



Ethnopedagogical Study of Local Wisdom Values as a Source of Learning for Forming Economic Behavior

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Abstract: This study aims to determine the values of Cirebon Batik's local wisdom that can be used as an alternative source and material for developing economic behavior. This research was designed qualitatively, collecting data through interviews, observation, and document analysis. The research was conducted in Cirebon Regency. The batik craftsmen were key informants, boutique owners, batik leaders, employees, and local government, who became supporting informants in this study. The results show three aspects of economic behavior in the activities of batik craftsmen: economic morality, rationality, and altruism. The value of local wisdom that can be used to determine student behavior is the attitude of morality reflected in the attitude of honesty, discipline, commitment, and prioritizing the interests of others. Rationality is reflected in the attitude of wisdom, feeling sufficient in economic terms, and effective and efficient consideration in economic aspects, and altruism is reflected in the attitude of concern for others, sincere sharing, and empathy. This study finds that traditional Cirebon batik motifs are relevant to the value of five characteristics of education, including religion, nationalism, independence, mutual cooperation, and integrity. The values in Cirebon batik motifs can then be used as a learning resource for students, especially for developing character education based on cultural heritage. The academic contribution of this research can improve good economic behavior in the midst of eroding moral values and the love of the younger generation for local culture. The results of this study can be used as a reference for stakeholders in instilling and developing positive character, wise and able to preserve the prevailing local wisdom values.

Keywords: local wisdom values, Cirebon batik, learning resources, economic behavior

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INTRODUCTION

Local wisdom has existed in the lives of communities since ancient times, from prehistoric times to the present. Therefore, local wisdom is not just an individual's behavior but can also provide meaning for a civilized society's life. Local wisdom is the intelligence derived from the local or regional wealth in the form of knowledge, beliefs, norms, customs, culture, ideologies, and others, which are inherited and preserved as identities and guidelines that teach us the proper ways of acting and living (Lindsay, 2013; Utari et al., 2016; Demolingo et al., 2020; Logayah, 2021). Local wisdom should be cultivated because it represents the ideas, values, knowledge, and customs that have long grown and developed within a society. Local wisdom will continue to evolve with the changing times, but its authenticity must be preserved. Preserving local wisdom is the responsibility of future generations. The values of local wisdom in the surrounding environment can be utilized for school learning. Local wisdom is diverse and abundant in Indonesia due to the country's numerous ethnic groups and nations. The manifestations of culture include a complex of ideas, concepts, values, norms, regulations, and others. Additionally, cultural manifestations encompass a complex of activities and patterned behaviors of people within society, as well as physical objects resulting from human creations (Koentjaraningrat, 2002). Various efforts are made to explore and instill the potential of local wisdom values to build human identity and character based on culture. In the current era of globalization, many young generations need to familiarize themselves with their own local culture. They tend to take more pride in foreign creations and Westernized lifestyles rather than their own local culture in their region (Wigunadika, 2018). The economic behavior displayed by the next generation is more focused on fulfilling desires or wants without considering the aspects of morality and economic rationality. There is a phenomenon where society changes regarding functions, technology, lifestyle, economy, and even prevailing norms within the community (Damayanti et al., 2020). This happens because there have been changes in the traditional customs and traditions existing within the community.

Incorporating learning resources based on local wisdom values in this era of globalization makes it crucial to implement them in the educational process. Local wisdom materials should be provided at the primary education level to ensure students retain their fundamental cultural values (Giannetti & Simonov, 2004; Sularso, 2015). Exploring the philosophical values and fostering the spirit of nationalism and integrity contained therein can be utilized as learning resources for students, especially in formal educational institutions or schools. The

cultural values of traditional communities, developed in the current context, are crucial to be studied in the learning process so that they become internalized within the students. One form of human cultural expression is traditional art, and batik is one of them, falling under traditional visual arts. From a cultural perspective, batik is considered a high-level art form, meaning it is not merely a fabric written with wax. However, the patterns found in batik carry deep philosophical meanings closely tied to the culture of each society. Batik is an identity passed down for hundreds of years, making it a source of pride for the Indonesian nation. Batik is unique; its patterned fabric is not just a fabric without meaning. Behind each motif and type are various philosophical meanings with enduring historical value (Wulandari, 2011).

