. Therefore, culture can be a characteristic that distinguishes a nation from other nations. Culture serves to influence the attitudes and behavior of a group of people and can be a guide to life behavior.

According to J. J. Honingmann, there are three types of cultural forms, namely ideas (mentifact), behavior (sociofact), and objects of cultural products (artefact). Ideas (mentifact) are abstract or exist in the human mind. Behavior (sociofact) is a form of culture in the form of social action or behavior that establishes humans as members of society. Benda hasil budaya (artefact) is a concrete result of cultural heritage that is concrete (Syakhrani & Kamil, 2022). The three forms of culture are interrelated and form the identity and character of a society. By understanding and preserving the three forms of culture above, people can maintain their regional cultural heritage amidst the changing times. Even as Sugiarti & Hayati (2019) explained that local wisdom comes from mentifak which is a complexity of ideas, ideas, values, and cultural philosophies that are woven into sosifak which is a series of patterned activities of society.

The values of local wisdom are often displaced in an era that continues to develop as it is today due to modernization and globalization. In addition, the main problem as stated by Hayati & Mascita (2022) is that learning in elementary schools does not always bridge the meaning of a science due to the lack of exploration of teacher creativity as well as low student motivation. Another study was also submitted by Kurniawan et al., (2019) regarding the importance of understanding interest as an aspect that can make it easier for students to concentrate and focus their minds on a science. In facing these challenges, utilizing cultural understanding in the learning process can be used as a way to preserve, maintain and maintain culture.

Ethnopedagogy is an interesting way to explore and understand the integration of local wisdom into the educational context. Ethnopedagogy is learning through local wisdom that can be taught to children from an early age by listening, experiencing and practicing it in the surrounding environment (Yayuk et al., 2022). According to the view of Suhaedi & Nurjanah (2023), it is explained that ethnopedagogy is an education based on local culture that aims to maintain and pass on the values that exist in local culture as the identity and identity of the nation. Meanwhile, according to Mukhibat (2016), ethnopedagogy is an educational method that refers to local wisdom as a source of learning innovation (Nisak et al., 2023). From some of the views above, it can be concluded that ethnopedagogy is an educational method that integrates local wisdom in learning. It aims to maintain and preserve the values of local wisdom as the identity of a nation.

Local wisdom is the identity of a nation that also functions to filter various things that enter from outside cultures and is seen as a legacy that is passed down to the next generation so

that it is maintained from the influence of outside cultures (Jumriani et al., 2021). In the midst of globalization that brings various foreign cultural influences, local wisdom plays an important role in protecting the nation's identity. Through education and practice in everyday life, the younger generation can learn to appreciate and preserve their local wisdom. To provide students with meaningful and relevant learning experiences, an effective educational approach must pay attention to the context of local wisdom. Likewise, in Solissa et al., (2024), explained that the value of local cultural wisdom has a correlation role between technology, student guardians, and the content of cultural aspects in the curriculum which makes it a reinforcing element of character education.

However, Ridwan, (2014), argues that education and local wisdom have not been fully integrated into the education system in Indonesia, so that the process of local wisdom into learning is not optimal and the impact on cultural preservation is still very far from expectations (Muzakkir, 2021). In addition, this shows the need for further efforts to strengthen the role of local wisdom in education, so that local wisdom values can be better preserved and passed on to the younger generation.

Given that Indonesia is a country with various tribes and ethnicities that have different cultures in each region, ethnopedagogy-oriented learning is very important (Susilaningtiyas & Falaq, 2021). Referring to previous research on ethnopedagogy, Megawati & Widjayatri, (2020) found that Sundanese cultural parenting plays an important role in the formation of children's character. Sundanese parents introduce cultural values from an early age, such as religion, manners, mutual cooperation, and giving affection. These cultural values are listed in *silih asih*, *silih asuh*, *silih asah*, which need to be instilled and preserved to form good children's character and for the competence of children's knowledge and skills.

Another study conducted by Rosala et al., 2021, found that local culture-based children's dance learning is effective in internalizing Tri-Silas values (*silih asih*, *silih asuh*, *silih asah*) and improving children's character through universal human values. The use of information and communication technology (ICT) in teaching dance is also effective in preserving values such as empathy, discipline, patience, creativity and cooperation and improving student learning outcomes.

