



## Integrating Ethnopedagogy in Economic Activities: A Case Study of Rice Farming in the Ciptagelar Community

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### ABSTRACT

**Purpose of the Study:** This research aims to explore the role of ethnopedagogy in shaping the economic activities of the Ciptagelar community, particularly within the context of rice farming. By examining traditional educational practices, the study seeks to understand how local wisdom is integrated into economic life, contributing to sustainable development and intergenerational knowledge transfer.

**Methodology:** The study employs a descriptive qualitative approach using a case study method to gain an in-depth understanding of the lived experiences of the Ciptagelar community. The research involved seven key informants, including members of the Rorokan and local farmers. Data were collected through interviews, observations, and documentation, focusing on the intersection of education and economic practices in this traditional community.

**Main Findings:** The findings demonstrate that ethno-pedagogy plays a central role in the economic activities of the Kasepuhan Ciptagelar, particularly in rice farming. Critical elements of Ethno pedagogy, such as planning, creating a conducive learning environment, material selection, and inheritance of knowledge, are closely tied to rice farming. For example, rice farming is planned meticulously, with harvests limited to once a year, and harvested rice is prohibited from being sold, ensuring sustainability.

**Novelty/Originality of this Study:** This study offers a novel perspective by integrating ethnopedagogy into the analysis of economic activities. It reveals how traditional learning processes influence sustainable agricultural practices. It underscores the importance of cultural education in preserving economic self-sufficiency and provides a unique model for community-based education rooted in local wisdom.

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## 1. INTRODUCTION

Indonesia, an archipelagic nation with 17,001 islands as of 2022, including six major islands (Sumatra, Java, Kalimantan, Sulawesi, Timor, and Papua), is home to a culturally diverse population of approximately 278.69 million people in mid-2023. With over 1,340 ethnic groups and 652 regional languages, Indonesia's motto, "Bhinneka Tunggal Ika" (Unity in Diversity), reflects its multicultural character. Despite the rich cultural heritage, Indonesia faces challenges in its education system, which has been a focus of national development since gaining independence in 1945 [1]-[3]. Initiatives like the Smart Indonesia Program (PIP) and School-Based Quality Improvement Management (MPMBS) have aimed to increase educational access, particularly for

underprivileged students. Yet, in 2023, Indonesia ranked 67th globally regarding education systems, suggesting significant room for improvement.

A critical challenge for Indonesia's education sector is the disparity between urban and rural areas [4], [5]. Rural schools often struggle with limited infrastructure, fewer qualified teachers, and a lack of resources, contributing to uneven educational outcomes. Furthermore, economic challenges exacerbate these issues, as the national poverty rate, which stood at 9.78% in 2020, continues to hinder access to quality education. This has contributed to rising dropout rates, with 1.38% of high school students leaving school prematurely in 2022 [6], [7]. Addressing these educational disparities is crucial for Indonesia's development, with countries like Japan offering holistic education models that emphasize academic content and the cultivation of social norms and character from an early age.

One potential solution to these challenges is the integration of ethnopedagogy into the education system. Ethnopedagogy, rooted in local wisdom, is an educational approach that draws from cultural traditions and practices to inform the learning process [8], [9]. It emphasizes teaching in culturally relevant contexts, making it particularly suited for multicultural nations like Indonesia. Ethnopedagogy extends beyond classroom learning, influencing various aspects of life such as philosophy, psychology, and economic practices [10]-[13]. By grounding education in local knowledge, students can better connect their learning with their communities' cultural values and practices. This approach is closely related to multicultural education, which promotes recognizing and integrating diverse cultural perspectives into the learning environment [14]-[19].

The 2013 Curriculum of Indonesia reflects this ethos by incorporating local wisdom and ethnopedagogy, as stipulated by the Regulation of the Minister of Education and Culture Number 79 of 2014. This policy aims to foster an understanding of regional excellence and wisdom among students, bridging the gap between national educational standards and local cultural contexts [20]-[23]. Prior research has demonstrated the benefits of integrating local wisdom into education, such as studying the Seren Taun ceremony in social studies, effectively strengthening students' sense of national identity amidst globalization. The study showed that teaching cultural values like religiousness, cooperation, and conservation enhanced students' cultural appreciation and contributed to their holistic development.