However, sometimes some people believe that batik is a cultural heritage that must be preserved or that batik is just an object of clothing with a particular identity. Even batik is maintained because it merely has economic value. Batik is now not just a culture but has transformed into a world-class business (Kusumawati et al., 2021). This is reflected in the export value that reaches hundreds of millions of US dollars. Batik has become a fashion trend, where batik has use value and can become a national identity, has a high exchange value in the context of the global economy, and remains a national identity (Widagdo et al., 2022). Batik contains values used as a source for character education. Batik motifs are not just physical realities and clothing objects but also reflect that they contain noble cultural values and signs that embody ways of thinking and collectivism (Yunus & Tulasi, 2012). Similarly, in economic activities, local intellectual values are guidelines for ethical values, coexistence, cooperation, and kinship (Usop, 2011; Fitriyanti et al., 2016). Batik is one of Indonesia's cultural heritages that has grown and developed in various regions with diverse patterns and motifs. Cirebon, as one of the regions in West Java Province, possesses a cultural heritage in the form of batik with various patterns and motifs encompassing local wisdom values. Cirebon is the oldest batik center that has influenced the diverse batik patterns in other batik industrial centers in West Java. Batik is not only presented physically or materially, making it prevalent and worn by people from all walks of life. It can also be utilized as a source of teaching material for learning.

Batik, as a cultural heritage containing diverse meanings and the identity of a society, is essential to be continuously preserved through the learning process. Therefore, to ensure the continued existence of batik culture, future generations must be instilled with love and a sense of ownership towards local culture. One way to achieve this in schools is by incorporating learning resources based on local wisdom values in the learning process. Through batik learning, character education values and the philosophical values of batik can be instilled, promoting an entrepreneurial spirit as well. Studying batik motifs along with their philosophical values will enhance students' character. Based on the above statement, this article aims to explore the values of Cirebon batik as a cultural heritage and pedagogical values that can be used as a learning resource for students, especially in forming economic behavior. This article has a novelty about how the values of Cirebon batik can reflect economic behavior and how the values of Cirebon batik can be used as a learning resource for students, especially in the Cirebon region, given the characteristics of the Cirebon region, which is the connecting area of the Jakarta Metropolitan City with areas in Central Java to East Java.

METHODS

This research was a qualitative study with a phenomenological approach. The phenomenological approach, according to Husserl (Sudarman, 2014), means that phenomenology reveals the meaning of a person's experience. In addition to socio-cultural studies on Trusmi Cirebon batik craftsmen, this research dealt with transforming local wisdom values into student learning in schools. Therefore, ethnopedagogical studies were used. The ethnopedagogical approach, according to Alwasilah et al. (2009), is the practice of local wisdom-based education in various domains. Ethno pedagogy explores and empowers the existence of local wisdom by strengthening its methodology. Ethnopedagogical research emphasizes the importance of personal experience, participation, and openness to learning new things (Creswell, 2009). Ethnopedagogical research is a comprehensive study that allows researchers to make in-depth observations and understand the daily activities of batik craftsmen who are painstaking in making motifs and patterns.

