

## Local Wisdom of Nyangu in Sundanese Society: Source of Local Cultural Character Education Values

Vicky Taniady<sup>1</sup>, Encep Syarief N.<sup>2</sup>, Yadi Ruyadi<sup>3</sup>, Momod Abdul S.<sup>4</sup>, Edi Suresman<sup>5</sup>

<sup>1</sup> Indonesian University of Education, Indonesia; vickytaniady@upi.edu

<sup>2</sup> Indonesian University of Education, Indonesia; encep.sn@upi.edu

<sup>3</sup> Indonesian University of Education, Indonesia; yadiruyadi016@upi.edu

<sup>4</sup> Indonesian University of Education, Indonesia; somad100@upi.edu

<sup>5</sup> Indonesian University of Education, Indonesia; esuresman@upi.edu

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### Abstract

This study investigates the local expertise of *Nyangu* (traditional rice cooking) in the Sundanese community as a source of cultural character education principles, emphasizing health, food security, and moral-social aspects. The study uses an integrated literature review strategy to synthesis qualitative and quantitative data from many disciplines, including cultural anthropology, education, and nutrition. Thematic analysis yielded three key findings: (1) *Nyangu* boosts health by producing resistant starch, lowering the glycemic index, and lowering the risk of diabetes and obesity compared to modern rice cookers. (2) It incorporates food security through zero-waste practices, repurposing leftovers into traditional meals (e.g., opak, pepes), and demonstrates sustainable resource management in line with the SDGs. (3) The practice instills moral-social values such as community eating (botram) and food reverence, which promote social cohesiveness and cultural identity. The conclusions underline the importance of *Nyangu* in sustaining Sundanese history in the face of globalization, with implications for incorporating its values into official and informal education curricula. This integration can potentially strengthen cultural identity, encourage sustainable practices to counter cultural degradation, and call for a legislative framework linking traditional practices with modern educational institutions.

### Keywords

Character Education, Cultural Values; *Nyangu*; Sundanese Local Wisdom

### Corresponding Author

Vicky Taniady

Indonesian University of Education, Indonesia; vickytaniady@upi.edu

## 1. INTRODUCTION

Sundanese society faces a serious threat, namely the erosion of local culture amidst the onslaught of globalization and modernization that offer various conveniences. Local wisdom - values documented in knowledge, beliefs, and practices deeply embedded from generation to generation in Sundanese society are increasingly being displaced by global cultural trends that continue to dominate. This is not only happening in Sundanese society, but also in other cultural communities that are also experiencing the degradation of traditions and values that were originally believed in the form of traditions, but are now slowly being abandoned. Due to declining social cohesion, this shift threatens the existence, unique identity, and sustainability of the noble values contained therein. The emergence of various modern cultural products exposed to global values threatens the erosion of knowledge of noble values in



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traditional cultural practices. It can cause the loss of cultural values known as the concept of local wisdom. According to the theory of materialism popularized by Marvin Harris (Rahman & Ridha, 2023), human culture is shaped by the influence of the material around it, and that material influences human consciousness (self-awareness). Therefore, building understanding and revitalizing local wisdom is vital to maintain cultural diversity, value identity, and the functionalism of the values contained therein.

Existing research also focuses on the importance of local wisdom in various aspects of life, including education, environmental conservation, and health. Previous research shows that integrating local wisdom values into the curriculum can boost students' understanding of cultural heritage as well as their sense of cultural identity (Kamid et al., 2022; Tohri et al., 2022). Local wisdom has also been shown to be an alternative treatment that has a positive impact on health, and existing traditional practices are also related to the use of natural resources and the environment (Sumardi & Wahyudiati, 2021). In line with that, local wisdom is also often a central aspect in environmental conservation efforts because it contains sustainable practices as a result of development and refinement that have been carried out for centuries (Tohri et al., 2022). Noble values like this are certainly a reflection of the integrity of local culture and a reference for making it a source of values in developing the character of its adherents and even people outside a particular cultural community. Efforts to maintain local wisdom values, especially in the era of globalization, can also create a positive local culture and encourage people to be more motivated in efforts to preserve their local wisdom (Adiwijaya et al., 2023).