Another study conducted by Tjeppey, (2021), found that Sundanese culture-based education management that focuses on the values of *silih asih*, *silih asuh*, *silih asah* can preserve local culture and develop the character of students, thus preventing the erosion of regional identity by globalization. Local culture-based education is also important for passing on the nation's culture and character.

Based on previous research has shown that local wisdom such as the value of *silih asih*, *silih asuh*, *silih asah* can develop the character of students. Therefore, researchers conducted a new research on the Sundanese ethnic mentifact culture of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy. We can explore how the concept of *silih asih*, *silih asuh*, *silih asah* can be applied in various other lessons based on local wisdom. In local wisdom learning, by applying the concept of *silih asih*, *silih asuh*, *silih asah*, which not only improves students' academic abilities, but also fosters strong character, empathy and concern for others and the environment. This is in line with the goal of education to produce a generation that is not only intelligent, but also noble who can have a positive influence on society.

Silih asih, *silih asuh*, *silih asah* become the foundation of values in improving the quality of life and can make humans more civilized, spread mutual affection, guide each other and respect each other (Hidayatuloh, 2020). In Sundanese culture, the terms *silih asih*, *silih asuh*, *silih asah* are very important and are reflected in the behavior and social interactions of the community. According to H. R. Suryalaga, *silih asih* means sincere love for others. *Silih asuh* means guiding, nurturing and supporting others. *Silih asah* means educating each other and

expanding each other's knowledge and experience (Rahmah, 2020). The concept of *silih asih*, *silih asuh*, *silih asah* can be used in classroom learning, which is one way to preserve Sundanese culture. By teaching the principles of *silih asih*, *silih asuh*, *silih asah*, learners have the opportunity to build relationships that respect and empower each other.

Referring to relevant research on *Silih Asih*, *Silih Asuh*, *Silih Asah*, Nugraha & Movitaria, (2022) explained that the concept can improve children's character education from an early age involving the integration of local wisdom of Sundanese culture, in learning. Cooperation between schools, families and communities is needed to shape learners' characters and instil values such as love, education and guidance. By integrating local wisdom, it is hoped to achieve comprehensive character development of learners in their social environment. *Silih asih* in education means creating a loving and respectful environment between educators and learners. *Silih asuh* includes the role of educators in guiding and protecting learners so that they can achieve educational goals well. *Silih asah* in education means a process where educators and learners learn and develop each other, thus creating good moral and character qualities.

Other relevant research on *silih asih*, *silih asuh*, *silih asah*, Hubi et al., (2024) explained that *silih asih* teaches learners to love each other, both towards God and each other. *Silih asuh* emphasises the importance of protecting and supporting each other among learners. *Silih asah* focuses on learner collaboration in learning, which teaches learners to help each other in learning and can create an atmosphere where learners feel confident and motivated to develop themselves academically and socially. Thus, the concept of *silih asih*, *silih asuh*, *silih asah* is expected to form a generation that has a strong character and noble values rooted in the local wisdom of Sundanese culture.

In the context of education, the values of *silih asih*, *silih asuh*, and *silih asah* have an important role in building harmonious social interactions among students and in the learning process. These three values, when applied in education, can be an effective method of human empowerment and build a better quality of human resources in society (Dewi & Maftuh, 2020). The purpose of this study is to explore the Sundanese ethnic mentifact culture of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy and to find out the implementation of *silih asih*, *silih asuh*, *silih asah* in elementary schools. This includes analyzing the values contained in the culture and how these values can be applied in education to form strong character and cultural identity.

RESEARCH METHODS

It aims to describe and examine phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals and groups (Harahap & Mujib, 2022). Qualitative research was chosen by researchers because it aims to describe the Sundanese mentifact culture of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy.

The researcher chose to use ethnographic design because the focus of this research is the Sundanese ethnic mentifact culture of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy. The ethnographic research type was used with the aim of exploring the Sundanese mentifact culture of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy. This approach and type of research was chosen to describe the values of the Sundanese mentifact culture of *silih asih*, *silih asuh*, *silih asah* in the form of a narrative, and compile data systematically based on observations of the culture and environment of the Sundanese community.

The subject of this research is the Sundanese community (a village that is still thick with Sundanese culture). The informants in this study were Sundanese community leaders and

elementary school teachers. Participant sampling method by purposive sampling and snowball sampling. The data collection techniques used are observation (about the Sundanese community, be it culture, mentifact), interviews and documentation studies. The data analysis technique used is descriptive interpretative. Researchers chose this data analysis technique to describe and analyze the data obtained related to the research topic in order to obtain a conclusion. Data validation is carried out using triangulation techniques which aim to match the data obtained from various sources.

