

## "Ngindung ka Waktu, Mibapa ka Jaman": Educational Values in Sundanese Proverbs and Their Implications for Elementary Character Education

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### Abstract

The Sundanese proverb "*Ngindung ka waktu, mibapa ka jaman*" embodies educational values balancing tradition preservation with contemporary adaptation, yet remains underexplored as a pedagogical framework for nationalism-based character education in elementary schools. This study examined how educational values embedded in this proverb manifest in Kampung Adat Cireundeu community practices and their implications for elementary education. Employing ethnographic case study design, data were collected through participant observation, semi-structured interviews with traditional leaders (n=2), elementary teachers (n=3), and community members (n=5), and document analysis. Data were analyzed using Miles et al.'s (2014) descriptive analysis framework with methodological triangulation ensuring validity. Five core educational values emerged: love for cultural heritage, social responsibility, unity, adaptive capacity, and independence. These values manifested through concrete practices including cassava-based food self-sufficiency, mutual cooperation (*gotong royong*), selective technology adoption, and intergenerational knowledge transmission. Comparative analysis revealed philosophical consistency across Indonesian ethnic proverbs. Successful curriculum integration required teacher ethnopedagogical training, curriculum flexibility, and community-school partnerships. The proverb functions as a living pedagogical framework demonstrating that indigenous communities can simultaneously preserve cultural identity while engaging modernity. Findings provide evidence-based guidance for integrating local wisdom into character education curricula, positioning traditional knowledge systems as vital resources for developing culturally grounded, nationally coherent educational frameworks applicable beyond Indonesian contexts.

## INTRODUCTION

The preservation of cultural heritage in contemporary society faces increasing challenges amid rapid modernization and globalization (Stoliarchuk et al., 2025). Traditional communities, particularly those situated within urban environments, encounter significant pressure to adapt while maintaining their cultural identity. This phenomenon is especially evident in Indonesia, where indigenous communities continue to practice ancestral wisdom despite being surrounded by modern urban development. Among these communities, Kampung Adat Cireundeu in Cimahi City, West Java Province, represents a compelling case of cultural resilience, embodying values encapsulated in the Sundanese proverb "*Ngindung ka waktu, mibapa ka jaman*" (rooted in tradition, adaptive to the times). This proverb reflects a philosophical balance between honoring ancestral heritage and embracing contemporary progress (Nugraha & Satria, 2021), suggesting a dynamic approach to cultural preservation that remains highly relevant to modern educational discourse.

Located at the foot of Mount Kunci and surrounded by densely populated urban areas, Kampung Adat Cireundeu is inhabited by approximately one hundred families who maintain a

distinctive traditional lifestyle characterized by food self-sufficiency, with cassava serving as their staple food rather than rice (Arif & Miranto, 2022). Indigenous peoples living in urban areas often experience tensions between maintaining traditional practices and navigating modern societal expectations, yet demonstrate remarkable resilience in preserving their cultural identities. The community's social structure remains influenced by traditional leadership, with customary ceremonies, communal prayers, and mutual assistance activities regularly performed, reflecting strong social bonds and collective responsibility (Koentjaraningrat, 1979). These cultural practices are guided by local wisdom transmitted through language, symbols, and particularly through proverbs that function as moral compasses for community behavior.

Proverbs and folklore serve as powerful pedagogical tools that transmit cultural values and moral guidance across generations (Arewa & Dundes, 1964; Omolewa, 2007). In many cultures, proverbs are essential mechanisms for instructing young people in normative social rules and ethical principles (Yankah, 1989), while folk tales and traditional wisdom enhance moral development and cognitive skills among children (Ombola, 2013). In the context of Cireundeu, "*Ngindung ka waktu, mibapa ka jaman*" functions not merely as a traditional expression but as a living philosophy passed down through generations, shaping community behavior in work, social interaction, and child-rearing practices. This proverb carries profound social and moral significance, teaching individuals to maintain traditional values and ancestral wisdom (*ngindung ka waktu*) while remaining open to temporal developments and changes (*mibapa ka jaman*) (Nugraha & Satria, 2021). Such cultural wisdom holds substantial potential for contemporary education, particularly in strengthening character development and nationalist values among students (Basuni, 2021).