In the effort to develop national character, if we do not pay enough attention to the cultural values of the Indonesian nation, it will result in uncertainty of national identity. The Master Design for National Character Development of the Government of the Republic of Indonesia for 2010-2025 states that this will have an impact on (1) disorientation and the unrealisation of Pancasila values as the nation's philosophy and ideology, (2) limited integrated policy instruments in realizing the essential values of Pancasila, (3) shifting ethical values in national and state life, (4) fading awareness of national and state cultural values, (5) the threat of national disintegration, and (6) weakening national independence (Triana & Iskatriah, 2021). Character education is a system of instilling character values in school residents. It includes knowledge, awareness, will, and actions to implement these values towards God Almighty, oneself, others, the environment, and the nation, so that they become perfect humans. The importance of the character of loyalty to local culture cannot be doubted. These characteristics reflect the identity and sustainability of a society in the face of the flow of globalization that is increasingly eroding local values. The character of loyalty to local culture is a solid foundation in building social harmony and a strong cultural identity amidst the flow of globalization (Anggraeni et al., 2019).

The emergence of modern cultural products in modern rice cookers has shifted the existence of a Sundanese tradition, namely *Nyangu*. This culture is traditionally related to cooking rice, with stages with very deep meaning and significance. Therefore, cooking rice as a routine cannot be separated from people's lives. If this traditional culture is slowly replaced, the values of local wisdom contained in it will also be lost. However, although the existing literature has recognized the urgency of local wisdom, there is a gap in specific research to explore the local wisdom of *Nyangu* in Sundanese society and its great potential contained and has potential as a source of value and character education. Cultural values and practices that have not been thoroughly studied are manifested in the Sundanese tradition known as *Nyangu*, which includes the making and consumption of rice. There has been little research on how *Nyangu* can instill moral, social, and health values in the younger generation. Furthermore, the current literature does not sufficiently address the issues and opportunities associated with incorporating *Nyangu*-based cultural education into formal and informal educational settings. By providing an in-depth analysis of the local wisdom embedded in *Nyangu* and its potential as a source of local cultural character education values, this study aims to fill this gap.

This review will involve literature from various disciplines, such as cultural anthropology, psychology, and character education. Through this approach, it is hoped that a comprehensive understanding can be formed about the relationship between *Nyangu values* and the development of a

character of obedience to local culture in Sundanese society. The concrete values contained in the practice of *Nyangu* and how they can be implemented in developing a character of obedience to local culture, because it has many values and benefits. Through a deeper understanding of local values, it is hoped that people can better understand, appreciate, and protect their cultural heritage in the face of the dynamics of ever-changing times. This study explores the local wisdom of *Nyangu* that has developed in Sundanese society as a potential source of character education values based on local culture. Furthermore, this study seeks to identify values related to health, food security, morals, and social values so that they can become a source of values that can be integrated into character education based on and promoting cultural identity. By achieving these objectives, this study can contribute to preserving and revitalizing Sundanese local wisdom as a cultural heritage that needs to be reviewed as a source of character formation values based on cultural values.

## 2. METHODS

This study uses an integrated literature review approach to summarize information on local wisdom, cultural character education, and the unique *Nyangu* practices in Sundanese society. An integrated literature review is a methodical strategy incorporating many approaches and viewpoints to thoroughly comprehend complicated phenomena (de Lima Dantas et al., 2022). Combining qualitative and quantitative research, theoretical frameworks, and empirical data from various disciplines, such as education, anthropology, sociology, and cultural studies, makes this technique appropriate for this study (Jacobsson & Jałocha, 2021). This review attempts to offer a comprehensive and nuanced assessment of the possibilities of *Nyangu* as a source of local cultural character education ideals by combining these many information sources. This research attempts to process and collect research materials from literature from journals or books (Sherly et al., 2021). The data sources for this integrative literature review include a wide range of academic materials, such as national and international journals, scientific books, theses and dissertations, conference proceedings, government reports and policy documents, and online databases.

For this integrated literature review, thematic analysis—a qualitative data analysis method that entails finding, examining, and interpreting meaningful patterns within a dataset—was used to analyze the data. Finding recurrent themes, concepts, and ideas in many information sources is made possible by the flexible and methodical thematic analysis technique. The goal of the theme analysis was to determine the moral and social values, as well as the ideals of food security and health, that are ingrained in Sundanese society's *Nyangu* practice. The investigation also examined how these values may be included in character education programs to help Sundanese youth develop a sense of cultural identity and social responsibility. The steps for this literature review include: 1) preparing a focus plan for the topic you want to study; 2) looking for literature sources relevant to the study of the material; 3) selecting material from various sources according to literature sources; 4) data obtained from the study are processed and used as a reference for discussion and conclusions (Suryana & Iskandar, 2022).

## 3. FINDINGS AND DISCUSSIONS

This section presents comprehensive findings on the local wisdom of *Nyangu* in Sundanese society, which are organized into three sub-themes: health, food security, and moral and social values. Each sub-theme will be reviewed about theories and their relevance to character education by emphasizing the potential values contained in the local wisdom of *Nyangu*.

