



# Nyangku Traditional Ceremony: How Does the Community Effort to Preserve It and What is the Impact on Social Learning and Students' Curious Character?

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## ABSTRACT

**Purpose of the study:** This research is intended to determine the efforts made by the Panjalu community in preserving the Nyangku Traditional Ceremony and the participation of the Panjalu community in preserving the Nyangku Traditional Ceremony.

**Methodology:** This research is qualitative research with a phenomenological approach. The population in this study were all communities involved in the Nyangku traditional ceremony. The data collection technique is interviews with community leaders, traditional leaders and traditional members. Data analysis uses a qualitative approach to identify patterns, themes and meanings that emerge from participant narratives.

**Main Findings:** The results of the research show that there have been changes in the Nyangku Traditional Ceremony, namely way of dressing which is starting to have modern elements, the opening ceremony which begins with entertainment events and night market, well collaboration with the government level. Community participation efforts to preserve the ceremony includes financial participation the form of assistance from the government and alms from community, participatio property and from pre-implementation to completion, participation in skills by displaying various types of art.

**Novelty/Originality of this study:** This research presents innovation by revealing how the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java, can be contextually integrated into the social learning curriculum, creating a comprehensive learning experience and stimulating students' curiosity about local values and their history. Through this approach, this research presents a new perspective in utilizing local wisdom as a dynamic learning resource and contributes to the development of students' curious character in the context of formal education.

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## 1. INTRODUCTION

Society in general is a social creature that cannot live alone and has unique characteristics of its life processes. Society is a collection of individuals who interact with each other and form a social entity that has

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norms, values and systems that regulate life together. One society to another has differences in their lifestyle patterns [1], [2]. The diversity and interdependence between its members makes society a dynamic entity that continues to develop, creating collective identities and influencing behavioral patterns and patterns of social relationships. These life patterns form a culture that can change according to the life patterns of the community itself [3], [4]. Society lives with a culture that differentiates that society and culture will not be created if society does not have its own distinct culture [5]. So in other words, society and culture mutually influence each other.

Culture is something that plays a very important role in the survival of society itself [6], [3]. Therefore, culture greatly influences the pattern of life and survival of a society. The authenticity of culture cannot be predicted because culture is an abstract and free thing. Abstract because its form is unclear because it follows the lifestyle of the community itself and is free because culture is not tied to anything, but culture can change at any time following changes in society. Activities are activities carried out by individuals which can be formed from interactions between individuals. Artifacts or physical culture are the result of human work, ideas and conceptions. As explained above, culture is an abstract and free thing without being tied to a particular thing or form [7], [8]. There are times when this culture is invaded by another culture which can change the form of that culture either in part or in whole [9]. Sometimes other cultures can also be accepted by society so that it can erode the authenticity of the culture which results in gradual changes in cultural patterns so that it is necessary to preserve the culture so that its meaning can be maintained and can be passed on to the next generation.

The cultural tradition in question is a habit that is patterned in their culture so that this culture is difficult to escape from their lives because it is hereditary [10], [11]. The development of the times and the influence of modernization influence traditions which cause shifts and changes in their meaning and goals. Every society certainly has a culture, both physical culture and activities [12], [13]. Physical culture is in the form of work produced by humans, usually in the form of goods, while activity culture is in the form of human work in the form of activities or human activity which can be said to be a characteristic characteristic of a human group [14], [15]. Especially cultural activities which consist of various traditional ceremonies and traditions.

Traditional ceremonies, which are a form of culture from a previous society or are often referred to as the ancestors of a society, have an important meaning in people's lives and have become a form of habit that must be implemented [16], [17]. Traditional ceremonies contain symbolic meaning, ethical, moral and social values that reflect the influence of a religious or belief system. This influence is one of the universal elements of culture [18], [19]. Traditional ceremonies can be a characteristic of a society because they are the result of culture that has been produced by that society.

The people in Panjalu District have traditional ceremonies that are characteristic of the Panjalu community. This traditional ceremony appears to be preserved among its supporters and continues to survive amidst the onslaught of modernization [20], [21]. This is certainly an interesting phenomenon in a cultural context [22], [23]. One of the traditional ceremonies that is still preserved by the Panjalu community is the Nyangku Traditional Ceremony. The Nyangku Traditional Ceremony is a means used to spread Islam in the Panjalu area and around West Java or in other words the Nyangku Traditional Ceremony is a means of preaching used by the ancestors in carrying out Islamic Sharia, but in its development the Nyangku Traditional Ceremony has undergone changes in meaning and its purpose.