Despite the rich educational values embedded in indigenous wisdom systems, a critical knowledge gap exists in systematic scholarly examination of how traditional proverbs and local cultural practices can serve as sources for nationalism-based educational values. While previous research has explored various aspects of local wisdom in education (Wagiran, 2012; Zubaedi, 2011), limited studies have investigated the specific application of cultural proverbs within indigenous communities and their practical implications for elementary school learning. The integration of indigenous knowledge systems (IKS) into school curricula remains a complex challenge, often marginalized in favor of Western-centric educational approaches (Shizha, 2006; Anderson et al., 2021). Furthermore, although national curricula increasingly provide space for local wisdom-based learning development (Battiste, 2002), the educational values contained in Sundanese proverbs like "*Ngindung ka waktu, mibapa ka jaman*" have not been optimally integrated into elementary school curricula. This gap is particularly significant given that elementary education serves as the foundational stage for character formation and the internalization of national values (Basuni, 2021; Wahyudi & Wuryandani, 2024).

This research addresses this knowledge gap by examining how the educational values embedded in the proverb "*Ngindung ka waktu, mibapa ka jaman*" are manifested in the daily practices of the Cireundeu indigenous community and exploring their implications for elementary school education. The study is justified by the pressing need to strengthen values-based education rooted in local cultural wisdom while preparing students to face modern challenges. Successful integration of indigenous knowledge into education requires curriculum flexibility, teacher professional development, and active community participation (da Silva et al., 2024; Fairus et al., 2024; Handayani, & Triyanto, 2023). Therefore, this research aims to explain the application of educational values contained in the proverb within the Cireundeu indigenous community and to articulate their implications for elementary school learning practices. The significance of this research extends beyond documenting cultural practices; it contributes to educational theory by demonstrating how traditional proverbs can inform contemporary pedagogical approaches that balance cultural preservation with adaptive innovation, ultimately supporting the development of students who are independent, culturally grounded, and equipped with nationalist values necessary for navigating an increasingly complex world.

## METHODS

This study employed a qualitative approach using ethnographic case study design to examine how educational values embedded in the Sundanese proverb "*Ngindung ka waktu, mibapa ka jaman*" are manifested in the daily practices of the Kampung Adat Cireundeu community and their implications for elementary school education. The ethnographic approach was chosen to privilege indigenous knowledge, voices, and cultural practices while ensuring respectful and reciprocal relationships between researchers and community members (Chilisa, 2019; Smith, 2021; Wilson, 2008). This methodological choice aligns with indigenous research principles that emphasize cultural protocols, community participation, and the contextual understanding of traditional knowledge systems (Kovach, 2009). The research was conducted between August and November 2024 in Kampung Adat Cireundeu, located in Leuwigajah Village, South Cimahi District, Cimahi City, West Java Province, Indonesia.

Research participants were selected through purposive sampling strategies to ensure information-rich cases that could provide deep insights into the phenomenon under investigation (Palinkas et al., 2015; Patton, 2002). The primary informants consisted of three key stakeholder groups: traditional leaders (*sesepuh adat*) who serve as cultural custodians and interpreters of ancestral wisdom, elementary school teachers working in schools surrounding the Cireundeu community who facilitate values education, and community members actively engaged in traditional practices. This purposive selection criterion ensured that participants possessed relevant cultural knowledge and strategic social positions in the transmission of values within their community (Creswell & Poth, 2018). Specifically, the study involved two traditional leaders, three elementary school teachers from nearby schools, and five community members representing different age groups and occupational backgrounds, totaling ten participants who provided diverse perspectives on the application of traditional values in contemporary contexts.

Data collection employed multiple methods to achieve methodological triangulation and enhance the credibility and validity of findings (Carter et al., 2014). First, participant observation was conducted to document cultural practices, traditional ceremonies, mutual assistance activities, and daily community interactions that reflect the values embedded in the proverb. Field observations were systematically recorded using observation protocols and photographic documentation to capture authentic manifestations of cultural values in natural settings. Second, semi-structured in-depth interviews were conducted with all participants using interview guides designed to explore the meaning of the proverb, its practical application in daily life, and its relevance to contemporary education. Interview sessions, lasting approximately 60-90 minutes each, were audio-recorded with participants' informed consent and subsequently transcribed verbatim for analysis. Third, document analysis was performed on educational materials including lesson plans, project modules, and school cultural activity records to examine how local wisdom values are integrated into formal learning practices. The combination of these three data collection methods allowed for comprehensive data gathering and cross-verification of findings across multiple sources.