### Findings

#### *Health Values in Nyangu*

Rice is a staple food and has become a staple food for almost all Indonesian people. People think

that not eating rice means not eating. Moreover, over 90% of the Indonesian population consumes rice as their staple food, reaching 35.66 million tons or 7.01% of the world's total domestic rice consumption (the fourth largest worldwide) (Kementerian Pertanian, 2024). Rice produced from traditional rice cooking must be recognized as having more advantages. First, regarding the taste that can be enjoyed more because it is considered more sticky, the Sundanese term refers to a soft and delicious texture. This is because the longer the rice cooker's heating process, the more white rice's carbohydrate content decreases, and the water content decreases, making the rice harder and drier (Widhyasari et al., 2017). The glycemic index (GI) of various foods of the same type can differ when processed in different ways or media. This can happen because processing can change food's structure and chemical composition (Septianingrum et al., 2016). In addition, the traditional cooking process can also create a more delicious taste because the heat from the firewood helps to heat evenly, and the rice cooks perfectly more quickly (Afgani & Suhada, 2024).

Rice that has been heated for a long time in a rice cooker starts to spoil, so it is not recommended to consume it (Widhyasari et al., 2017). As the temperature increases, the starch content will decrease because the increase in temperature will damage the starch molecules (F. Kurniawan et al., 2015) And this is what happens in modern rice cookers that use the principle of continuous heating. Resistant starch is very useful in helping to maintain cholesterol and blood sugar levels, improving digestive tract function, and helping to inhibit the development of colon cancer (Rozali et al., 2018). It turns out that rice that is heated continuously tends to be risky for health because it causes a gelatinization process that increases the glycan index value and triggers diseases such as diabetes, obesity, heart disease, and cancer.

Every way of cooking rice will cook at a varied temperature, causing the rice's content to change over the cooking and heating process (Juwita, 2020). Rice that is consumed immediately after being cooked, but is allowed to cool (not consumed after being heated continuously), contains lower sugar levels (UMM Public Relations, 2023). In contrast to the cultural process, *Nyangu* is also known for several processes such as *ngakeul* and *ngahihid*, which are the processes of manual winnowing it with *hihid* to keep the rice warm and evenly distributed. However, it looks not much different, when viewed from the habits of the Sundanese people who like to eat together (*botram*) when the rice is cooked and *ngahihid*, it can be said to be much healthier than the habits of modern people who tend to consume rice that is heated continuously in a rice cooker (warm mode).

### **Food Security Value**

Cooking rice, which can be complicated, detailed, and precise, has unknowingly shaped the Sundanese way of life in glorifying food. How could it not be, starting from planting rice to harvesting and managing it, it is often synergized with certain traditional rituals or ceremonies. When the rice is processed into rice, the process is not haphazard and gradual, so the sense of appreciation for rice as a processed food becomes higher because of its cultural values. So, it is not uncommon for Sundanese people to consume it in the best possible way by getting used to eating together when the rice is cooked (*botram*), finishing the rice with gusto, even though there are leftovers that seem "forbidden" to be thrown away. Usually, unfinished rice will become poultry food or even be processed and consumed in other forms, such as *opak*, *gendar*, *pepes rice*, *pais piritan*, *aron / aking*, *sangray rice*, and so on. This means Sundanese people who appreciate this increase the durability of food, so there is no leftover food (zero food waste). Focusing on local food systems and sustainable resource management, the *Nyangu* tradition exemplifies ecological economics and guarantees the long-term welfare of the environment and the community. A growing body of research indicates that pursuing poverty alleviation, hunger eradication, and quality education can help achieve the SDGs (Burton et al., 2021).

Seeing how great the respect for food, especially rice, which ensures that no leftovers are wasted, it can be concluded that this is a reflection that the Sundanese people have developed a local and simple concept of food security. This is what should be emulated by the Indonesian people, who, according to

the United Nations Environment Programme (UNEP) report entitled Food Waste Index 2021, are the country that produces the most food waste in Southeast Asia, with a total of 20.93 million tons each year (United Nations Environment Programme, 2021). The habits of modern society that tend to live with various technological conveniences and even fast food seem to form a consumptive but unproductive character. Food security is further improved by communal rice sharing during meals, which guarantees that everyone in the family and community has access to enough food. In addition to fostering social cohesion, this practice lowers the likelihood of food insecurity for disadvantaged groups. For this reason, the "Nyangu" tradition is an essential tool for fostering food security and guaranteeing the whole nation's welfare. This practice encourages social cooperation and lowers the likelihood of food poverty among disadvantaged groups. Therefore, the "Nyangu" custom fosters food security and guarantees the community's well-being.