This research is in line with research by [24], stated that the Nyangku Traditional ceremony is a traditional ceremony carried out to bathe royal heirlooms. In ancient times, the Nyangku Traditional Ceremony was a ritual event that was considered grand, because it had a specific purpose and meaning. The purpose and meaning of carrying out the Nyangku Traditional Ceremony is as a means of spreading Islam and cleaning royal heirlooms. The Nyangku Traditional Ceremony comes from the word Yanko which means cleansing [25]. The purpose and meaning of carrying out the Nyangku Traditional Ceremony is as a means of spreading Islam, carried out because previously the King of Panjalu, namely Prabu Borosngora, wanted to convert the Panjalu people to Islam [26]. So that its implementation can be accepted by the Panjalu people, Pabu Borosngora combines Islamic culture with local culture, namely by combining it with the Nyangku Traditional Ceremony.

The vibrant landscape of Panjalu District, Ciamis, West Java, a remarkable initiative has emerged as a beacon of cultural preservation – the active engagement of the community in safeguarding the Nyangku Traditional Ceremonies. Recognizing the invaluable cultural heritage embedded in these ceremonies, the local residents have united in a collective effort to ensure their continuity and relevance in the face of modern challenges. Through community participation, diverse individuals come together to contribute their unique perspectives, skills, and resources, fostering a sense of shared responsibility [27], [28]. This novel approach not only strengthens the bonds within the community but also underscores the importance of preserving and celebrating the rich tapestry of Nyangku traditions, ensuring that they endure for generations to generation.

Local wisdom plays a central role in social learning, providing a valuable basis for understanding and appreciating cultural differences and stimulating dialogue between members of society [29], [3]. The close relationship between local wisdom and social learning creates a space where traditional values and social norms can be integrated into formal and informal learning contexts. By including elements of local wisdom in learning approaches, individuals can develop a deeper understanding of their own cultural identity as well as build the

social skills necessary to interact with diverse communities[30], [31]. Social learning based on local wisdom not only fosters appreciation for cultural diversity, but also enriches the process of character formation and community empowerment in facing contemporary social dynamics.

The connection of local wisdom with students' curious character creates innovative opportunities in education that combine cultural heritage with development of intellectual skills. Local wisdom, which includes traditions, folklore, and indigenous wisdom, can be a rich resource for arousing students' curiosity[32], [33]. The integration of local wisdom elements in the curriculum can provide a real and relevant context for students, encouraging them to explore, ask questions and develop critical skills. The novelty in this approach lies in the way education not only builds academic knowledge but also respects and utilizes local wisdom as a basis for increasing the character of curiosity[34], [35]. In addition, involving students in a deeper understanding of local wisdom can help avoid the impression of rigid learning and open up space for creativity and exploration outside the traditional boundaries of education. Thus, the relationship that exists between local wisdom and students' curious character not only creates a more memorable learning experience but also enriches the educational process with local wisdom as an innovative element that has the potential to inspire future generations.

In traditional ceremonies, the Nyungku ceremony can develop students' curious character. Because in the educational context, traditional ceremonies such as the nyungku ceremony have a significant role in increasing students' curious character. This ceremony is not just a ritual, but also an experience that teaches traditional values and cultural history. Through involvement in traditional ceremonies, students can connect more deeply with their cultural roots[36], [37]. Nyungku ceremonies often include stories, dances, and special rituals that spark students' curiosity about the meaning and purpose behind each element of the ceremony. In this way, students not only understand their cultural heritage, but also encourage them to explore further, ask questions, and seek a deeper understanding of the origins and values contained in the ceremony. The curiosity that grows from these experiences can lay the foundation for students' intellectual and emotional development, helping them become more informed individuals, open, and connected to their cultural identities[38], [39].