RESULT AND DISCUSSION

Result

In this section, researchers found several things related to the Sundanese ethnic mentifact culture of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy. This can be explained into several main indicators including: 1). Mentifact cultural entity, 2). Sundanese ethnic entity, 3). Cultural portrait of Cibuntu Village, Kuningan Regency, 4). The meaning of *silih asih*, *silih asuh*, *silih asah*, 5). The values of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy in elementary schools. This can be illustrated in the chart below, which is as follows:

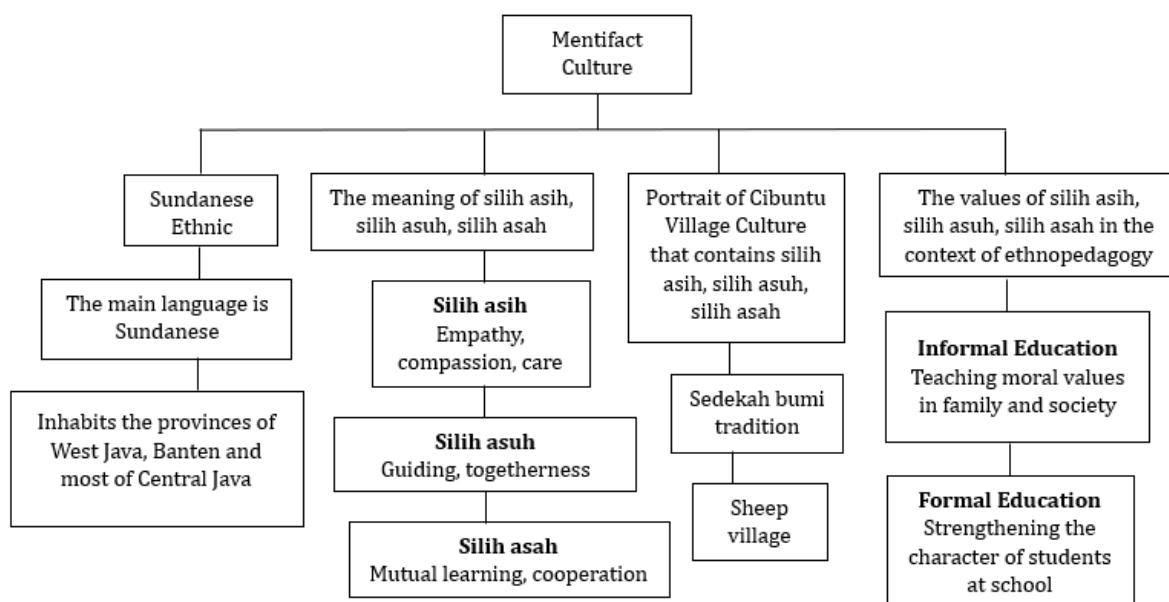


Chart 1. Sundanese Ethnic Mentifact Culture *Silih Asih*, *Silih Asuh*, *Silih*, *Silih Asah* in the Context of Ethnopedagogy. *Source: processed by researchers (2024)*

Mentifact culture includes cultural elements such as beliefs, values, norms and worldviews. Mentifacts in Sundanese culture show the values, beliefs and worldview of the Sundanese people. Sundanese cultural entities include several parts such as geography regarding the distribution of the Sundanese ethnic population, belief and religious systems, language, and outlook on life. Most of the Sundanese ethnic group live in West Java Province, Banten Province and most of Central Java Province. The Sundanese ethnic community is generally Muslim, but there are also some Sundanese people who live in the interior who still believe in Sunda Wiwitan. Sundanese is the main language used by the Sundanese people with different dialects according to their place of residence and habits.