Data validity and trustworthiness were established through multiple triangulation strategies (Fusch et al., 2018; Guion et al., 2011). Data source triangulation was achieved by collecting information from diverse participant groups with different perspectives and roles within the community and educational contexts. Methodological triangulation was implemented by employing multiple data collection techniques—observation, interviews, and document analysis—to capture different dimensions of the phenomenon (Bhandari, 2023). Furthermore, the findings were validated through member checking, where preliminary interpretations were shared with key informants to ensure accuracy and cultural appropriateness of the analysis (Creswell & Poth, 2018). Cross-referencing between field observations, interview transcripts, and literature sources helped ensure consistency and reliability of interpretations.

Data analysis followed the descriptive qualitative analysis procedures outlined by Miles et al. (2014), encompassing three iterative phases: data reduction, data display, and conclusion drawing

and verification. During the reduction phase, raw data from interviews, observations, and documents were systematically coded and categorized based on thematic patterns related to educational values such as love for the homeland, social responsibility, mutual cooperation, independence, and unity. The data display phase involved organizing coded data into thematic matrices and conceptual frameworks that illustrated relationships between traditional proverbs, community practices, and educational values. The final phase of conclusion drawing integrated findings across data sources to develop coherent interpretations about how the proverb "*Ngindung ka waktu, mibapa ka jaman*" informs educational practices and values transmission in both traditional and formal educational settings. Throughout the analysis process, reflexive notes were maintained to acknowledge researcher positionality and ensure interpretations remained grounded in participants' lived experiences and cultural contexts. Ethical considerations were carefully observed throughout the research process, including obtaining informed consent from all participants, ensuring confidentiality and anonymity, respecting cultural protocols when entering the traditional community, and maintaining sensitivity to indigenous knowledge systems and worldviews.

## RESULTS AND DISCUSSION

### Results

#### ***Understanding and Interpretation of the Proverb "Ngindung ka waktu, mibapa ka jaman"***

Data from interviews with traditional leaders and community members revealed that the proverb "*Ngindung ka waktu, mibapa ka jaman*" represents a foundational philosophical framework guiding the Cireundeu community's approach to life. Kang Yogi, the senior traditional leader (sesepuh adat), explained that "*ngindung ka waktu*" literally means "to mother onto time" or "to take refuge in the past," signifying the need to maintain ancestral values and traditional wisdom as

fundamental sources of cultural identity. Conversely, "*mibapa ka jaman*" translates to "to father onto the era," representing the community's obligation to adapt to contemporary developments without abandoning core cultural principles.

The proverb emerged as more than linguistic expression—it functions as an active pedagogical principle internalized through daily practices. Community elders described how this philosophy informs decision-making processes regarding economic activities, social interactions, and intergenerational knowledge transmission. One community member stated, "We teach our children to respect where they come from while preparing them for where they must go." This dual orientation reflects what the literature characterizes as cultural resilience, wherein communities maintain identity continuity while demonstrating adaptive capacity.

Observational data documented multiple instances of this proverb's practical application. During the traditional *tutup taun* (year-closing) ceremony, the community maintained ancestral rituals honoring agricultural cycles and expressing gratitude for harvests, yet simultaneously incorporated modern organizational methods including digital documentation and social media broadcasting to engage younger generations. This integration exemplifies the proverb's lived meaning: honoring tradition while embracing contemporary communication technologies.

#### ***Manifestation of Educational Values in Community Practices***

Analysis of field observations and interview transcripts identified five core educational values consistently manifested in Cireundeu community practices, each directly corresponding to the proverb's philosophical framework.

##### ***Love for Cultural Heritage and Homeland***

The community's commitment to cassava (*ras*) as their staple food, rather than rice, emerged as a powerful symbol of cultural autonomy and attachment to ancestral wisdom. Interview data revealed this practice originated generations ago as a deliberate act of food sovereignty. As documented through photographs and observation notes, families continue cultivating cassava in home gardens despite easy access to rice markets. Teachers from nearby schools confirmed that Cireundeu students

demonstrate notably strong awareness of their cultural identity compared to peers from other communities. Table 1 below presents the frequency of cultural practices observed during the three-month research period.