As time went by, the aim and meaning of the Nyangku Traditional Ceremony was only limited to cleaning the heirlooms left by the Panjalu Kingdom, because Islam had spread among the Panjalu people themselves. This research was conducted as a study on the preservation of the Nyangku Traditional Ceremony, which is a critical review of one component of local culture. Starting from the history of the origins of the Nyangku Traditional Ceremony, the changes and development of the Nyangku Traditional Ceremony, to the efforts of the Panjalu community in preserving the Nyangku Traditional Ceremony. The aim is for the Nyangku Traditional Ceremony to remain sustainable among its supporting communities and to strengthen the community's identity so as to minimize the negative influence of modernization.

## **2. RESEARCH METHOD**

### **2.1. Types of Research**

This research is a qualitative study with a phenomenological approach which aims to gain an in-depth understanding of community participation in efforts to preserve the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java. A qualitative approach was chosen because it allows researchers to explore complex aspects of the phenomenon, explore meaning, and understand the cultural context and social dynamics involved. The phenomenological approach is the study of the life or cultural experiences of individuals or groups or a method for studying how individuals subjectively perceive experiences and provide meaning to these phenomena. Qualitative research is a particular tradition in the social sciences that basically relies on observing people and their own regions and relating to these people in their language and terminology [40], [24]. This qualitative research method uses in-depth interviews, participant observation, and document analysis to collect descriptive and contextual data. By using qualitative research methods with a phenomenological approach, it is hoped that it will be able to produce clearer data about everything that researchers observe, both information originating from individuals and groups [41]. This approach provides flexibility in exploring an in-depth understanding of the community's experiences, views and actions regarding the preservation of Nyangku traditional ceremonies, so that it can make a significant contribution in understanding cultural dynamics and efforts to preserve local traditions in Panjalu District..

### **2.2. Population and Sample**

The population in this study were all people involved in the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java. This population includes various age groups, social backgrounds, and roles in carrying out traditional ceremonies. However, for the purposes of research limitations, samples were taken from groups that represent this diversity, including community leaders, traditional leaders, and community members who are actively involved in the preparation and implementation of ceremonies [42], [43]. This sampling was carried out purposively to ensure that participants could provide in-depth insight into efforts to preserve Nyangku traditional ceremonies. Although this sample may provide significant insight, it should be noted that

the generalizability of the findings to a broader population may be limited, and interpretation of the results needs to be done with such limitations in mind.

### 2.3. Data Collection Technique

Data collection in this research involved a series of techniques designed to gain a comprehensive understanding of community participation in efforts to preserve the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java. The main technique used is in-depth interviews with community leaders, traditional leaders and selected community members who have in-depth experience and knowledge about the traditional ceremony [44]. Interviews were conducted using structured question guides to ensure the completeness of the information obtained. Apart from that, participatory observation was also carried out to understand the dynamics and social context during the ceremony. Documentation from written sources, such as village archives or historical records, is also analyzed to support qualitative data. A triangulation approach was used to verify data consistency between collection techniques. By combining these techniques, it is hoped that the data obtained can provide an in-depth and comprehensive picture of the community's role in preserving Nyangku traditional ceremonies.

### 2.4. Data Analysis Technique

Data analysis in this research adopted a qualitative approach which involved several steps to detail and understand community participation in efforts to preserve the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java. After data collection through in-depth interviews, participant observation, and document analysis, the initial step involved open coding to identify key patterns, themes, and categories that emerged from the data. Next, axial coding was carried out to understand the relationships between [45]. categories and build a conceptual framework. Thematic analysis was used to identify and interpret the deep meanings contained in participant narratives. This process allows the findings to be structured into a coherent and contextual narrative. Additionally, triangulation of data from multiple sources was used to ensure the validity of the results. With this data analysis approach, it is hoped that research can provide a deep and rich understanding of the dynamics of community participation in preserving Nyangku traditional ceremonies. This interview technique requires a researcher to go directly into the field in order to obtain more real data [46].

### 2.5. Research Procedures

This research was carried out through a series of methodological steps to understand community participation in efforts to preserve the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java. First, a preliminary study was carried out to detail the cultural and historical context of the traditional ceremony. Furthermore, sample selection was carried out using a purposive approach, involving community leaders, traditional leaders and community members who were actively involved in the ceremony. Data was collected through in-depth interviews, participant observation, and analysis of related documents [47]. Data analysis uses a qualitative approach to identify patterns, themes and meanings that emerge from participant narratives. During the research process, data triangulation was also carried out to increase the validity of the results. In ensuring research ethics, an approach is taken that focuses on the rights and welfare of participants, including obtaining informed consent before data collection. With this series of procedures, it is hoped that research can provide a holistic understanding of community participation in preserving the Nyangku traditional ceremony in Panjalu District.

