

Internalization of Trisilas through Cooperative Learning Method for Developing Multiple Intelligence Children

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Abstract

The influence of globalization has eroded local cultural civilization which has led to the degradation of the character of its adherents, as well as students need teachers who are able to overcome the problem of children's character development by reviving the local cultural philosophy they adhere to. Trisilas is a concept rooted in the local wisdom of the Sundanese people which is internalized in the process of life. The life philosophy of "*silih asah, silih asih, silih asuh*" is a teaching that is worthy of being applied in the learning process. The Trisilas concept which is implemented through the cooperative learning method in the learning process is used to stimulate children's multiple intelligences optimally. This research method uses ethnopedagogy which is qualitative research to find out how the use of three Sundanese philosophical terms is implemented in the learning process at school. The data was analyzed in depth through interview data collection and observation as well as literature studies to explore how the Sundanese worldview is implemented in the learning process at school. The results obtained were that the cooperative learning-based implementation of Trisilas was used at Elementary School 1 Pawenang Purwakarta based on the Sundanese philosophy adopted by the teacher which was then integrated based on the Purwakarta district education office program and implemented in real terms in the classroom learning process.

Keywords: *Trisilas; Cooperativ; Learning*

INTRODUCTION

The influence of globalization has eroded the cultural order in a place, as a result the values of the philosophy of life that should be maintained and guarded. Whereas Values are philosophies adopted by every group of society which are the basis for determining a person's behavior which becomes the quality of appreciation of another individual. According to (Kuswarsantyo, 2012) values must always be a belief that is useful, profitable, interesting, satisfying, and enjoyable. Therefore, guidelines for human behavior are derived from the values they adhere to. Therefore, behavioral guidelines for humans are derived from the values they adhere to. These values should be used in the early life span process/from an early age that will be embedded in an individual and become a character that settles in living life in accordance with good values and norms. The reality is that moral degradation occurs in the midst of the era of globalization, such

as the case in Kompas March 2023, RRI March (Gatra, 2023) moral degradation occurs in children and adolescents in the South Jakarta area, characterized by brawl behavior, this is due to the absence of role models as guidelines for adolescents in behaving. In addition, there is drug distribution by dealers who are still in junior high school in Purwakarta City. Brawl activities and drug use by teenagers have only become a lifestyle and a place to show off their style, this phenomenon shows that the values and norms adopted by society have been eroded by the influence of globalization. Therefore, the values and norms adopted by a group of people must be brought to life from the teachings of the philosophy of life of each culture as a basis for determining behavior.

In the Sundanese cultural order, cultural values that are rooted in society are passed down from generation to generation. This local wisdom is the capital to form superior character. This local wisdom must be the source of principles and perceptions of a nation because if it is able to actualize the values in the local culture, it will be able to adapt and grow influence over other cultures (Rosidi, 2006). In other words, the integrity of a culture will not be defeated by the influence of other cultures by upholding the culture that is adopted and being able to internalize it in various settings such as social and educational.

Basically, the values contained in the wisdom of local Sundanese culture are Trisilas or Silih Asih, Silih Asah, and Silih Asuh. Tri-Silas has several meanings, including Silih Asih which means loving or caring for each other, silih asah which means making each other smarter, silih asuh which contains the meaning of loving each other. According to (Suryalaga, 2009). The Tri-Silas principle in local wisdom-based education emphasizes the formation of strong and integral character, which includes aspects such as good personality (cageur), polite behavior (bageur), truth and honesty (bener), intelligence or wisdom (pinter), and the ability to communicate and collaborate (singer). In the practice of education based on local cultural wisdom, ethnopedagogy local cultural wisdom packages knowledge in how a knowledge process is produced, applied, preserved, and inherited. So that ethnopedagogy can be a learning model where teachers are able to provide new understanding that is adjusted to their cultural values (Alhafiz, 2021). The cultural approach in education is a source of knowledge innovation that originates from local culture which can be empowered according to the values contained therein. (Suryalaga, 2010).