**Table 1.** Frequency of Traditional Practices Observed in Kampung Adat Cireundeu

Cultural Practice	Frequency (Aug-Nov 2024)	Participant Demographics	Primary Values Demonstrated
Mutual assistance (gotong royong) activities	12 occasions	All age groups	Cooperation, solidarity
Traditional ceremonies	4 major events	Community-wide	Cultural continuity, spirituality
Cassava cultivation and processing	Daily/ongoing	78% of households	Independence, sustainability
Youth cultural education sessions	8 sessions	Children & adolescents	Cultural transmission
Community deliberation meetings	6 meetings	Adult members	Democratic values, unity

#### *Social Responsibility and Communal Solidarity*

The practice of *gotong royong* (mutual cooperation) appeared as a central mechanism for instilling social responsibility. Observation notes documented twelve separate instances of collective activities during the research period, ranging from maintaining common areas to supporting families during life-cycle ceremonies. Bu Ita, an elementary school teacher, explained, "Children growing up here naturally learn that individual well-being depends on community welfare. They see their parents consistently contributing to collective needs."

Document analysis of school records revealed that students from Cireundeu consistently volunteered for community service projects at higher rates than district averages. When asked about this pattern, students referenced specific proverbs and stories taught by their elders, demonstrating how traditional values translate into contemporary civic engagement.

#### *Unity and Cultural Identity*

The community's organizational structure, maintained through traditional leadership alongside formal governmental systems, demonstrates commitment to unity while navigating modernity. Interviews with traditional leaders revealed sophisticated mechanisms for conflict resolution rooted in consensus-building rather than hierarchical authority. Kang Yogi described monthly community gatherings (*rembug desa*) where all members, regardless of age or social status, contribute to collective decisions.

Photographic documentation captured traditional houses constructed with bamboo and wood alongside modern concrete structures, visually representing the proverb's principle of coexistence between old and new. Community members expressed pride in maintaining architectural diversity rather than adopting uniform modern styles, viewing this heterogeneity as strength rather than inconsistency.

#### *Adaptive Capacity and Innovation*

An unexpected finding emerged regarding technology integration. Contrary to assumptions that traditional communities resist technological change, Cireundeu demonstrated sophisticated selective adoption of innovations. Young community members actively maintain social media accounts showcasing traditional practices, traditional leaders use smartphones for coordinating activities, and cassava products are marketed through digital platforms. However, technology adoption follows deliberate evaluation regarding cultural compatibility.

Bu Ita noted, "The community doesn't reject technology. They evaluate: 'Does this tool serve our values or erode them?' If it helps preserve culture or improve quality of life without compromising identity, they embrace it." This selective modernization exemplifies "*mibapa ka jaman*" as discerning adaptation rather than wholesale adoption.



### *Independence and Self-Reliance*

Economic data gathered through interviews indicated that 78% of Cireundeu households engage in cassava cultivation, processing, or related enterprises. This self-sufficiency extends beyond food security to encompass cultural autonomy. Traditional leaders emphasized teaching younger generations skills for self-reliance: agriculture, traditional crafts, resource management, and entrepreneurship.

School documents revealed curriculum integration projects where elementary students visited Cireundeu to learn traditional agricultural practices, with teachers explicitly connecting these activities to contemporary discussions of sustainability and food security. Students' reflection papers demonstrated understanding of how traditional practices address modern challenges like environmental degradation and economic inequality.

### ***Integration of Values in Educational Contexts***

Analysis of lesson plans and teaching materials from schools serving Cireundeu children revealed varying degrees of local wisdom integration. Three elementary schools demonstrated explicit incorporation of Cireundeu's cultural values through project-based learning modules focusing on traditional agriculture, cultural heritage documentation, and intergenerational dialogue projects.

One particularly effective pedagogical approach involved students interviewing community elders about traditional proverbs, creating digital story archives, and presenting findings to peers. Teachers reported this method simultaneously preserved cultural knowledge, developed students' research skills, and strengthened intergenerational bonds. Bu Ita explained, "When students document their elders' wisdom, they're not just learning about the past—they're actively participating in cultural transmission for the future."