## 3. RESULTS AND DISCUSSION

The population of Panjalu District is quite large, this is a potential source of support and large capital for the implementation of development. Panjalu District, which has quite an interesting historical and cultural background, has a fairly good, cool and beautiful mountainous geographical environment. The Panjalu sub-district area is a mountainous area, causing the Panjalu community to be an agricultural community whose livelihood is as farmers [48], [49]. The Panjalu people have a ritual tradition called the Nyangku Traditional Ceremony. This ritual has been carried out from generation to generation from the end of the 7th century until now. There are several elements that are interconnected with each other in the Nyangku Traditional Ceremony, namely the Panjalu community, the Bumi Alit Museum, Situ Lengkong, and Nusa Gede. All of these elements are interconnected and are historical milestones in the shift from the historical situation of Old Panjalu to New Panjalu. The history of the Panjalu Kingdom explains that King Sanghyang Cakradewa married a Galuh Princess named Ratu Sari Kidung Pananjung and had six children, including Sanghyang Lembu Sampulur II, Sanghyang Borosngora, Sanghyang Panji Barani, Sanghyang Anggarunting. Ratu Mamprang Kancana f. Ratu Pundut Agung Prabu Sanghyang Cakradewa was a just and wise king.

One day the king expressed his desire to leave the throne and become an ascetic or sage. For this reason, he appointed Sanghyang Lembu Sampulur II as crown prince while Sanghyang Borosngora became the

royal governor and senopati. Therefore, Sanghyang Borosngora went on a journey to seek knowledge of kanuragan and warfare from teachers, powerful ascetics throughout the land of Java. Sanghyang Borosngora returned to the Panjalu Kingdom after gaining the desired knowledge. The king asked Sanghyang Borosngora to show his skills in warfare by playing swords with Sanghyang Lembu Sampulur II. While fighting, the cloth covering Sanghyang Borosngora's calf was accidentally removed and a tattoo appeared which indicated that the owner adhered to black magic. Prabu Sanghyang Cakradewa was very disappointed when he found out and saw this, because this knowledge was not in accordance with the Anggon-anggon Kapanjalu (Panjalu people's philosophy of life), namely halal manganese, using holy karana, the determination to say lampah sabhenere which means eating halal food. , a personality who behaves based on a clean or pure heart, correct words and actions. The King immediately ordered Sanghyang Borosngora to throw away this forbidden knowledge and immediately seek the knowledge of sajati which leads to the path of salvation.

As an indicator that Sanghyang Borosngora had mastered the science of sajati, the king gave him a ladle made of coconut shell, the bottom of which had holes in it so that it could not hold water. For the second time Sanghyang Borosngora left the Panjalu Kingdom, but on this trip he didn't know where to go. Then, in the middle of his journey, he meditated to ask for guidance, finally he got a clue that the knowledge he was looking for was across the ocean, namely in the holy land of Mecca. With his supernatural powers, he arrived at the land of Mecca in the blink of an eye.

While overseas in Mecca, Sanghyang Borosngora met a grandfather who was doing dhikr, the grandfather rebuked him and asked why Sanghyang Borosngora had come to Mecca. The grandfather asked him to take the stick that the grandfather had stuck in. Sanghyang Borosngora immediately complied with his grandfather's request, with all his strength he could not lift the stick. It wasn't long before he realized that this grandfather was not just anyone. Sanghyang Borosngora asked the grandfather to be his teacher. The grandfather only asked Sanghyang Borosngora to recite two sentences of the creed and finally he removed the stick.