In the practice of the learning process in schools, the values contained in the local cultural wisdom of Trisilas are relevant to cooperative learning which views humans as social beings who cannot stand alone. In this case, cooperative learning can promote the values of silih asih (one of the Tri-Silas), which refers to the attitude of mutual affection and cooperation between individuals. Silih asah, which emphasizes mutual intelligence and mutual creativity building, the principle of silih asuh emphasizes mutual love, empathy, cooperation, the principle of silih asuh which emphasizes mutual sharing is also manifested in cooperative learning, where the teaching-learning interaction is designed in such a way that it allows students to share knowledge and thoughts.

Thus, the cooperative approach to learning is not only in line with the Tri-Silas principle in local wisdom, but also reflects the social and cultural values that underlie the success of local-based education. This shows the importance of exploring and integrating local values in the context of modern learning to create meaningful and relevant learning experiences for students.

Trisilas teachings and cooperative learning can stimulate students in the learning process for the development of multiple intelligences. This means that all forms of cognitive, affective, and psychomotor intelligence are stimulated in the learning process in the classroom. Cultural values are not only introduced, but also studied, applied in the daily learning process with the hope of developing the full potential of students' multiple intelligences. Intelligence is formed through culturally valuable involvement and a person (in that activity) follows a certain development pattern (Rofiah, 2016). State Elementary School 1 Pawenang is a school that applies cultural values to the learning process in the classroom through cooperative learning, students are stimulated to develop their full potential.

METHODS

The research method used is a qualitative method with respondents being elementary school teachers in grades 1 and 2 and students in grades 1 and 2 of Elementary School 1 Pawenang. In addition, using the ethnopedagogical approach, (Alwasilah, 2011) argues that ethnopedagogy is an educational practice based on local wisdom in various fields such as medicine, martial arts, the environment, agriculture, economics, government, calendar systems, and so on. Ethnopedagogy views local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society. Data collection was chosen through interviews, documentation. Data analysis techniques were carried out by triangulation, data interpretation.

RESULTS AND DISCUSSION

The results of the study indicate that the implementation of Trisilas in cooperative learning lies in the instillation of the teaching values of "silih asah, silih asih, silih asuh" which can develop multiple intelligences in children at Elementary School 1 Pawenang, Bojong District, Purwakarta. Geographically, Elementary School 1 Pawenang is located in a village in Bojong District, Purwakarta Regency which still adheres to Sundanese cultural values.

The values of Sundanese philosophy are contained in life that is used in the process of society and in the process of education including the values of Trisilas. The Sundanese philosophy that is adopted is also maintained by applying the 7 bunga karakter program which is a program of the Purwakarta district education office which includes maintaining Sundanese culture, this is reflected in the habituation of the education process in schools.

The results of the study show that the values contained in the Sundanese cultural philosophy of Trisilas, namely *silih asah*, *silih asih*, *silih asuh* are internalized through cooperative methods with the assumption that the cooperative approach emphasizes the importance of social interaction and collaboration between individuals in the learning process, while the teachings of Trisilas refer to three aspects that exist within humans, namely thoughts, actions, and feelings that involve social communication. *Silih asah* is interpreted as the development of multiple intelligences that involve the use of intelligence such as logical sequence, reasoning power to think, creativity, language skills, and decision making. *Silih asah* in Sundanese culture is the spirit of interaction to mutually develop oneself towards the creation of knowledge (Rizka S et al., 2011). *Silih asih* is interpreted affectively as being able to develop interpersonal skills such as skills in deliberation, respecting the opinions of others.

In this case, the position of humans is not fixed on the position of inferior and superior but how someone is able to adapt to the environment in which there are various human characters. *Silih asuh* means how awareness of human values by showing behavior of mutual guidance, care, direction and care for each other. This action is an attitude in sharpening the mind, controlling feelings/emotions, and applying it in a behavior of caring for others. *Silih asuh* can be characterized by an attitude of being able to respect each other, being fair, being chivalrous and demanding responsibility, and togetherness (Ningsih & Cysbya Erdlanda, 2019).

From the research and views above, it is reflected that the values of Trisilas cultural philosophy can be internalized in cooperative learning methods that allow for practical implementation in learning to develop students' multiple intelligences. According to (Pradhana et al., 2023), (Sudaryat, 2015) the Trisilas philosophy is relevant to cooperative learning which views that humans are social beings. Both principles have the same goal, namely emphasizing group success, having harmony with the environment, having sensitivity to fellow human beings. Therefore, the teachings of Trisilas can be adapted to a learning process using cooperative learning.