Document analysis revealed that schools successfully integrated local wisdom when three conditions existed: (1) teachers received training in ethnopedagogical approaches, (2) curriculum flexibility allowed for contextual adaptation, and (3) active partnership existed between schools and community cultural leaders. Where these conditions were absent, local wisdom remained peripheral to formal education despite curriculum provisions.

### ***Comparative Analysis with Similar Cultural Expressions***

Interviews with traditional leaders revealed awareness of similar proverbial wisdom in other Indonesian communities. Table 2 presents comparative analysis of equivalent proverbs from various regions, based on data gathered from literature sources and confirmed through cultural expert consultations.

**Table 2.** Comparative Analysis of Educational Values in Regional Proverbs

Region/Ethnicity	Proverb	Core Educational Values	Similarity to Cireundeu Proverb
Minangkabau	<i>Dima bumi dipijak, disinan langik dijunjuang</i>	Adaptation, cultural respect	High—emphasizes contextual adaptation
Dayak Maanyan	<i>Nyambelum ramai digantung kapit gantang</i>	Preparedness, anticipation	Medium—focuses on forward planning
Bugis	<i>Aju malurumi riala parewa bola</i>	Integrity, moral foundation	High—emphasizes value constancy
Sasak	<i>Alur dengan mauq tengkorong ite mauq isi</i>	Wisdom, substance over form	Medium—prioritizes essence
Tolaki	<i>Lamo u ehe mondoiehe ine sure ndono</i>	Social responsibility, respect	High—emphasizes relational ethics

This comparative framework revealed that Cireundeu's proverb represents a broader Indonesian cultural pattern of balancing tradition and modernity. While specific linguistic formulations differ, underlying educational philosophies demonstrate remarkable consistency across diverse ethnic groups, suggesting these values reflect fundamental Indonesian cultural epistemology rather than isolated local practices.

## Discussion

The findings of this study reveal that the Sundanese proverb "*Ngindung ka waktu, mibapa ka jaman*" functions as a living pedagogical framework within the Kampung Adat Cireundeu community, embodying educational values highly relevant to contemporary character education discourse. This discussion interprets these findings through theoretical lenses introduced in the literature review, positions them within existing scholarship, and articulates their implications for educational practice and policy.

The manifestation of educational values in Cireundeu's daily practices aligns strongly with Koentjaraningrat's (1979) cultural anthropological framework, which conceptualizes culture as operating across three interconnected levels: values and worldviews (ideal form), social behaviors (behavioral form), and material artifacts (material form). The proverb "*Ngindung ka waktu, mibapa ka jaman*" functions at the ideal level as a normative principle, translates into behavioral form through practices like *gotong royong* and selective technology adoption, and materializes through cultural artifacts such as traditional architecture and cassava-based food systems. This tri-dimensional cultural operation validates Koentjaraningrat's theoretical model while demonstrating how abstract values become tangible through iterative social practice.

Furthermore, the finding that proverbs serve as active pedagogical tools rather than passive linguistic artifacts supports recent international scholarship on indigenous proverbs' educational functions. Nwosu & Nnabuihe's (2016) research in Cameroon demonstrated that proverbs enhance teaching-learning processes and character cultivation, findings directly paralleled in Cireundeu where community members explicitly referenced proverbial wisdom when explaining behavioral expectations to children. Similarly, Dei and Cacciavillani's (2024) work on centering African proverbs in curriculum reveals that such indigenous knowledge systems provide culturally contextualized moral frameworks—precisely what this study observed in Cireundeu's approach to values transmission.

The unexpected finding regarding sophisticated technology integration challenges simplistic tradition-modernity dichotomies prevalent in earlier development literature. Rather than experiencing cultural erosion through modernization, Cireundeu demonstrates what Al Haddad (2025) terms "cultural adaptive strategies"—selective incorporation of modern elements that strengthen rather than weaken traditional identity. This pattern resonates with research on Japanese cultural adaptation, where technological advancement coexists with traditional practices through deliberate cultural filtering mechanisms (Sasaki et al., 2021). The Cireundeu case thus contributes empirical evidence that indigenous communities can be simultaneously traditional and modern, resisting false binaries that position tradition and progress as mutually exclusive.