Then Sanghyang Borosngora stayed for some time in Mecca to study true knowledge from his grandfather, who was later discovered to be His Majesty Sayidina Ali RA, who was Deen Al Islam, namely the IV caliph. After feeling that the knowledge he had gained was sufficient, Sanghyang Borosngora returned to the Panjalu Kingdom. Before returning home, Sanghyang Borosngora was given a will from His Majesty Ali to spread the message of Islam. Before going home, Sanghyang Borosngora didn't forget to take zam-zam water using the ladle his father gave him. Zamzam water is the forerunner of Situ Panjalu or Situ Lengkong. Long story short, after Prabu Sanghyang Cakradewa abdicated and was replaced by the government of Sanghyang Lembu Sampulur II and Sanghyang Borosngora, he carried out Islamic Syiar within the kingdom, after some time it spread to areas such as Tasikmalaya, Garut, Sukabumi, Cianjur and Bandung. Sanghyang Lembu Sampulur II did not rule the Panjalu Kingdom for long because in the middle of his leadership he moved to the Cimalaka area at the foot of Mount Tampomas.

Then the throne was given to Sanghyang Borosngora. Sanghyang Borosngora in his leadership made the Panjalu Kingdom the first Islamic Kingdom in Java. Sanghyang Borosngora spreads the message of Islam in the Panjalu area using traditional ceremonies as a means of preaching because only by using the culture that has been practiced by the community can it be easy to provide explanations about the Islamic religion. The traditional ceremony was called the Nyangku Traditional Ceremony, which aimed to be a means of da'wah and a means of spreading the Islamic religion at that time. Until now, the Nyangku Traditional Ceremony is still preserved as an ancestral heritage ceremony and as a means of honoring ancestors and royal heirlooms as well as community heritage. The Nyangku Traditional Ceremony comes from the word Yanko (Arabic) which means cleansing. The Nyangku Traditional Ceremony for the people around Panjalu is a sacred ritual and must be carried out in the month of Rabiul at the beginning of the last week of the Hijriah year which is held on Monday or Thursday [50]. The Nyangku Traditional Ceremony is the same as other traditional ceremonies, namely the heritage carnival ceremony or the ceremony for cleaning royal heirlooms. According to RH Atong Tjakradinata, as a Panjalu elder, he explained that the Nyangku Traditional Ceremony is a traditional ceremony inherited from the Panjalu kings which is still a tradition passed down from generation to generation by the Panjalu people.

The Nyangku Traditional Ceremony, Bumi Alit Museum, and Situ Lengkong have an inseparable relationship with the historical existence of Panjalu in the past. In the past, the Nyangku Traditional Ceremony was a ritual event that was considered grand, due to a certain purpose from the Panjalu kingdom itself. This intention is to use the Nyangku Traditional Ceremony as a means of spreading Islam. The Nyangku Traditional Ceremony is usually held once a year, namely in the last week of the month of Rabiul Awal of the Hijriyah Year which can be held on Monday or Thursday. As has been explained, the purpose of the Nyangku Traditional Ceremony in ancient times was to cleanse the heritage of the Panjalu Kingdom and as a mission to spread Islam. The aim of holding the Nyangku Traditional Ceremony now is only to clean up the heirlooms left by the Panjalu Kingdom. The essence of the Nyangku Traditional Ceremony is to cleanse oneself of everything that is prohibited by Islam. The Nyangku Traditional Ceremony also aims to commemorate the birthday of the Prophet Muhammad SAW, as well as a means of strengthening the ties of brotherhood of the Panjalu community. The Nyangku Traditional Ceremony is carried out by Panjalu Elders and the Panjalu Village Government, leaders

and food keepers. The Nyangku Traditional Ceremony was coordinated by the Borosngora Foundation and the Panjalu Village Government. The informants in this research consisted of two native residents of Panjalu Village, one visitor, Kuncen Bumi Alit, and the chairman of the Borosngora Foundation. The characteristics of each informant are depicted in the following data:

Bu Sih (a resident with a pseudonym) Bu Sih is a Panjalu resident who works as a food stall keeper at the Situ Panjalu Tourist Location. Mrs. Sih lives in Cukang Padung Hamlet, Panjalu District. Mrs. Sih, as a resident of Panjalu, of course Mrs. Sih does not miss the Nyangku Traditional Ceremony because for her Nyangku is an ancestral tradition that must be preserved and is a sacred Traditional Ceremony. It's a shame, because she had to look after her food stall, Mrs. Sih couldn't watch the entire Nyangku Traditional Ceremony from start to finish, only watching half, namely when the procession of heirlooms was paraded to Nusa Gede, which is the island in the middle of Situ Panjalu. But the desire to take part in the Nyangku Traditional Ceremony never subsides even though you cannot fully witness it.