Internalization of Trisilas in cooperative learning

Based on the results of the study, it shows that the internalization of Trisilas refers to the meaning and understanding of a teacher towards the Trisilas cultural philosophy. Based on the results of the interview, it was found that the teachings of Trisilas have been applied in the lives of Sundanese people in general. The philosophy of life that every human being must have a balance in the process of behaving from the side of thoughts, feelings, and actions. Holistically, the teachings of Trisilas contain the meaning of how to use the mind and consciousness that a person has by making each other smarter, sharing experiences through social interaction activities marked by empathy, cooperation, helping each other, respecting each other, and having the same concern to guide and direct each other to positive goals. This teaching is implemented in the cooperative method where the cooperative method tries to direct students consciously and

deliberately to develop mutually nurturing interactions between students to avoid offense and misunderstandings that can lead to hostility. This cultural teaching-based cooperative learning is applied as a strategy to increase children's self-confidence, form a character of tolerance and consideration, have empathy for others, and interact and communicate with their friends, such as being able to complete projects together in groups. In these activities, children are required to have social interactions with fellow friends and teachers, be able to express opinions, respect each other, and be responsible for themselves.

The Trisilas-based cooperative learning model can stimulate the problem-solving process because in practice it relies on student involvement in a work group to be able to work on tasks given by the teacher. Experience when working together, respecting each other's opinions in the learning process will stimulate cognitive skills in the problem-solving process.

Ethnopedagogy-based learning that originates from Sundanese culture by raising the outlook on life of the Sundanese people has begun to be implemented in Purwakarta Regency guided by the 7 bunga karakter education service program implemented by developing aspects of extracurricular, curricular, and habituation processes in the school environment. In developing these aspects, there are several stages that must be passed, namely planning, which is in the form of reviewing the school's vision and mission to realize characters guided by the Purwakarta Regency Education Service, determining the implementation of learning activities that are relevant to the community environment and the needs of graduates in this case the implementation of the 7 Purwakarta bunga karakter in intracurricular, evaluation stages of each program that has been implemented.

Based on the interview results, in the process of implementing Trisilas in learning, it begins with the teacher providing pre-learning stimulation in the form of habituation at the beginning of learning in the form of ice breaking. In the early stages of learning, students are given material on Understanding how to learn to explore the principles and values contained in Trisilas, namely silih asah, silih asih, silih asuh which are closely related to the urgency of character formation. This philosophy is used as a foundation and guideline for students in forming character. The use of cooperative learning is based on several elements in the learning process. First, positive interdependence, individual responsibility, face-to-face interaction, communication between members and evaluation (Anita, n.d.2014).

In the cooperative learning process, it stimulates students to have experience in problem solving activities which in practice have important benefits for the development of children's personalities, especially instilling self-confidence, as well as developing social skills in everyday life. Cooperative learning is one model that is considered very suitable for the development of early childhood intelligence, especially in the social, cognitive, motor, creativity and emotional dimensions. Such skills or stimulation are rarely carried out by parents in the home environment. So that at school the teacher is

the one who can provide such stimulation in the classroom, so that introverted children can slowly develop their personalities to become more confident and more open socially and emotionally. Social and emotional skills are important to be brought up, nurtured and optimized through habituation, coaching and teaching from an early age.

Development of multiple intelligences with Trisilas in Co-operative learning

Based on the results of interviews and observations, the development of multiple intelligences is the main task that must be carried out by teachers, cognitive, affective and psychomotor skills are the assessment standards used to evaluate student learning outcomes. In one of the Trisilas Silih asah, which emphasizes mutual intelligence and mutual development in diversity, it is also reflected in a cooperative approach that respects individual differences and utilizes them as a learning resource. Cooperative learning is structured in an effort to increase student participation, facilitate students with leadership attitudes and decision-making experiences in groups and provide opportunities for students to interact and learn together with different backgrounds. This is in line with the concept of local wisdom which emphasizes social relationships and interdependence between individuals in society. Silih asah can be developed by prioritizing reciprocal communication and discussion between students and teachers or students with other students so that democratic values are embedded in the learning setting and are far from authoritarian elements of teachers.