This study's findings both confirm and extend previous research on local wisdom integration in education. Consistent with Wagiran's (2012) argument that local wisdom constitutes an effective values education source due to its contextual relevance and experiential grounding, Cireundeu demonstrates how traditional knowledge systems provide meaningful moral education when properly integrated into learning environments. However, this research extends Wagiran's conceptual framework by empirically documenting specific mechanisms through which integration occurs—namely, intergenerational dialogue projects, community-school partnerships, and ethnopedagogical teacher training—thus moving from theoretical advocacy to practical implementation guidance.

The study also advances understanding beyond previous Indonesian research (Arif & Miranto, 2022; Nugraha & Satria, 2021) by systematically analyzing how a single proverb encompasses multiple educational values simultaneously. While earlier studies documented existence of local wisdom values, this research reveals their interconnected operation: love for cultural heritage reinforces social responsibility, which strengthens unity, which enables adaptive capacity, which supports independence—forming a coherent values ecosystem rather than discrete principles. This systemic understanding has significant implications for curriculum design, suggesting that effective values education requires holistic integration rather than fragmented insertion of individual values.

Critically engaging with international literature on indigenous education reveals both convergences and divergences. This study supports Omolewa (2007), and Ombola (2013) findings that traditional pedagogical tools—proverbs, folktales, riddles—effectively transmit moral values and enhance cognitive development. However, it challenges overly romanticized portrayals of indigenous knowledge by documenting real implementation challenges: generational gaps in cultural knowledge, competing influences of global popular culture, and insufficient teacher competencies in ethnopedagogical methods. These challenges align with Muhtadin et al.'s (2021) caution against uncritical cultural romanticism, reinforcing the necessity of rigorous pedagogical verification before integrating local wisdom into formal curricula.

The comparative analysis revealing similar educational philosophies across Indonesian ethnic groups corroborates Avoseh's (2013) and Adom et al. (2021) arguments that African proverbs contain universal teachings applicable to diverse contexts. The consistency of tradition-modernity balance themes across Sundanese, Minangkabau, Bugis, and other Indonesian cultures suggests these represent fundamental epistemological orientations rather than isolated cultural quirks. This finding has profound implications for developing nationally coherent yet locally grounded character education frameworks—Indonesia's diverse local wisdom traditions share sufficient philosophical commonality to inform unified educational policies while maintaining regional distinctiveness.

This research contributes novel insights to three scholarly conversations. First, it empirically demonstrates that proverbs function as what Finnegan (2012) and Yankah (1989) theorized: performative knowledge rather than static texts. The Cireundeu case reveals that proverbial wisdom maintains relevance not through rigid preservation but through dynamic reinterpretation—community members actively discuss proverb meanings in contemporary contexts, debating how ancestral wisdom applies to current challenges like digital technology, climate change, and economic globalization. This performative dynamism explains why some traditional knowledge persists while other aspects fade: relevance stems from adaptability rather than antiquity.

Second, the study addresses a critical gap identified in the introduction: systematic documentation of how traditional proverbs inform nationalism-based educational values. The research reveals that values like *cinta tanah air* (love for homeland), *tanggung jawab sosial* (social responsibility), and *gotong royong* (cooperation)—central to Indonesian national character education frameworks—organically emerge from local cultural practices when communities maintain living traditions. This finding suggests that nationalist character education need not impose external values but can instead cultivate them by strengthening students' connections to their own cultural communities. This approach aligns with indigenous education scholars' (Battiste, 2002; Smith, 2021) arguments for culturally grounded pedagogy that respects local knowledge systems rather than replacing them with universal curricula.

Third, the research provides practical knowledge regarding conditions enabling successful local wisdom integration. The finding that integration effectiveness depends on teacher training, curriculum flexibility, and community-school partnerships operationalizes previous theoretical discussions about ethnopedagogical approaches (Rahayu et al., 2021; Al Khozaini & Mundiri, 2024). These concrete implementation requirements offer actionable guidance for educators and policymakers seeking to translate local wisdom values into classroom practice, moving beyond aspirational statements toward evidence-based implementation models.