Mr. H. UU (Panjalu visitor with a pseudonym) Mr. UU is a visitor to the Panjalu Tourist Attraction. When interviewed, he was on holiday with his family and relatives. His admiration for the beauty of Situ Lengkong Panjalu was quite great. Panjalu has its own charm, both in terms of natural tourism and culture. He only attended the Nyangku Traditional Ceremony a few times, although he did not witness it in its entirety, Mr. UU strongly supported the existence of the Nyangku Traditional Ceremony as a cultural relic of his ancestors. Mr. Ukar (a native of Panjalu) Mr. Ukar is a resident of Simpar Village, Panjalu District. He was a citizen who was known to be good, wise and wise. Now he lives in Paricariang Hamlet, Panjalu District. In his daily life he works as a livestock breeder and farmer who collaborates with his son. He and his children have a goat farm and a jabung farm. He has a role in the Nyangku Traditional Ceremony, although he is no longer the village head, he still has a role as the organizer of the annual ceremony. For him, the Nyangku Traditional Ceremony has an important meaning, because this ceremony is a legacy passed down from his ancestors to him and to the Panjalu community. Every time the ceremony takes place, he and his entire family attend and participate in the ceremony. Every year he and his family never fail to attend the Nyangku Traditional Ceremony, from the opening night at the Bumi Alit Museum to the closing ceremony, namely the return of heirlooms.

Mr Aswir (kuncen Bumi Alit) Mr Aswir is a kuncen who looks after the Bumi Alit Museum, he has served himself as kuncen Bumi Alit Museum for 18 years from 1992 until now. No one forced him to become a kuncen because this was a rule that had been regulated long ago, namely that every descendant of the previous kuncen had to be the successor of the next kuncen. For him, being a Kuncen is an obligation, not a necessity. During his time as Kuncen, he was not paid a salary like a worker's salary, but he only relied on the sincerity of the visitors to the Bumi Alit Museum as his daily income. He does not regret becoming a Kuncen even though the results are uncertain, but he believes that every human being has their own sustenance and this has been determined by the Almighty Creator. In the Nyangku Traditional Ceremony, he, who is 79 years old, acts as the leader of the procession for cleaning all heirloom objects at the Bumi Alit Museum.

Mr. HR Atong Tjakradinata (Descendant of the Panjalu Kingdom and Chairman of the Borosngora Foundation) Mr. HR Atong Tjakradinata, who is familiarly called Mr. Atong, is the 17th descendant of the King. He is the chairman of the Borosngora Foundation which was founded as an organization to preserve the culture of the Panjalu Kingdom. He is a Panjalu elder who is 85 years old. As a descendant of King Panjalu, he has an obligation to preserve Panjalu culture. Therefore, he plays a very important role in preserving culture, especially in the Nyangku Traditional Ceremony. Just like other Kuncens, he never complained about the status he held, because this was an obligation for him. He plays the role of chief organizer in the Nyangku Traditional Ceremony. His daily life is very simple even though he is a descendant of King Panjalu. Polite and dignified which is reflected in his demeanor and there is no hint of arrogance in him. Many members of the government came to him to ask for advice when making decisions, and the people of Panjalu respected him very much.

This research is in line with research conducted by [50]. However, so far this research has not explored the impact and potential of the Nyangku traditional ceremony in the context of social science (PS) learning. Even though the Nyangku traditional ceremony is an integral part of the cultural heritage in Panjalu District, Ciamis, West Java, not much research has investigated how the integration of local wisdom elements can be implemented in the social studies learning curriculum at the formal education level. This research can explore the potential of Nyangku traditional ceremonies in shaping students' understanding of aspects of history, culture and local society. In addition, it is not clear how students' involvement in traditional ceremonies can stimulate their interest in social learning. Further research could provide insight into how teachers can use these local contexts as effective learning resources, as well as how student involvement in traditional ceremonies can support the achievement of social learning goals. By filling this research gap, we can better understand how local wisdom, such as the Nyangku traditional ceremony, can be optimized to enhance social learning and promote student engagement in the educational process.