Silih asah, can be developed by prioritizing reciprocal communication and discussion between students and teachers or students with students so that in the learning setting democratic values are embedded and far from authoritarian elements of teachers. Silih asih can be developed through mutual respect during the discussion process, silih asuh is how to love and respect each other's rights.

Basically, the development of multiple intelligences that elementary school 1 Pawenang Purwakarta wants to achieve is to develop all aspects, namely cognitive, affective, and psychomotor aspects. In line with Howard Gardner's theory which states that intelligence is multidimensional, namely there are various intelligences in students that must be developed. According to this theory, there are multiple intelligences possessed by each individual, namely verbal, logical mathematical, intrapersonal, interpersonal, spatial, kinesthetic, and musical intelligence (Rika Purnamasari, 2022) (Sukitman, 2013). In the domain of verbal intelligence, children are trained to master vocabulary and its placement in the process of interacting in learning. Trisilas-based cooperative learning aims to hone verbal intelligence by training children to be proficient and skilled in speaking in a group discussion. Children are given stimulation through the cooperative learning method to stimulate activeness in communicating, expressing opinions, etc.

Development in the logical mathematical realm of children is given space to work on projects in groups using the principles of cooperative learning based on trisilas so that children always have logical arguments and reasoning in solving problems. In addition,

intrapersonal and interpersonal skills can be developed through cooperative learning activities by honing sensitivity in interacting with other group members such as communicating, asking questions, expressing opinions, discussing, and solving problems through deliberation. These activities will also consciously have an impact on a student's interpersonal skills in managing themselves, regulating emotions, and managing communication patterns.

Basically, the implementation of Trisilas in cooperative learning begins with the preparation stage, core activities, and evaluation. The first stage is the preparation stage where the teacher creates a program containing a learning plan using the teachings of Trisilas which are included in cooperative learning. The planning stage aims to plan the learning process and formulate learning objectives. These objectives are the basis for implementing learning activities. Thus, all activity planning in learning objectives must be formulated in detail and clearly. The learning stage emphasizes holistic aspects such as cognitive, affective, and psychomotor, this is in line with the objectives of multiple intelligences. The next step is to compile the stages of implementing Trisilas-based cooperative learning by including concrete steps in group learning activities according to the objectives achieved.

The second stage is the core activity that aims to implement planning into learning activities. These activities contain interactions between students and teachers. Basically, the core activity starts from pre-instructional such as preparing student learning by checking attendance. At the instructional stage, the teacher explains the teaching objectives that must be achieved, implements the group learning mechanism based on Trisilas. Students are given direction in the form of material on *silih asah*, *silih asuh*, *silih asih* and its use in the learning process. At this stage, it is an important stage where students are directed to have a sense of empathy, respect, mutual intelligence, and mutual love between students in the cooperative learning process.

The third stage is the evaluation stage to measure students' abilities based on learning outcomes both behaviorally and cognitively. The form of evaluation is in the form of diagnostic tests, summative tests and formative tests. This stage also measures how the development of students' multiple intelligences.

Based on the results of interviews and observations, it was found that factors that influence the process of implementing the Trisilas-based cooperative method include teacher factors, student interests, and a supportive learning environment. In implementing cooperative learning based on Trisilas teachings, teachers must internalize the Trisilas philosophy in their lives to become role models for students. In addition, student interest is a factor that influences the Trisilas-based cooperative learning method due to a sense of love for the culture adopted which becomes a habit that persists in students which is formed from a supportive learning environment. in line with the opinion (syaikhu ach, 2020) that the process of developing multiple intelligences is influenced by the talent and character of the teacher.

CONCLUSION

The implementation of learning that applies the teachings of Trisilas in the cooperative learning method begins with planning, implementation and evaluation activities. The teachings of Trisilas implemented in cooperative learning begin with being able to stimulate students in the learning process for the development of multiple intelligences by teaching the philosophy of silih asah, silih asih, and silih asuh in the cooperative learning process, students are given an understanding of the philosophy of Trisilas which is then practiced in the learning process. The factors that influence the process of implementing the cooperative method based on Trisilas include teacher factors, student interests, and a supportive learning environment.

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