

# Local Policy As A Basis Of Personality Formation At Traditional Vilage Of Rancakalong Sumedang In The Tradition Of Ngalaksa

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**Abstract:** The purpose of this study is to determine the local policy as the basis for the personality formation in the traditional village of Rancakalong, Sumedang, in the tradition of Ngalaksa, which includes: local policy and personalities from the perspective of character education; local personality can be an identity of a community from the perspective of character education; religion in human relations; society and culture; and, local policy plays a role in the personality formation from the perspective of the character education. This study is a qualitative research, and it uses a phenomenological approach, and analytical descriptive methods. Qualitative data needed in this research are concerning local policy and personalities, local personalities that can be a community identity, religion in human relations, society and culture, and policy that plays a role in personality formation from the perspective of the character education. All of them must be appropriate and considered necessary to solve the research problem formulated in the study. Analysis of the local policy as the basis of the personality formation in the traditional village of Rancakalong, Sumedang in the tradition of Ngalaksa is conducted by describing: local policy and personalities from the perspective of character education; local personality can be an identity of a community from the perspective of character education; religion in human relations; society and culture; and, local policy plays a role in the personality formation from the perspective of the character education.

**Index Terms:** Local Policy, Personality Formation, Character Education, Rancakalong Traditional Village, Ngalaksa Tradition, Society and Culture, Religion in Human Relations.

## 1 INTRODUCTION

Local policy is an authority possessed by a custom which is applied within a group of society. Policy studied in this research is the local policy as the basis of personality formation of the local community, which became the origin of the personality formation of the community. In the context of the society, nation and state, values and characters are legally defined as the functions and objectives of national education (Aan Hasanah, 2013: 243). Personality is an entity's unique physical and mental characteristics within oneself (M. Hariwijaya, 2009: 1). Physical characteristic are like: eyes, smile, figure, temperament, and so on. While mental characteristics are like: wisdom, tolerance and perseverance. The combination that emerges from both of those creates a person's personality (Ibid). A person's personality lies on minds of the others. It means that, to see how our personality, we need to look at response, feedback and perspectives from the others toward us. So the key of our personality is situated on what is displayed and not on how we perceive ourselves (Ibid: 2). Personality (Imam Setiadi Arif, 2011: 3) will be established if a person managed to maintain harmony between the internal and the external world of him/herself, so he/she could be satisfied to fulfill his desire without conflicting with reality. The origin of complexity that human personality has come from instinct and various natural reflexes (Ibid: 4). Personality creates human behavior (Soerjono Soekanto, 2003: 185). Human behavior can be distinguished by his personality, because personality is the background of any existing behavior in an individual (Ibid). Personality is an organization of biological, psychological and sociological factors underlying individual behavior (Roucek and Warren, 1962: 23). Personality includes habits, attitudes and other distinctive features of a person that develops when the person is in touch with others (Soerjono Soekanto, of.cit: 186). This study is based on the notion of local policy and personality that become identity of a society in religion, human relations, culture, and policy that plays a role in the formation of personality.

## 2 LITERATURE RIVIEW

### 2.1 Methodology

This study uses analytical descriptive method, which is conducted by describing various occurring phenomena out of various behavioral patterns among the community of Rancakalong traditional village. The research technique used in this study is using observation and interviews to discover phenomena and behavioral patterns of the community based on character education which is implemented in the national curriculum. Analytical descriptive method is chosen since it has a direct relation with the life of people in Rancakalong traditional village, especially with their local policy and personalities, local personalities that can be a community identity, religion in human relations, society and culture, and policy that plays a role in personality formation from the perspective of the character education. Through this method, this study is mainly focused on background and individual holistically, which means not isolating any individual or organization into variables of hypothesis, but rather look at it as a whole as an integration (Lexy J Moleong: 3), in accordance with scientific background or context of an entity, because integrity can not be understood if it's separated from its context. Then, by using phenomenological approach, we expect to have an in-depth and meaningful description of the phenomena that appears in Rancakalong traditional village, Sumedang. This study uses qualitative data. Phenomenological approach is one of the groups that belongs to qualitative research. Phenomenology is a study about appearance of a phenomena, to explore the essence of the meaning it contains.