While previous research has focused on the role of ethnopedagogy in classroom-based education, particularly in fostering cultural identity through curriculum integration, there is a gap in exploring its broader applications beyond formal education [24], [25]. Most studies concentrate on how ethnopedagogy influences cognitive and social outcomes in academic settings, with less attention given to its role in economic practices and community-based education. Furthermore, the intersection of education, culture, and economic sustainability remains underexplored, particularly in how traditional knowledge systems can contribute to long-term community welfare.

This study aims to bridge this gap by examining how ethnopedagogical values manifest in the economic activities of the Ciptagelar community in West Java. The Ciptagelar people, who maintain strong cultural traditions, offer a unique opportunity to study the application of ethnopedagogy in rice farming, a practice deeply embedded in their way of life. Unlike modern agricultural methods, Ciptagelar's traditional farming techniques, such as planting rice once a year without pesticides, reflect a sustainable, culturally informed approach to economic activity. This research will investigate how local knowledge, passed down through generations, is integrated into education and economic practices, providing insights into how ethnopedagogy can contribute to cultural preservation and economic empowerment. The primary objective of this study is to explore the role of ethnopedagogy in the economic activities of the Ciptagelar community, with a specific focus on traditional rice farming practices. By analyzing how local knowledge informs educational and economic processes, this research highlights the potential of community-based education to promote cultural continuity and sustainable development. In doing so, it will offer new perspectives on the broader applications of ethnopedagogy in Indonesia's diverse and evolving educational landscape.

## 2. RESEARCH METHOD

This study utilizes a qualitative research approach aimed at producing descriptive data in the form of written or spoken words and observed behavior. This method focuses on understanding individuals and their environment holistically, without separating the subjects into distinct variables or testing specific hypotheses. The study targets the Ciptagelar community, aiming to explore their experiences, perceptions, and social contexts in depth. The research uses purposive sampling, a non-probability sampling method, to select informants who are believed to have the most knowledge and insight into the social situation under investigation. These key informants are selected based on their expertise, experience, or direct involvement in the community or social practices being studied.

Data were collected through a combination of in-depth interviews, participant observation, and documentation: Interviews: In-depth, semi-structured interviews were conducted to gather detailed information on the informants' perceptions, feelings, and knowledge related to the research subject. The flexible nature of the

interview allowed the researcher to explore various aspects of the informants' experiences. Observation: Participant observations were carried out to directly witness and immerse in the social situations being studied. This method allowed the researcher to gain a first-hand understanding of the community's behavior, customs, and environment. Documentation: Data collection also included the analysis of written and visual materials such as community records, reports, and other relevant documents. This provided an additional layer of understanding and context to the information obtained through interviews and observations.

The main research instrument used in this study was a set of interview guidelines designed to ensure that the interviews stayed focused on the research objectives. These guidelines included a list of structured and semi-structured questions to guide the conversation while allowing for flexibility based on the interviewees' responses. This helped ensure the data collected was both systematic and comprehensive. Table 1 below is the interview grid for this study.

Table 1. Interview outline

Focus	Indicator	Sub indicator
Ethnopedagogy	Production Activity Planning	Land
	Distribution Activity Planning	Time
	Consumption Activity Planning	Price of goods
	Formation of Production Activity Learning Environment	Expertise
	Formation of Distribution Activity Learning Environment	Place
	Formation of Consumption Activity Learning Environment	Consumer tastes
	Production Activity Material	Labor and Fertilizer
	Distribution Activity Material	Information
	Consumption Activity Material	Community income level
	Production Activity Learning Process	Land
	Distribution Activity Learning Process	Time
	Consumption Activity Learning Process	Environment
	Production Activity Application	Capital
	Distribution Activity Application	Information
	Consumption Activity Application	Number of families
	Production Activity Inheritance	Seedlings
	Distribution Activity Inheritance	Form
Consumption Activity Inheritance	Community income level	