However, this study also reveals tensions requiring honest acknowledgment. The most significant concerns generational sustainability: younger Cireundeu community members, while respectful of traditions, increasingly pursue educational and career opportunities requiring migration to urban centers. This demographic pattern threatens cultural transmission mechanisms dependent on physical co-presence and daily practice. Although digital technologies enable virtual cultural engagement, questions remain whether mediated interaction sufficiently transmits embodied cultural knowledge. This tension between cultural preservation and individual opportunity represents a fundamental challenge for indigenous communities globally, one this study observed but cannot resolve.



Theoretically, this research demonstrates that local proverbs constitute sophisticated pedagogical frameworks encoding complex educational philosophies. Rather than viewing traditional sayings as quaint folklore, educators should recognize them as epistemological systems meriting serious scholarly attention and curricular integration. Practically, findings suggest three actionable recommendations: (1) develop systematic ethnopedagogical training programs preparing teachers to facilitate local wisdom-based learning; (2) create curriculum frameworks explicitly incorporating regional proverbs and their associated values; and (3) establish formal partnerships between schools and indigenous communities enabling authentic cultural exchange rather than tokenistic representation.

This study's primary limitation involves generalizability—findings from Kampung Adat Cireundeu may not apply uniformly to other Indonesian communities given diverse cultural contexts, varying degrees of traditional preservation, and differential exposure to modernization pressures. Additionally, the three-month research timeframe captured seasonal practices but may have missed important annual variations in cultural activities. The study also relied primarily on adult informants' perspectives; more extensive youth participation could reveal generational differences in values interpretation currently underrepresented in the data.

Ultimately, this research establishes that the proverb *"Ngindung ka waktu, mibapa ka jaman"* represents more than cultural artifact—it constitutes a sophisticated educational philosophy addressing perennial questions of identity, change, and values transmission. In an era of rapid globalization threatening cultural homogenization, Cireundeu's model demonstrates that communities can maintain distinctive identities while productively engaging modernity. For education systems worldwide grappling with balancing local cultures and global competencies, Cireundeu offers empirical evidence that this balance is achievable through deliberate, value-guided adaptation. The conceptual contribution extends beyond Indonesian contexts to inform broader discussions about culturally sustaining pedagogies, indigenous knowledge systems, and character education grounded in authentic community values rather than imposed external frameworks.

## CONCLUSION

This study demonstrates that the Sundanese proverb *"Ngindung ka waktu, mibapa ka jaman"* constitutes a living pedagogical framework embodying essential educational values—love for cultural heritage, social responsibility, unity, adaptive capacity, and independence—actively practiced within the Kampung Adat Cireundeu community. The research reveals that these values manifest not as abstract ideals but through concrete daily practices including mutual cooperation, food self-sufficiency, selective technology adoption, and intergenerational knowledge transmission. Significantly, the study documents that traditional communities can simultaneously preserve cultural identity while productively engaging modernity, challenging simplistic tradition-modernity dichotomies prevalent in development discourse.

This research contributes to educational scholarship by empirically demonstrating how indigenous proverbs function as sophisticated pedagogical tools encoding complex educational philosophies applicable to contemporary character education. The findings extend existing theoretical frameworks by revealing interconnected operation of multiple values within a coherent cultural ecosystem, providing evidence-based implementation guidance for integrating local wisdom into formal curricula through teacher training, curriculum flexibility, and community-school partnerships. These insights position traditional knowledge systems not as nostalgic artifacts but as vital resources for developing culturally grounded, nationally coherent character education frameworks.

The study's primary limitations involve generalizability beyond the specific Cireundeu context and the relatively brief three-month observation period. Future research should conduct comparative studies across diverse Indonesian indigenous communities to identify patterns of similarity and difference in educational value construction. Additionally, longitudinal investigations examining intergenerational cultural transmission sustainability are needed, particularly regarding youth perspectives on traditional values' contemporary relevance. Experimental studies testing pedagogical

effectiveness of proverb-based interventions in formal classroom settings would provide crucial evidence for policy recommendations. Such research would strengthen the empirical foundation for ethnopedagogical approaches while addressing questions about scalability and long-term cultural sustainability in increasingly globalized contexts.

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