The subjects or informants of this research were batik craftsmen located in Trusmi Village, Cirebon Regency, West Java, who still preserve batik and carry out batik-making activities. The selection of informants was done by purposive sampling and snowball sampling. Supporting subjects and data checking were boutique owners and community leaders, including practitioners or observers of local culture and government. This research data was obtained from interviews, observation, and documentation. In-depth interviews, active participatory observation techniques, and archival materials with document analysis techniques were used to collect informant data (Sugiyono, 2020). Data validity was verified by reviewing informants and then triangulating data from informants, documents/archives, places, and events using the source triangulation (Sugiyono, 2020). Data obtained from interviews with several informants were reviewed, and those determined to be proficient enough to answer the analyzed problem were selected to determine how well the data obtained

was similar to what was provided by the data informants. Following the interviews, informants, including community leaders and batik artisans, discussed the data obtained. Triangulated data was collected from informants, documents or archives, and locations and events. Information from batik figures, craftsmen, and employees was reviewed during the checking process. The data analysis technique used in this research was an interpretative analysis or interactive model from Miles and Huberman (Sugiyono, 2014). This analysis technique was based on the need to achieve research objectives. In principle, there are two goals achieved in qualitative data analysis, namely: "(1) analyze the ongoing process of a social phenomenon and obtain a complete picture of the phenomenon, (2) analyze the meaning behind the data information and the process of social phenomena" (Burhan, 2010). Furthermore, in the Miles and Huberman interactive analysis model, four components interact and are related: data collection, data reduction, data presentation, and verification or conclusion drawing (Sugiyono, 2020).

RESULT AND DISCUSSION

Cirebon is one of the oldest batik centers that has influenced the diversity of batik designs in other batik industrial centers in different regions. One of the most famous batik motifs from Cirebon is the "mega mendung" motif. The mega mendung motif is related to the Chinese community's historical arrival in Cirebon through Sunan Gunung Jati's marriage to a woman of Chinese descent named Ong Tie. Initially, batik art was only taught to the palace princesses to fill their free time. Therefore, batik motifs depict activities around the palace or narrate the events of the sultans and kings that occurred at that time. Cirebon batik motifs are divided into two categories: batik keratonan (palace batik) and batik pesisiran (coastal batik). Batik keratonan portrays the activities and events experienced by the sultans and kings, while the batik pesisiran motifs depict the diversity of flora and fauna in the sea, reflecting Cirebon's coastal location. Batik pesisiran motifs were used for the consumption patterns of the community, but batik keratonan was restricted to public consumption and could only be owned by the palace. Based on the interview results with the informants, it was revealed that further development in the 1970s involved incorporating wadasan (wall decorations) and kaca lukis (glass painting) into fabrics. This process was carried out under the orders of the palace family and took place in Trusmi village, particularly in the Gamel Trusmi area. There, batik was made and produced and returned to the palace. However, people were pleased with it, and its popularity snowballed, leading to many enthusiasts. Therefore, in the 1970s, it became known as "batik Cirebon batik mega mendung." From that point on, batik mega mendung became a commercial community.

Intangible culture is a cultural heritage whose creations are abstract and passed down through generations, reflecting the ideas of traditional culture. For example, batik is one of the cultural heritages, consisting of patterned fabric with its own meanings and philosophies. In batik, colors are a crucial aspect of the artistic process. Colors represent a form of beauty that the human eye can directly perceive. Colors make an object visible, and through the elements of color, one can express the mood and emotions of that particular object. In the context of batik, its patterns are based on the community's needs, often intertwined with beliefs. However, as time passes and society evolves, these patterns are often modified to adapt to the present circumstances and meet contemporary needs. Therefore, there are several aspects to consider in the use of batik. Batik is not only used as fabric but also as decoration and materials for accessories. However, behind the use of batik, certain symbols should not be used for daily activities, such as the batik sawat pengantin motif. This motif is meant explicitly for bridal couples. Additionally, there is the batik slobog motif, which is reserved exclusively for covering the deceased and used as a shroud inside the coffin. The following are the values contained in the diverse Cirebon batik patterns that are relevant to educational values:

Table 1. Field Research Results on Local Wisdom Values

Batik Motifs	Description	Character Education Values
Batik Mega Mendung 	The "Mega Mendung" batik motif consists of cloud images with seven color gradations ranging from blue to red. It symbolizes the influence of Chinese culture and traditions. It holds the meaning that, as Muslims, we should never neglect our prayers or worship; they must be performed continuously. We should possess "ar-rahman" (compassion) because everything we have now comes from Allah. Therefore, we must always be	Religious and Spiritual Attitude Compassion towards fellow human beings Gratitude Not imposing one's will.

grateful and appreciate what we have received.