Data analysis followed the Miles and Huberman model, consisting of three key stages. Data Reduction, The process of selecting, focusing, and simplifying the data gathered from interviews, observations, and documentation. Irrelevant data were filtered out, and only pertinent information was retained for further analysis. Data Display, The reduced data was then presented in a clear and organized manner, making it easier to identify patterns, relationships, and emerging themes. Data display could take the form of narrative text, matrices, or charts. Conclusion Drawing and Verification, In the final stage, conclusions were drawn based on the patterns and themes that emerged from the data. These conclusions were then verified through continuous reflection and comparison with the original data to ensure accuracy and validity.

### 3. RESULTS AND DISCUSSION

The presentation of research results is based on notes or reflections, observations made at the end of the meeting. Each cycle consisting of 2 meetings each will serve to answer research questions which are the focus of this classroom action research. Data from teacher reflections and observations were collected from each meeting in each cycle in this research to determine the extent to which the differentiated approach with the project based learning model was implemented to increase student learning activity in science and technology content in class IV elementary school 31/IV in Jambi City.

Interviews with the Customary and Community Leaders regarding land use planning for production activities revealed that they plan very carefully and take into account environmental factors and local traditions. One respondent stated, "We always discuss with all community members before making decisions about land use, so that everyone can provide input and we can consider various aspects". Planning for rice harvest times is done by looking at weather conditions and using a traditional calendar that has been used for generations. The Customary Leader explained, "We use the Saka Sunda calendar which has proven to be accurate in determining the right harvest time. This helps us avoid losses due to bad weather".

The determination of the price of goods is done through deliberation between the Customary Leader and the community. This ensures that the price set is fair for all parties. One resident stated, "Deliberation is the key to determining the price of goods. In this way, we ensure that everyone agrees and no one feels

disadvantaged". From the results of the interviews, it can be seen that community involvement is very high in planning production activities. This shows that the community has a strong sense of ownership of their land and is very concerned about environmental sustainability.

The use of traditional calendars in planning harvest times is evidence that local knowledge and traditions are still highly valued and relied upon. This also shows that the community has a proven and reliable system for managing their agriculture. Deliberation in determining the price of goods shows that there is a strong social justice system in the community. This helps avoid conflict and ensures that all parties feel treated fairly.

Overall, the results of this interview show that the Ciptagelar community has a good and sustainable resource planning and management system, with the active involvement of all community members. Local traditions and knowledge play an important role in this system, and there is a strong commitment to ensuring justice and welfare for all citizens.

Based on the results of observations both at the beginning and during the research, there were several findings that were successfully found. In the agricultural production activities produced by the Ciptagelar community, namely rice. The rice produced there is of very good quality, and agriculture there still uses traditional tools. Every Ciptagelar resident is required to be able to farm, especially for those who are married, they must be able to cultivate their own land properly. For them, farming or producing rice is not only an economic activity but also a part of the life of the Ciptagelar community. Although they can work anything or migrate to the city, farming skills must continue. Rice can be planted on dry land and in rice fields, and when harvested it is done simultaneously because they already have their own calculations according to the applicable teachings or astrology.



Figure 1. Rice seeds and fertilizer



Figure 2. Farm laborers

In distribution activities, the rice harvest is distributed evenly to the community according to the needs and applicable customary regulations. The community there prioritizes togetherness and mutual cooperation in distributing the harvest. Rice distribution is carried out through traditional ceremonies involving all members of the community. Each family gets the same share according to the number of family members. This process ensures that no one is lacking and all basic community needs are met. Observations on consumption activities show that the consumption patterns of the Ciptagelar community are highly dependent on their rice harvest. Rice is a staple food consumed daily by all members of the community. In addition to rice, they also consume vegetables grown on their farmland. Consumption patterns are regulated in such a way as to ensure food security throughout the year. The community is also taught to manage and store the harvest properly so that it can last a long time. Observations also found that knowledge and skills in farming are passed down from generation to generation. Children have been taught how to farm by their parents since early childhood. This inheritance process is carried out through direct practice in the field as well as through stories and advice given by traditional elders. Knowledge about agriculture is not only about farming techniques, but also includes knowledge about

seed selection, use of traditional tools, and calculation of planting and harvesting times based on the traditional calendar.