### ***Moral and Social Values***

Unlike urban communities, which are relatively easy because they only use a modern rice cooker, the *Nyangu* process is complicated and long. This traditional rice cooking process can be found in various areas of East Priangan, such as Garut, Tasikmalaya, Sumedang, Ciamis, and Banjar, as well as other areas still thick with their traditional culture. However, *Nyangu* is not just an activity of pouring rice, which was originally rice. Still, it is a documentation of a complex civilization related to the process of life and its equipment that builds meaning and is inventoried in Sundanese. Balai Bahasa Provinsi Jawa Barat (2017) research shows that dozens of Sundanese vocabulary words are threatened with becoming archaic due to modern rice cooking technology. Suppose this language is considered to represent the civilization of a nation. In that case, we should be worried because the civilization of Sundanese culture is starting to be threatened. This is, of course, directly related to the emergence of a modern culture that is more widely used because it offers convenience compared to the *Nyangu* culture, which may tend to be considered ancient and complex. Local wisdom that is full of wisdom and wisdom that can then be proven in terms of life and scientific values is contained in it.

The traditional rice cooking process known as *Nyangu* is complex and involves simple equipment, but it has its role. This process involves 21 steps for 60-120 minutes and involves 11 cooking utensils, much more than the modern rice cooking process, which only takes 15-30 minutes using a modern rice cooker (Jayanti & Nurhutami, 2022). The main equipment in cooking using the *Nyangu* tradition includes at least *seeng*, *hawu*, *boboko*, *aseupan*, *cukil*, *hihid*, *langseng*, *jublek*, *dulang*, and many others called *pancaraken* (kitchen utensils), which are currently threatened with extinction only to the emergence of modern rice cookers. These *pancaraken* have a very important function for enjoyment (taste) and health, and to build contextual personality and socio-cultural values. This can be adapted and utilized as local Indonesian wisdom in the language of teaching materials, and the values contained through examples of simple material designs that teachers can adapt (Shaleha & Purbani, 2019).

The complexity and appreciation of the values contained in rice are also manifested in the view of rice which is considered a noble plant to the point of being personified in the belief in Dewi Sri/Dewi Puhaci (Goddess of Rice), which appears in Wawacan Sulanjana, an ancient Sundanese manuscript (Kalsum, 2010). This belief conveys a deep message: "Do not underestimate, waste puhaci/rice as a staple food" because rice is a basic human need. Through this belief, it can also be understood that the treatment of rice is very special and requires specific tools, which ultimately builds awareness of respecting rice as a source of prosperity. This can be utilized to shape the younger generation into civilized and noble individuals, considering that several previous studies have also examined local wisdom in teaching and learning. (Anggraini & Kusniarti, 2015, 2017; Ningrum, 2015).

The "Nyangu" tradition is also closely related to moral and social principles that influence the behavior and character of people in Sundanese culture. To preserve communal peace and cohesiveness, cooking and distributing rice exemplify several important values, including teamwork, respect, and thankfulness. In the "Nyangu" tradition, cooperation is very important because rice preparation often

involves the cooperation of families and neighbors. Everyone works together to achieve a common goal, fostering a sense of shared responsibility and supporting each other, ultimately resulting in respect. Honoring ancestors and expressing gratitude for the blessings of nature are often accompanied by the preparation and consumption of rice (Gunara et al., 2019). One of the purposes of this ritual is to emphasize the importance of respecting the environment and understanding that all living things are interconnected. In addition, serving rice to elders and guests is a way to show respect, which shows the hierarchical structure in Sundanese society. The "*Nyangu*" tradition also fosters gratitude, a primary virtue. Attitudes and behaviors that show gratitude for the rice harvest and appreciation for all foods that can support life have fostered a sense of satisfaction and humility (Gunara et al., 2019). This gratitude is not only limited to material things, but also includes the social and spiritual aspects of life, creating a sense of connectedness and responsibility towards others. Consequently, the "*Nyangu*" tradition offers social and moral values contributing to individual well-being and societal harmony.

## Discussion

This integrative literature study shows that Sundanese society's "*Nyangu*" tradition has many benefits. In addition to its practical purpose of providing food and improving health, "*Nyagu*" illustrates the relationship of cultural values and rich social meanings, which help create the educational value of local cultural character. These values can be spread by preparing and sharing rice, fostering a sense of belonging, identity, and social responsibility. The health values emphasized in "*Nyangu*" demonstrate a holistic approach to well-being that combines physical, mental, and social aspects. Healthy lifestyles and prevention of malnutrition are promoted through the use of fresh and natural ingredients, traditional cooking methods, and mindful eating practices (Balami et al., 2019). This is by the broader idea of local wisdom, which usually includes traditional knowledge and practices related to health and healing.