The Sundanese view of life is inseparable from the concept of *silih asih*, *silih asuh*, *silih asah*. The concept means loving each other, caring for each other or taking care of each other and providing or sharing knowledge. From the results of the interview, information was obtained

on the meaning of *silih asih*, *silih asuh*, *silih asah*. *Silih asih* which means loving each other. *Silih asuh* which means taking care of each other. *Silih asah* which means providing knowledge to each other. The portrait of Sundanese culture reflected by the people of Cibuntu Village, Kuningan Regency, is to teach each other the importance of mutual respect and tolerance between people. One example is the construction of a sheep village in Cibuntu Village. From this, the Cibuntu Village community indirectly teaches the importance of maintaining health, cleanliness, and togetherness. By raising sheep together, they learn to care for each other, share and maintain the health of the livestock. One Sundanese tradition that contains *silih asih*, *silih asuh*, *silih asah* is the *Sedekah Bumi* tradition held in Cibuntu Village, Kuningan Regency. In its implementation, the community works together to make preparations for the Earth Alms event. In addition, traditional leaders or village elders provide advice or advice and through this tradition can strengthen the bond of brotherhood between communities and eating together is one of the interesting things about the Earth Alms tradition in Cibuntu Village.

Based on the results of interviews in the field with teachers, the concept of *silih asih*, *silih asuh*, *silih asah* can be associated in education or learning. *Silih asih* means mutual love, both between teachers and students and among fellow students, where no one is differentiated from one another. The concept of *silih asih* emphasizes social relationships, mutual respect and mutual love. In this context, learners are expected to show courtesy, help and mutual assistance. *Silih asuh* means nurturing, giving advice, counsel and there must be communication. *Silih asah*, teachers sharpen children to be smart. *Silih asah* emphasizes the existence of mutual sharpening or mutual learning between teachers and students and among fellow students. When *silih asah* learning is implemented well, learning will become more meaningful. This is because *silih asah* learning pays attention to the individual characteristics of learners, their talents and interests. The application of attitudes in Sundanese culture, such as *silih asih*, *silih asuh*, *silih asah*, can bring significant changes to students' behavior and character. The role of teachers is very important in instilling these values through exemplary and habituation in the learning process.

The concept of *silih asih*, *silih asuh*, *silih asah* is relevant to education in elementary schools because elementary schools are the foundation of students for the next level. If the concept of *silih asih*, *silih asuh*, *silih asah* is applied in elementary schools, the concept is suitable and fitting, so that students are accustomed in the future to junior high school, high school or to college level and life in society. The concept of *silih asih*, *silih asuh*, *silih asah* is very important in education as espoused by Ki Hajar Dewantara about the principles of education with the system among. Always reminding teachers in terms of learning must use strategies because a teacher if the strategy is not good then students will not be happy in learning and even learning is considered less successful. Teachers are required to be active, creative and innovative so that learning can achieve the concept of *silih asih*, *silih asuh*, *silih asah*.

Discussion

The Sundanese ethnic entity is inseparable from the distribution of geographical areas where the largest population of Sundanese ethnicity is in West Java Province, Banten and also in parts of Central Java Province. Some Sundanese people, in rural areas, earn a living as farmers and in coastal areas earn a living as fishermen. Sundanese ethnicity is also inseparable from its beliefs and religion. The majority of ethnic Sundanese are Muslims, but people who live in inland villages that are still thick with their customs still embrace the beliefs of their ancestral spirits. Although the majority are Muslim, traditional beliefs, known as *sunda wiwitan*, are still held by the Sundanese community. *Sunda wiwitan* includes belief in the power of nature and ancestral spirits, which are still maintained by the Sundanese people (Rositawati, 2020). From this opinion, it can be concluded that the existence of Sundanese *wiwitan* in the midst of the majority of Sundanese people who are Muslims reflects the cultural diversity and spiritual beliefs of Sundanese society. *Sunda wiwitan*, as a traditional belief that is still adhered to by some

Sundanese people, shows that ancestral traditions and beliefs still survive and influence daily life.

The main language used by the Sundanese people is Sundanese. Sundanese also plays an important role in maintaining the cultural identity and traditions of the Sundanese people as well as being a means of communication in everyday life. The Sundanese values and outlook on life are *silih asih*, *silih asuh*, *silih asah*. This philosophy of life emphasizes love, caring for each other and learning from each other. Sundanese society teaches norms and character values, including religion and honesty (Baharudin, 2020).

Sundanese culture has noble values that are embedded in everyday life. One of the noble values that reflects the Sundanese philosophy of life is *silih asih*, *silih asuh*, *silih asah*. The concept of *silih asih*, *silih asuh*, *silih asah* reflects how society prioritizes individual empowerment to achieve human quality and dignity (Fauzia et al., 2020). The concept of *silih asih*, *silih asuh*, *silih asah* is not only a traditional value, but can also be applied in various aspects of modern life. In terms of individual empowerment, these values play an important role in creating an environment that supports the improvement of human quality and dignity. Individual empowerment through compassion, guidance and shared learning results in a competitive, ethical and highly moral society.