Batik Wadasan



The "Wadasan" batik motif resembles clouds but tapers upwards. It originates from the "karang" (coral) motif, as "wadas" means coral. This "wadasan" motif means having faith as firm as coral. Humans should have faith as strong and solid as the coral found in the ocean's depths. For instance, as entrepreneurs, we should conduct our businesses ethically. We should refrain from resorting to mystical elements to ensure the smoothness of our endeavors.

Religious and spiritual attitude
Faith and devotion in practicing religion
Firmness in principles
Independence
Ideological attitude

Batik Singa Barong



The "Singa Barong" motif consists of a dragon and a carriage, originating from the vehicle frequently used by the Sultan in ancient times for daily activities. This motif depicts the symbol of "tomak," which reflects thought, feeling, and action. Unlike when it was used for everyday purposes, it is now reserved for specific events. It is depicted as being ridden by four buffaloes. This motif carries the meaning of physical and spiritual strength. For example, as human beings, we should not excessively pursue wealth; we must also consider our well-being and devotion. This also encompasses the essence of "cipta, rasa, and karsa." "cipta" means the power of the mind to bring forth new imagination. "Rasa" signifies the strength of emotions, both in the soul and inner self, to bring forth ideas or concepts with sincere dedication, believing that our prayers will be answered. "Karsa" implies materializing desires and intentions to achieve tangible and beneficial results.

Social awareness
Tolerance attitude
Excellence and achievement mindset
Lifelong learning attitude
Curiosity
Not imposing one's will.

Batik Ayam Alas



The "Ayam Alas" batik motif originates from the main motif of a rooster, symbolizing courage, diligence, and hard work. For instance, as human beings, if we want to start a business, we must be diligent and work hard. We should also be skilled at generating new ideas for our business and be strong in facing any challenges that come our way.

Strong work ethic
Creativity
Professionalism
Discipline
Sincerity

Batik Naga Seba



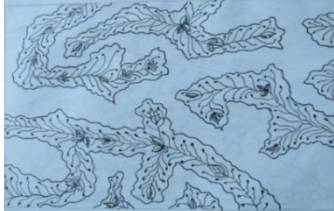
The "Naga" batik motif originates from two facing dragons, with the

Skillful attitude
Responsibility

main motif depicting a dragon with a long tail. This motif symbolizes strength and power. It signifies that when we encounter problems, we must face them bravely. Problems should not be avoided; they must be confronted with a calm heart and existing policies.

Non-violent attitude
Anti-discrimination attitude
Resilient and tough attitude

Batik Lenggang Kangkung



The "Lenggang" batik motif originates from the natural vegetation that vines and spreads like life. This motif means that if we want to achieve something, we should ask directly from Allah and not seek help from others. We should do this through "Sholat Duha" (forenoon prayer) and "Sholat Malam" (night prayer) with a pure heart and mind.

Faithfulness towards Allah SWT
Sincerity
Self-confidence
Loyalty

Exemplary attitude
Hardworking attitude

Batik Teratai



The "Teratai" batik motif originates from a plant that can survive without water, symbolizing eternity. The meaning of this motif is to represent the attribute of "baqa" (eternity), signifying that the existence of Allah is everlasting. Allah is the one who governs the entire universe, and everything in the universe will ultimately return to Him. As humans, we should look down and observe those who are less fortunate than us rather than always looking up. There are always others facing greater difficulties than us. Therefore, we should share our wealth with fellow human beings. It can also be interpreted as the role of a leader, who, even in challenging and difficult situations, must demonstrate grace and beauty.