"*Nyangu*" emphasizes the importance of resource management and sustainable agriculture. Traditional rice farming methods, such as water conservation and organic fertilization, help maintain soil fertility and reduce environmental impacts. This demonstrates a deep understanding of the relationship between ecosystem health and human well-being. Moral and social values such as cooperation, respect, and gratitude drive social harmony and cohesion. These principles are essential to build a strong community and foster a sense of shared responsibility towards others. As a result, the "*Nyangu*" tradition is an important way to pass on these values to the next generation and ensure that the Sundanese cultural heritage will live on. Our generation's students are in school and require character education to become people who are not only intellectually clever but also character-driven (Setiawan, 2017). Moral decay has been common in the field of education, resulting in a fuzzy portrayal (Rony & Jariyah, 2020). However, the implementation of Character Education in the Formation of the Personality of the Holistic Student reveals that the problem of education in Indonesia is extremely complicated, with concerns that must be addressed in all aspects (Ma'arif & Rofiq, 2018; Mulyasa, 2021).

Lickona's character education theory and sociological perspectives on social capital and cultural transmission align with the moral and social values in *Nyangu*. For example, character education theory emphasizes the importance of developing one's moral character, performance, and citizenship. The *Nyangu* tradition, which emphasizes cooperation, respect, and reciprocity, encourages the development of these character dimensions, thereby fostering linked behavior. This is consistent with Lickona's perspective, which articulates fundamental characteristics and principles that kids must internalize: wisdom, fairness, patience, self-discipline, love, a positive attitude, persistence, sincerity, appreciation, and humility (Suroso & Husin, 2024). The values that are built into the culture of the community and become local wisdom have built feelings, built knowledge, and also shaped moral behavior.

Local wisdom is a local richness that comprises principles or perspectives on life that serve as a tool for shaping individuals to be smarter in their daily lives. This is consistent with character education, which aims to include character-building into the educational curriculum (Shaleha & Purbani, 2019).

Placing high values and appreciation for cultural elements can make people wiser and more prudent in their attitudes and actions. Lickona's concept of character education promotes multicultural understanding by fostering a good culture that reinforces educator-taught ideals (S. Kurniawan & Fitriyani, 2023). Through *Nyangu*, we learn that even a grain of rice has a deep meaning and message that must still be considered. This local wisdom must remain alive, revived, and lived by the community so that its noble things are not lost and eroded by time. In a more sophisticated sense, educational character necessitates openness and contact throughout infancy and early adulthood (Rijal et al., 2022).

Sociologically, *Nyangu's* local wisdom has built relationships and connections with norms that impact the formation of collective action, which is then known as social capital. Aspects of shared life that include appreciation and strengthening social ties and maintaining shared trust have been documented in the form of cultural values contained in this culture. This social capital is very important because it contributes directly to the challenges faced, and it can also be used to design interventions that better facilitate the process of forming moral character. The *Nyangu* tradition is central in a cultural transmission process that can sustain local wisdom values, especially Sundanese, from generation to generation. Local wisdom-based teaching materials are essential for students in learning, such as materials that include various resources that can be combined with local knowledge (Asrial et al., 2021; Darmadi, 2018; Rosala & Budiman, 2020). Therefore, the content in the form of values contained in this local wisdom is very suitable if included in learning, such as Social Sciences, which can ensure that each student can know, understand, and produce good practices in their environment) (Jumriani et al., 2021).

#### 4. CONCLUSION

*Nyangu*, the local wisdom of the Sundanese people, contains vital values related to health, food security, and moral and social well-being. These principles are continuously and consistently very close to issues and concepts regarding the values of welfare, sustainable development, character education, and social capital. Understanding, experiencing, and maintaining local wisdom is necessary in facing the ever-changing era's dynamics. Unfortunately, the development of the era of globalization and modernity has put pressure on the existence of these values. The decline in the use of *Nyangu* culture in the scope of health, food security, social cohesion, and cultural identity is inevitable if this local wisdom is not preserved. Strategic efforts to adopt these noble values into the curriculum are important in character education based on local culture. National character development also strengthens local cultural values, as stated in the Master Plan for National Character Development. The existence of Sundanese local wisdom values can continue to be an important source of values in building the character and identity of the nation. Therefore, several recommendations that need to be developed include strengthening character education, exploring and preserving local wisdom, and other efforts to realize a character education model through local wisdom.

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