Based on the observation results, it can be concluded that the Ciptagelar community has a strong and integrated agricultural system in their daily lives. Agriculture is not only a source of livelihood but also a part of cultural identity that is maintained and preserved through the process of passing on knowledge from generation to generation. Even distribution and consumption patterns and adherence to customs ensure food security and the welfare of the community as a whole.

Documentation is also included in the data collection techniques used by researchers. Among the documentation that researchers collect are images when researchers conduct interviews with informants, which are also data in this study and several observation results. The collection of documentation is intended to complement research data. The researchers include the images from the documentation in the appendix, starting from photos with informants and photographing every activity in Kasepuhan Ciptagelar.



Figure 3. Imah Gede and Rice Barn



Figure 3. Elderly environment

Based on observations and interviews, this research highlights the critical role of ethnopedagogy in the economic activities of the Ciptagelar community. Ethnopedagogy refers to educational practices rooted in local wisdom and cultural knowledge, influencing various aspects of life. In Ciptagelar, the integration of ethnopedagogy into agricultural activities is evident across production, distribution, and consumption processes. These practices encompass land use, harvest planning, and knowledge transmission, aligning with ethnopedagogical principles such as local culture-based learning, which motivates the community to apply and inherit knowledge through generations.

In the Ciptagelar community, economic activities reflect an ethnopedagogical model where knowledge and skills are transferred through live demonstrations, storytelling, and hands-on exercises. These methods represent a traditional form of education, deeply embedded in the community's cultural fabric. The economic practices—particularly rice production—are passed down from generation to generation, ensuring that cultural and economic knowledge are preserved. Despite the pressures of globalization, the community has maintained its unique ethnopedagogical approach, demonstrating resilience in the face of external change. This system is anchored in the principles of mutual cooperation, responsibility toward nature, and respect for one another, all of which form a foundation for their sustainable economic practices.

This study offers several novel insights that contribute significantly to the understanding of ethnopedagogy in a modern context. First, the research reveals the adaptive integration of traditional practices like land use planning and harvest timing, demonstrating how local wisdom continues to thrive in contemporary settings. The use of the Saka Sunda calendar for agricultural planning shows that traditional knowledge remains effective in managing agriculture, blending ancient techniques with modern demands [27]. Second, the study

uncovers the role of deliberation in economic decisions, particularly in setting prices, which introduces a new perspective on local democratic processes in the traditional economy of Ciptagelar. This finding emphasizes the importance of collective decision-making and social justice in economic activities. Moreover, the research highlights how ethnopedagogy is embedded in daily economic practices, with knowledge being passed down through informal education and practical experiences, rather than through formalized structures [28]-[30]. This form of andragogy, where adults take on agricultural roles only after marriage, offers a fresh lens through which to view the application of ethnopedagogy in non-academic, community-based settings. This highlights the flexibility of ethnopedagogical approaches, where learning is deeply contextual and community-driven, differing significantly from the formal education environment.

The implications of this research are manifold. For the Ciptagelar community, understanding and reinforcing the ethnopedagogical approach ensures the continued preservation of their agricultural knowledge and economic practices. The research suggests that ethnopedagogy can be a tool for resilience, allowing communities to withstand external pressures while maintaining cultural integrity. Furthermore, this study implies that schools can incorporate ethnopedagogical principles into their curricula, using the community's agricultural and cultural practices as a model for culture-based learning environments. This could help foster a deeper connection between formal education and local wisdom, promoting sustainable and inclusive education systems. From a broader perspective, this research underscores the importance of preserving local cultural knowledge in an increasingly globalized world. The principles of cooperation, environmental stewardship, and social justice found in Ciptagelar's economy offer valuable lessons for sustainable development practices. Ethnopedagogy as a concept could influence global educational systems, particularly in rural and indigenous settings, where the preservation of local knowledge is critical to community identity and economic sustainability.