Attitude of protecting the weak and marginalized
Resilience attitude
Attitude of justice
Solidarity attitude
Volunteering attitude
Empathy attitude
Attitude of mutual assistance

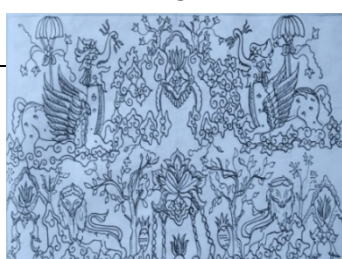
Batik Simba Kendo



This batik motif originates from the vegetative growth found on trees, such as "konde" or "punuk onta" (camel hump). The meaning of this motif is to depict vegetative growth or a parasite. It signifies that as human beings, we should exhibit good behavior and not be destructive or have negative attitudes like a parasite.

Attitude of love for truth
Attitude of Appreciation
Exemplary attitude
Attitude of respecting individual dignity

Batik Paksi Naga Liman



This batik motif originates from the combination of three animals: an elephant, snake, and bird, derived

Attitude of respecting religious and belief differences
Attitude of cooperation among

from three countries, India, Arabia, and China, representing multiculturalism. It carries the meaning that symbolizes the levels of faith. The lower level of faith symbol represents the faith of sinful individuals, the middle level represents the faith of righteous people, and the top level represents the faith of prophets and angels. The meaning of this is that, as human beings, we must be patient in facing anything that comes our way. We should also engage in righteous deeds. Our wealth should be spent to help those in need, such as the less fortunate or the destitute. These acts of charity will be counted as good deeds for us in the Hereafter. We should not be selfish and only think about ourselves.

followers of different religions and beliefs
Attitude of respecting cultural, ethnic, and religious diversity
Attitude of appreciating one's own national culture
Tolerance attitude
Love for the homeland
Attitude of mutual assistance
Solidarity attitude
Love for peace
Attitude of obedience and faithfulness in practicing religion

In addition to the findings on the values contained in the batik pattern, other research findings from the activities of batik artisans Trusmi Cirebon in the framework of the formation of economic behavior that appears in three aspects of economic behavior, namely morality, rationality, and altruism. The pattern of life, according to the informant's view, is always aware and accepts every blessing obtained and always uses reason in every action as a rational behavior; rationality Rational behavior is also shown during the process of supplying raw materials to the production process that is concerned with effectiveness and efficiency. In addition, rationality is always associated with the belief that prosperity and happiness will be achieved if one can be grateful for what exists or always be sincere. Being honest, disciplined, and not concerned with personal interests as economic morality behavior, while the attitude of altruism is shown by caring for colleagues, working sincerely, and always being in harmony with nature and the environment where they live. Figure 1 below shows the local wisdom values found in Trusmi Cirebon batik craftsmen, which are as follows;

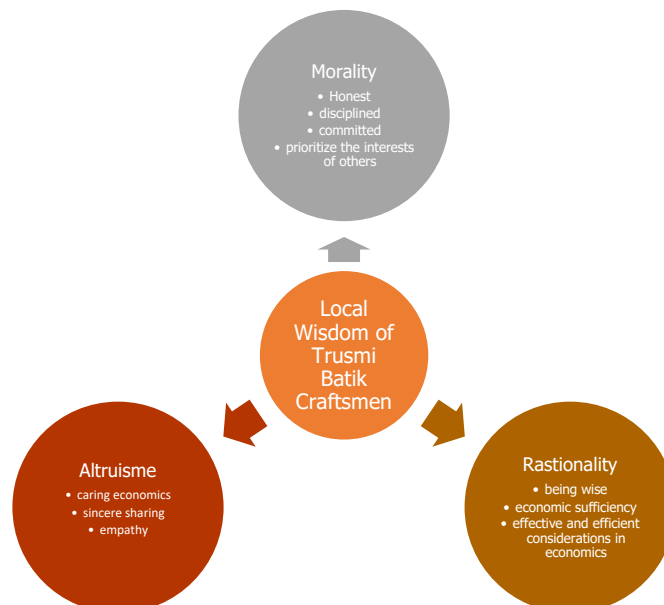


Figure 1. Local Wisdom of Trusmi Batik Craftsmen

The local wisdom values found in various Cirebon batik patterns are relatively diverse, as well as in the activities of batik craftsmen. These values, reflected in Cirebon batik patterns, are further categorized into three value systems for ease of explanation. The three systems of values include religious values, which are related