## 3 RESULT AND DISCUSSION

### 3.1 Result

The results of this study indicate that human, society, and culture are related dialectically. These three pillars are standing side by side and they mutually create while at the same time negate each other (Dadang Kahmad, 2011: 17). In

such relationship, someone would experience losing him/herself in one particular moment, but then reappear in another moment (Ibid). In cultural life, human performs the process of objectivity (Ibid: 19). Religion in the context of culture is in this dialectic. There would be a person who carry out a new meaning to the value system of a society, then bring it by using available cultural symbols (Ibid: 20). The same thing happens when a religion come into a new community from which it was not originated. Religion will undergo a process of adjustment to the existing culture. There would be a compromise in terms of value or symbols that will generate new and different forms of religious or cultural origin (Ibid: 21). Culture means a product of the past and series of process. Culture, as a product comes from a perspective that regards culture as an ancient artifacts. Because this assumption will be faced with those who regard culture as process, such as people who put emphasis of cognitive ideas alone on culture, this will result a perception toward culture as a system of knowledge, or a system of meaning, or emphasis on normative ideas, and eventually as a system of values (Al Fian, 1981: 17). Meanwhile, in addressing behavior, emphasis may be given to a patterned behavior, as a result of interaction that is stabilized in social order, or behavior as a process determined by external stimulus, both individual stimulus and moments, which determine behavioristic response, or stimulus which comes from a more permanent structure, which cause sociodeterministic response (Dadang Kahmad, of.cit: 23). There are two basic needs in culture. On the first hand, every culture has a need to oppose the change and retains its identity. On the other hand, some cultures have needs in various level to accept changes and further to develop their identity (Soedjatmoko, 1980: 10). From the perspective of value, what occurs in the process is acceptance of values, rejection of values which have been accepted, and the acceptance of new values, so that what is happening is the movement of integration, through disintegration, towards reintegration. In this process the normative system is changing. Nonetheless, from the perspective of culture as a system of knowledge from the system of meaning, what is happening is acceptance of a framework of meaning, or a framework of knowledge, denial of the framework, and acceptance of a framework of knowledge and a new framework of meaning, so what prevails is a movement of orientation, towards disorientation, towards reorientation. In this process the cognitive system is changing. However, if we look at changes from the perspective of behavior and forms of interaction, rejection of these patterns, and creation new behaviour pattern, while seeing from the point of people interact, the process seems to move from socialization, through dissociation, toward resocialization. And from the perspective of establishment and institutionalization of interaction forms, what is happening is a drift from the organization stage, through disorganization, towards behavior reorganization. From the perspective of educational character, local policy of Rancakalong traditional village community, Sumedang, and based on observations and interviews, it can be seen that basic characters which is taught to the community of Rancakalong traditional village is how to organize the society in terms of comfort, welfare, and protection of social and natural environment, as well as a culture. As what chief of Rancakalong district and pupuhu adat (leader of custom affairs), in managing social environment, the existence of respected and obeyed figure, which is "pupuhu adat" is crucial.

Currently, this leadership is owned by Oma who often calls himself as "ua Oma". Selection of pupuhu is based on criteria determined by the villagers. In this case, they usually use a lot of feeling and review of how the candidate's capabilities in the future. With his election as pupuhu adat, it means that there will be duties that must be done, which is to organize the lives of the people of Rancakalong traditional village based on the values and norms that are applied. In managing the natural environment, it is also considered to create a friendly and favorable atmosphere for the survival of the villagers. Nature maintenance, especially to the plant that became the icons of a goddess, named "Sri", which is rice is a top priority because it is the primary food for the villagers. To acquire a satisfying bumper harvest, the pupuhu has a very important role in planting rice, in accordance with the soil characteristics and nutrient in the village. One of a custom that is still upheld by the villagers of Rancakalong is "Ngalaksa". This may persist through generations since this custom has been passed from their ancestor consistently. Essentially, as said by the district chief and the pupuhu, this custom is an act of gratitude for the harvest and to the welfare of surrounding communities, especially the villagers of Rancakalong. The peak of this gratitude is manifested in traditional ceremony, Ngalaksa. By giving out some food (laksa), created according to procedures in the village, using traditional tools and cooking methods. The Ngalaksa ceremony brings benefit to the villagers, as well as people from other villages. It is proven that people who trade in the event mostly not from the Rancakalong traditional village, nor around the village. It creates advantages to the economy, and after all to increase prosperity. From the glare of Ngalaksa ceremony, surprisingly, based on observations and interviews, there are still a lot of people around who do not understand and know the meaning of Ngalaksa, as explained by one of the visitors, Mrs. Entin. By this fact, it means that there is a need of publication to describe the meaning of Ngalaksa which is a heritage of their ancestors. Rancakalong village is one of Sundanese culture icon that is located in Sumedang Sumedang. This is because the people of Rancakalong uphold Sundanese culture and art heritage, especially in the area of Sumedang. There are some traditions of Sunda which is still well preserved, such as: Mbubur Suro, Hajat Golong, Rebo Wekasan, as well as the tradition of Ngalaksa, etc. and those are performed annually, such as "bubur Suro" which is held every Muharram, Rebo Wekasan in Shoffar etc. Generally, nearly every Sundanese tradition in Rancakalong has Islamic values, like Rebo Wekasan as "tolak bala" (rejecting bad luck), Hajat Golong as a manifestation of unity among the people, also Ngalaksa as an act of gratitude to The God Almighty. Public policy in the traditional villages of Rancakalong has a basic from the culture of their ancestors, which is internalized into their daily life who still hold tradition strongly and become a stepping stone for the next generation. In the tradition of Ngalaksa, there are numerous Islamic values, either written or implied. They are:

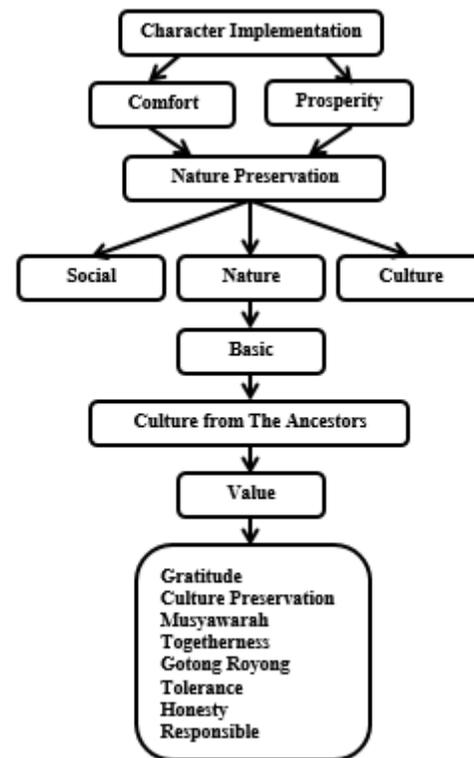
1. Ngalaksa, essentially is an act of gratitude to Allah SWT from the villagers, over a very great blessings given to the people of Rancakalong in particular and to all Sundanese in general.
2. Ngalaksa, in its process is fully filled by incantations recitation, where the contents of incantations are da'wah Islamiyah; poem or incantation which was ever used by the wali to spread Islam through art and traditions, as

what is told by the district chief of Rancakalong, Y. Supriyono..

3. Musyawarah (Discussion)  
Before making laksa, the villagers firstly arrange a *musyawarah* (discussion) with all the components of the villagers, so everyone is involved in hope to prevent any obstacle in the process of ceremony.
4. Togetherness  
Togetherness is indicated by the strong solidarity in the group to plan the Ngalaksa ceremony that requires effort, thought, also capital. All are discussed beforehand as explained by the *pupuhu* of Rancakalong, Ua Oma.
5. Gotong Royong (Mutual Cooperation)  
This is indicated by the presence of compactness in order to make various properties and to work together from the beginning of making laksa, up onto its the main ceremonial event, as well as what is needed to hold traditional ceremonies Ngalaksa.
6. Tolerance  
It is proven that people outside the Rancakalong traditional village can also participate on the implementation Ngalaksa ceremonies. Inside their tolerance, there lies harmony. The principle of harmony with the spirit of self-restraint through the process of socialization, mastery, performance, awareness and self-adjustment (Aan Hasanah, of.cit: 276)
7. Honesty  
Honesty is the primary asset of a human being in this world. While currently, honesty is a very rare thing, because people are contaminated by a culture which is created from the existing system. The system expects every single member of a community to behave and act in accordance with the value they chose (Ibid). In the other hand, people in traditional villages of Rancakalong, as explained by *pupuhu* Ua Oma, to preserve the Ngalaksa tradition there ought to be their honesty, especially when discussing about income of harvesting, and how to distribute it, as well as in all matters concerning the participation of the villagers in the ceremonial event of Ngalaksa.
8. Responsible  
Self-responsibility requires everyone to fulfill their own obligations in developing the personality as an individual of human being (Ibid). From the interview with Mr. Dayat, one of a "Rurukan" or descendants of the leaders of custom affairs, he mentioned that the responsibility of preserving traditions in Rancakalong traditional village is a responsibility that must be borne in order to realize his love of local culture. Likewise, *pupuhu's* seriousness in nurturing and preserving traditional customs shows a great responsibility for the survival of future generations.

## SCHEME

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## 4 CONCLUSION

Basic character that is implemented into the villagers of Rancakalong traditional village is how to organize a society in terms of comfort, welfare and social, environment and nature conservation, as well as culture. Public policy in the traditional villages of Rancakalong has a basic from the culture of their ancestors, which is internalized into their daily life who still hold tradition strongly and become a stepping stone for the next generation. The values that can be used as a reference from the daily act and behaviour of Rancakalong traditional villagers is: Gratitude, culture preservation, musyawarah, togetherness, gotong royong, tolerance, honesty and responsibility.

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