This research is also in line with research conducted by [51] who studied the Nyungku traditional ceremony. Research on the character of students' curiosity directed from the Nyangku traditional ceremony in

Panjalu District, Ciamis, West Java, can be a significant contribution in understanding how participation in traditional cultural activities can shape students' characteristics of curiosity. The Nyangku traditional ceremony, with all its symbolic elements and cultural values, may have an impact that not only enriches students' knowledge of local cultural heritage, but also stimulates their interest in further exploring these aspects. This research can explore the extent to which students' involvement in traditional ceremonies can trigger their curiosity about the history, philosophy and values contained in these traditions[52], [53]. In addition, research can explore how integrating elements from Nyangku traditional ceremonies in learning approaches can influence students' mindsets towards cultural diversity and increase their appreciation of local aspects. By filling this gap, this research will provide deeper insight into the role of Nyangku traditional ceremonies in shaping students' curious character and encourage attention to the importance of utilizing local wisdom as a valuable and relevant learning tool.

This research explores the contribution of the Nyangku traditional ceremony to the development of students' curious character, where there has been no research examining the Nyungku traditional ceremony specifically to determine the character of students' curiosity in social learning. Even though the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java, has high symbolic richness and cultural value, there has been no research that systematically examines how students' participation in the ceremony can influence their level of curiosity. This kind of research can provide a deeper understanding of how elements of local wisdom in traditional ceremonies can stimulate students' curiosity about cultural heritage and the local historical context. Through this approach, we can explore how Nyangku traditional ceremonies can be a unique learning resource and motivate students to further explore historical knowledge, traditions and local values[54], [55]. Research on the relationship between Nyangku traditional ceremonies and students' curious character can provide the necessary foundation for developing more contextual and attractive learning strategies at the primary and secondary education levels.

The implications of this research reviewed are that student participation in the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java, can have a significant impact on social learning and the development of their curious character. In terms of social learning, traditional ceremonies can be integrated into the curriculum to provide in-depth direct experience of aspects of history, culture and local society. Students can learn about social structures, traditional values, and interactions between community members through active participation in traditional ceremonies. In addition, these ceremonies can enrich their understanding of cultural diversity and local history, forming a strong foundation for understanding social concepts. In terms of its curious character, the Nyangku traditional ceremony provides a unique context and motivates students to further explore aspects of local wisdom. They can feel challenged to understand symbolic meaning, folklore, and ceremonial processes, stimulating curiosity that transcends class boundaries. Thus, the integration of Nyangku traditional ceremonies in social learning not only increases students' understanding of the subject matter, but also forms the character of critical curiosity and continues to develop among students. This implication confirms that traditional ceremonies can act as valuable learning resources in social education and student character development.

The limitations of research regarding community participation in efforts to preserve the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java, include several aspects that need to be considered. First, the generalization of the findings is limited because the research focus is only on one sub-district and its particular cultural context. The results found may not be directly applicable to other communities with different social and cultural circumstances. Second, resource limitations, especially time and funds, can affect the depth of analysis and the scope of data that can be collected. Some aspects may not be explored in depth, reducing the comprehensiveness of the research. Third, the subjectivity of participants' responses can influence the interpretation of data, because their views are influenced by personal experiences and individual values. Fourth, changes in social and cultural contexts over time may not be well identified, considering that research is stationary and cannot capture the dynamics of changes that occur. Therefore, understanding these limitations is important to interpret research results carefully and be aware of the limits of generalization.

#### 4. CONCLUSION

It can be concluded that the Nyangku traditional ceremony in Panjalu District, Ciamis, West Java, shows extraordinary potential in enriching social studies learning and forming students' curious character. The existence of traditional ceremonies is a valuable resource for enriching students' understanding of history, cultural values and local social structures. The integration of elements from Nyangku traditional ceremonies in the social curriculum can create contextual, in-depth learning experiences and stimulate students' curiosity about the richness of local wisdom. However, keep in mind that accessibility constraints, time, and differences in interpretation can limit the sustainability and consistency of implementation. Therefore, continuous efforts are needed to maintain and develop this approach, overcome obstacles that may arise, so that the Nyangku traditional ceremony can make a maximum contribution to social studies learning and shape students' curious character in an educational era that continues to develop. It is recommended to involve more stakeholders, such

as the younger generation and community leaders, in the process of preserving the Nyangku traditional ceremony in Panjalu District, Ciamis, by holding inclusive dialogue forums to ensure wider representation and contributions in efforts to preserve this cultural heritage.

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