to the domain of religion; societal values, which are associated with social aspects; and ethical values, which are connected to norms and ethics (Handayani, 2018). The religious values present in Cirebon batik patterns are interpreted as the belief that all activities should be grounded in religious values. The majority of the Cirebon society, who are Muslims, believe in the existence of the Day of Judgment, which impacts human behavior in economic activities. For example, individuals will contemplate the consequences before engaging in specific economic activities. This is closely related to one's ability to think and act virtuously or otherwise before undertaking any task. In religious values, there are attitudes of honesty, simplicity, openness, or transparency (Handayani, 2018). Faith (belief) and family unity are important cultural values that provide resilience and hope for individuals facing difficulties (Eggerman & Panter-Brick, 2010). Furthermore, in economic activities, the work ethic strongly prohibits excessive exploitation that harms others, as ultimately, Allah SWT predetermines one's sustenance. However, Islam's followers are also highly encouraged not to become destitute or lead a life of deprivation (Husain, 2004). In Cirebon batik, religious elements also imply the importance of having a profound understanding of religion, as this can aid in forming positive economic behaviors. Several studies have shown how Muslim entrepreneurs succeed in their businesses due to their deep understanding of religious principles (Nadjib, 2013). The religious values reflected in batik motifs can ultimately have implications for adherence to economic institutional rules.

For most of society, societal values are believed to be absolute and true. These values serve as guidelines for individual behavior within the community. For instance, exhibiting good behavior in society includes being polite and courteous to others, respecting others' opinions, greeting one another, participating in community cooperation, and engaging in various communal activities. In Cirebon batik motifs, societal values are reflected, encompassing compassion towards others, tolerance, anti-violence, anti-discrimination, exemplary, mutual respect, and the spirit of mutual assistance. These attitudes, reflected in ethical values, can serve as sources or foundations in building and developing economic behaviors. From the perspective of economic behavior, economic interactions need to be based on societal values. The fulfillment of economic needs should not solely be calculated based on economic rationality. This is revealed by a previous study conducted by Damayanti et al. (2020), which disclosed that moral criteria play a significant role in economic decisions. Maintaining good relationships among individuals is prioritized over profit motives, which sometimes do not align with economic rationality.

Ethical values, related to etiquette or norms of decency, are rules of conduct concerning good and bad behavior that arise from the conscience of individuals. Based on human nature, the conscience of every person holds the potential for ethical values. This potential for ethical values serves as the source of ethical norms. Ethical principles encourage individuals to do good deeds because their inner conscience perceives them as good or stems from their moral conscience, independent of others' influence or connection. Ethical norms set boundaries for individual behavior (Setiadi, 2020). Several attitudes that are contained within ethical values, reflected in Cirebon batik motifs, include respecting fellow human beings, refraining from disturbing or disrespecting others, apologizing when making mistakes, helping those in need, being honest in words and actions, not taking what is not rightfully theirs, and not interrupting others while speaking. From an economic activity perspective, the attitudes reflected in ethical values can be explained in business activities. Being honest in words and actions is displayed through sincerity and determination, adhering to deadlines and promises, and providing services. Transparency in acknowledging shortcomings and staying away from deceitful behavior is essential. An economic actor must be capable of motivating, influencing, prohibiting, and even disciplining employees to work according to the predetermined objectives, aiming to obtain blessings from their economic activities (Handayani, 2018).