The word *silih asih* literally means loving and caring for each other. In the context of Sundanese culture, *silih asih* emphasizes the value of empathy, love and compassion and a sense of belonging in social interactions. *Silih asih* is an affectionate behavior towards others to establish a harmonious relationship (Alhafizh et al., 2021). This principle encourages individuals to take care of each other, help and create a harmonious environment in the surrounding community. For example, when there are people who fall ill or experience difficulties, the surrounding community will immediately provide assistance. In addition, in the concept of *silih asih* there are moral values, one of which is tolerance. Tolerance is one of the values in character education that must exist in every student. Tolerance aims to create mutual respect and appreciation for differences among students (Anggito & Sartono, 2022).

The word *silih asuh* means caring for each other. In addition, *silih asuh* means giving each other advice, counsel, and guidance. *Silih asuh* teaches that each individual has a sense of responsibility to help and support others. *Silih asuh* ensures that each individual feels protected and valued within the community. For example, giving warnings when there are people who do bad deeds, guiding each other when experiencing difficulties.

The word *silih asah* means sharpening each other, giving each other knowledge. The importance of sharing knowledge, skills and experiences for mutual progress is emphasized in the concept of *silih asah*. The achievement of *silih asah* is the improvement of human quality in terms of knowledge, attitude, religion and skills (Anggraeni et al., 2023). The concept of *silih asah* is an important principle in building quality individuals and communities. Collaboration and exchange of knowledge, skills and experience are highly emphasized in achieving common goals. Through *silih asah*, individuals are asked not only to focus on their own development, but also to pay attention to mutual growth. This not only enhances knowledge, but also individual attitudes, spirituality and skills. Collaboration in sharing knowledge and experience brings far-reaching benefits. The concept of *silih asah*, which means sharpening or developing each other, includes values that must exist within us, one of which is discipline. The development of discipline in learners is able to form a strong character, helping to become a more organized individual. High student discipline will support the success of their learning process (Setiawan et al., 2019).

In Sundanese culture, the concept of *silih asih*, *silih asuh*, *silih asah* creates a harmonious social environment. The concept can encourage interaction between individuals characterized by a sense of empathy, responsibility and enthusiasm to always learn and develop. They emphasize

the importance of cooperation, togetherness and care in creating a harmonious and sustainable environment. By applying the concept of *silih asih*, *silih asuh*, *silih asah* in daily life, it can maintain Sundanese cultural identity while continuing to develop in today's modern era.

The portrait of Sundanese culture is inseparable from community relations with each other. The relationship of a community between internal groups and parties who trust each other (Kartika et al., 2019). This is in accordance with the life of the Cibuntu Village community in Kuningan Regency who help each other and work together in terms of goodness. Sundanese culture upholds ancestral beliefs such as traditional ceremonies that contain social values such as *gotong royong*, which is a reflection of Sundanese society which is known for its friendly, polite, compassionate, and gentle nature (Tjeppy, 2021). One example of mutual cooperation activities carried out by the Cibuntu Village community in Kuningan Regency is cleaning the sheep village area and the surrounding environment to maintain cleanliness. In addition, the Cibuntu Village community also has a tradition of gathering together as a form of community gratitude to God for the blessings given for the harvest.

In the portrait of Sundanese culture that reflects the value of *silih asuh*, one of them is the kinship system of Sundanese society. The Sundanese kinship system usually adheres to a bilateral system. The bilateral system draws lineage from two sides, both father and mother (Santika & Eva, 2023). It can be concluded that the kinship system in Sundanese culture, which takes a bilateral approach, shows the application of the principle of *silih asuh* in the social structure. In this system, descent is recognized from both parents, both father and mother. Both parties have equally important roles in family and community identity. The bilateral approach in the Sundanese kinship system reflects the value of *silih asuh* which emphasizes the importance of mutual care and support between families from both sides.

In the concept of *silih asih*, *silih asuh*, *silih asah* there are character education values such as tolerance, responsibility, discipline, social care. In implementing the value of *silih asah* in the portrait of Sundanese culture, it can be done through non-formal education. Non-formal education is intended for some people who need additional education apart from formal schools. (Syaadah et al., 2023). From the above opinion that non-formal education can include additional activities for those who need additional education that can be found in everyday life is Al-Qur'an education activities. In the context of ethnopedagogy itself, it is included in education that adheres to the value of *silih asih*, *silih asuh*, *silih asah*.