This study, while groundbreaking in many respects, faces several limitations. First, the remoteness of Ciptagelar posed logistical challenges, making access to informants and research sites difficult. Second, there were language barriers during data collection, as the majority of the Ciptagelar community speaks Sundanese, while the researchers were more fluent in Indonesian. This communication gap may have affected the depth and clarity of the data collected. Lastly, the limited availability of literature on ethnopedagogy posed a challenge for framing the study within a robust theoretical framework. The scarcity of relevant research on ethnopedagogy, especially in rural, agrarian settings, highlights a gap in academic discourse that future studies need to address.

**Preserve and Adapt Ethnopedagogy.** The Ciptagelar community should continue to preserve its ethnopedagogical practices while exploring adaptive strategies to integrate these methods with modern educational and economic frameworks. By doing so, they can maintain cultural integrity while remaining open to external influences. **Incorporate Ethnopedagogy in Formal Education.** Schools, especially those in rural areas or serving indigenous populations, should incorporate ethnopedagogical principles into their curriculum. The community-based learning processes observed in Ciptagelar can be adapted to educational settings, promoting culture-based education. **Develop Cross-Language Research Approaches.** Future research should focus on developing methodologies that address language barriers, ensuring clearer communication with non-Indonesian-speaking communities. **Employing local translators or training researchers in local languages** could facilitate smoother data collection. **Expand Ethnopedagogical Research.** Given the limited literature on ethnopedagogy in rural communities, it is recommended that scholars conduct further studies to expand the theoretical and empirical base of this field. More research is needed to explore how ethnopedagogy can be applied in various contexts, particularly in formal educational settings. **Enhance Infrastructure for Remote Research.** Improving infrastructure in remote areas like Ciptagelar would facilitate easier access for researchers, thereby promoting more in-depth and frequent studies in these communities. By following these recommendations, future research can build on the findings of this study, contributing to a richer understanding of how ethnopedagogy can be preserved, adapted, and implemented in both local and global contexts.

#### 4. CONCLUSION

This study demonstrates that ethnopedagogy plays a crucial role in the economic activities of the Kasepuhan Ciptagelar community. The community's land use planning considers environmental factors and local traditions through collective deliberations involving all members. Using the traditional Saka Sunda calendar for planning harvests and the deliberation system for determining the price of goods reflects the community's deep respect for local knowledge and their commitment to social justice. Additionally, farming knowledge and skills are passed down through generations via direct practice and informal education, illustrating the seamless integration of tradition into everyday life. Despite adhering to scientific research protocols, this study faced several limitations, such as challenging access to the research location, language barriers, and a scarcity of literature on Ethno pedagogy. Future research should address these limitations by improving access to remote locations and employing local translators to navigate language challenges. Furthermore, it is necessary to seek additional literature or develop new theories that are more aligned with the study of ethnopedagogy. Future

studies could also explore the application of Ethno pedagogy in other cultural contexts or develop Ethno pedagogy-based learning models that other communities could adopt.

The findings highlight the potential of ethnopedagogy to inform sustainable and socially equitable economic practices, suggesting its broader application beyond the Kasepuhan Ciptagelar community. Ethno pedagogy fosters respect for local knowledge, promotes community collaboration, and integrates traditional values into modern economic systems, offering a unique framework for development in other rural or Indigenous settings. Moreover, this community's intergenerational transmission of knowledge underscores the importance of preserving cultural heritage through education. This insight has implications for educational policymakers and practitioners, who can consider incorporating ethnopedagogical methods in curriculum design to support the preservation of local wisdom and the development of culturally relevant education. Expanding the application of ethnopedagogy to other areas can enhance the connection between education, community values, and sustainable development. Researchers and educators should collaborate to create adaptable learning models that integrate local knowledge systems while addressing the unique needs of various communities. This could lead to more inclusive and culturally sensitive educational frameworks that empower communities to thrive while preserving their heritage.

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