The findings show three aspects in the context of economic behavior: economic morality, rationality, and altruism. The three aspects of economic behavior are reflected in the values of local wisdom found in batik craftsmen and batik patterns. In economic life, cultural values can shape character. This follows the results of previous research that patterns of attitudes, actions, and local cultural values shape character, namely production, consumption, and views on welfare, giving rise to economic perspectives (Eriawaty et al., 2022). The economic attitudes of batik artisans also show how to make decisions from existing economic alternatives that are adjusted to financial conditions. This is the same as previous research that someone who calculates for loss in behaving economically sometimes gives birth to rational economic actions but is sometimes influenced by morals, altruism, and lifestyle, production efficiency, and production effectiveness (Basri, 2019; Etzioni, 2010). The local wisdom values of Cirebon batik are reflected in various positive attitudes such as spiritual attitude, gratitude, mutual respect, discipline, honesty, compassion towards others, not imposing one's will, firmness in principles, independence, work ethic, professionalism, sincerity, responsibility, self-confidence, hard work, exemplary behavior, solidarity, and empathy, are local wisdom that can serve as educational sources in shaping economic behavior. Through education, the noble values of local cultural wisdom should be introduced and nurtured among students, enabling them to become proud cultural inheritors and contributors to developing the nation's culture. Internalizing the values of local cultural wisdom through education in schools serves as an

effort to create a positive learning environment for students. One of the approaches is to enhance teachers' sensitivity and pedagogical knowledge to work with the cultural diversity of all students (Kana'iaupuni et al., 2010). One local cultural wisdom rich in character education values is the art of batik (Miranti et al., 2021). With the presence of local cultural wisdom values in Cirebon batik as an alternative learning source and applied in education, it is expected to build the nation's character from the economic perspective, enabling the formation of positive economic morality and the ability to manage finances wisely. The role of educators becomes highly crucial in internalizing the values of local cultural wisdom in Cirebon Batik. Educators, including parents and traditional figures, play a significant role in imparting knowledge and skills to the students (Prawiyogi et al., 2023). The cultivation of economic behavior based on local wisdom can be integrated into the subjects taught to students at school. Character cultivation and education are integrated into learning by developing local wisdom education values in each subject matter. These values can be included implicitly or explicitly in the syllabus and lesson plans. This is done with the aim of character education based on local wisdom for school residents, especially for students to achieve learning objectives and the goal of helping the nation's character. Table 2 below is an example of integrating the value of local wisdom of Cirebon batik craftsmen in subjects.

Table 2. Example of integrating local wisdom values in subjects

Subject	Indicators/Learning Activities
Economics	Students are able to identify building a business with the application of religious values, be wise in making economic decisions, have integrity, and be committed.
Accounting	Students are able to manage finances with honesty and responsibility.
Mathematics	Students are able to calculate or identify the amount of local wisdom that can be developed into a business.
PPKn	Students can behave and play a role in utilizing local wisdom for the common good.
English	Students understand foreign languages to market / introduce local wisdom abroad.
Entrepreneurship	Students can understand how to make and produce local products to market them.

CONCLUSION

The values of local wisdom from the activities of the batik craftsmen themselves and from the Trusmi batik patterns, which are quite diverse, can be used to form students' economic behavior at school. Based on the results of the excavation of the activities of craftsmen and Trusmi batik, local wisdom values are obtained, including spiritual attitudes, always grateful attitudes, mutual respect, discipline, honesty, concern for each other, not imposing their will, honesty, firm in their stance, independence, work ethic, professionalism, sincere attitude, responsibility, confidence, hard work, exemplary, solidarity, and empathy. Furthermore, these various values can be transformed into the formation of economic behavior, which is reflected in 3 behaviors: morality, rationality, and altruism. Furthermore, these socio-cultural values can be raised in the curriculum and learning in schools, all of which have the dimensions of local wisdom content as a form of ethnopedagogical studies.

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