The concept of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy can include collaborative learning, character education, social care activities and group discussions. Character education starts from the closest environment, namely the family. Character education in the family environment has a very important role in shaping a child's personality. Parents have a very important role for their children's education, both at home and at school, especially in terms of providing examples of good behavior and instilling moral values. (Sokip et al., 2019). The important role of character education in the family environment in shaping children's personalities cannot be ignored, parents have a responsibility in children's education. Parents' involvement in educating children is not only limited to guidance and supervision but also must instill moral values. Parents can teach positive values such as honesty, responsibility, empathy, tolerance, discipline to children through examples of good behavior and interaction and communication in everyday life.

Collaborative learning where learners work together for a common goal (Husain, 2020). Collaborative learning itself is not only done in the classroom but the school can also involve the community. This is in line with the opinion of the Principal of Bima Elementary School, Cirebon City, that collaboration between schools and communities for collaborative learning can be through scouting activities. This can motivate students to collaborate in groups, supporting each

other in the learning process. In *silih asih*, *silih asuh*, *silih asah*, the value of character education is also embedded.

In the digital era, character education is needed to foster religious values, moral values and ethics. Character education is very potential for students in this digital era which definitely brings bad influences and positive influences for children (Annisa et al., 2023). However, the existence of the digital era can be a positive thing if utilized wisely. Sugiarti & Hayati (2019), explained that innovation in learning can be done by harmonizing the needs and characteristics of students. This is also applied by the principal of Bima Elementary School, Cirebon City, that in Bima Elementary School, Cirebon City itself adheres to the among system proposed by Ki Hajar Dewantara.

Character education emphasizes not only the knowledge aspect but also the development of good attitudes, behaviors and habits. Character education aims to be able to bring students in the recognition, appreciation and experience of values cognitively, affectively and psychomotorically. (Muchtar & Suryani, 2019). Character education not only teaches knowledge about what is right or wrong, but also must instill these character values in students and make them a habit in their daily lives (Susilowati et al., 2023). Character education must emphasize positive values, so that students not only understand moral norms but also apply them in their daily lives. This shows that character education is very important and not only focuses on knowledge, but also the development of attitudes, and good habits in everyday life.

Character is the key to success, but character building is a lifelong process. A child grows into an individual with good character if he grows up in an environment that also has good character (Ramadhana et al., 2023). Based on this, character values implemented by schools are important in the digital era because they can teach the values of compassion, empathy and tolerance through stories, games and daily activities at school. Teachers can be mentors and role models to encourage learners to apply what they see and feel (Aminah et al., 2022). This shows that teachers have an important role as role models who are able to encourage learners to apply what they see and feel in everyday life.

Organizing activities that foster a sense of social responsibility is also a value that reflects *silih asih*, *silih asuh*, *silih asah* in the ethnopedagogical context. The success of character education is not only determined by good program planning and implementation, but also by the role of principals and teachers in managing learning activities in schools and classrooms (Tohri et al., 2022). One of the teachers at Pangrango Elementary School in Cirebon City stated that in their school, there is an activity called *binti* activity, which is an opportunity for students to share with friends in need. With this activity, it can be concluded that students have the opportunity to implement the concept of *silih asih*, *silih asuh*, *silih asah* in the context of ethnopedagogy. Group discussions can be an example of the value of *silih asah* which can encourage learners to share knowledge through group discussions. In addition, group discussions can encourage learning activities. Group discussions can increase effectiveness in learning (Rusmiati, 2022). The implementation of group activities can build good attitudes in students such as improving social skills and forming an attitude of cooperation in these group activities (Wangid & Purwanti, 2020). It can be concluded that the implementation of group activities can improve social skills and forms of cooperation.

CONCLUSION

Local wisdom values integrated into education can result in a more meaningful learning approach and promote better behavior. Ethnopedagogy derived from local culture can improve education programs and instill a strong cultural identity in learners. By applying the values of *silih asih*, *silih asuh*, *silih asah*, it can build a better and broader character and personality.

Therefore, it is important for educators or policy makers to consider local wisdom-based learning or ethnopedagogy into the education curriculum. It can also show that local wisdom is very important in creating a more comprehensive education system that is relevant to the local socio-cultural context.

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