

# Strategies for Revitalizing *Tri Tangtu* Local Wisdom Among College Students

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## ABSTRACT

The challenge of integrating local wisdom values into the education of the younger generation, especially in the era of digital advancement marked by transitions from 4.0 to 5.0, is primarily due to a lack of awareness, educational curriculum gaps, and generational differences in understanding these values. This research focuses on the *Tri Tangtu* concept—a key element of West Java's traditional wisdom—emphasizing its significance in maintaining societal balance and harmony between individuals and their environment. The aim is to analyze *Tri Tangtu* comprehensively and develop strategies to rekindle students' interest in preserving and understanding this cultural legacy. Adopting a qualitative research approach, this study delves into the complexities of rejuvenating *Tri Tangtu* for student engagement, with data collection conducted through purposive sampling interviews, centering on students from Telkom University in Bandung, Indonesia. Results indicate a decline in students' engagement with traditional cultural values, often perceived as restrictive or superstitious. Notably, this research innovates by strategizing the revival of *Tri Tangtu* through new media platforms. It concludes that integrating local wisdom values into the curriculum, supported by social programs, community engagement, and technological interventions, is crucial for fostering students' cultural identity.

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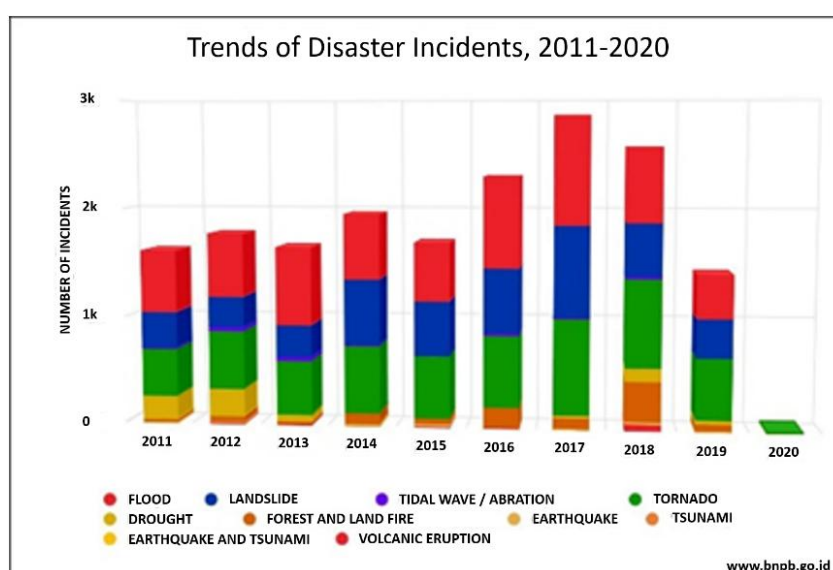
## 1. INTRODUCTION

The swift advancement of disruptive technologies heralds a profound transformation in societal norms and operations. In the face of this change, it is crucial for Indonesia not just to bolster its technological infrastructure but also to cultivate a workforce that is both skilled and informed. This need is especially acute among the younger generation, who are pivotal in navigating the ongoing societal evolution. Teenagers, particularly those aged 14 to 17, stand at the forefront of social engagement and are thus essential to the development of human resources aimed at nurturing the promising leaders of 2025. As future stewards of the nation, this emerging generation is expected to embody exceptional moral virtues, as underscored by Nuryadi and Widiatmaka (2023).

The inherent worth of culture resides in the indigenous knowledge and traditions of the Indonesian community. As outlined in Article 1, Paragraph 30 of the Republic of Indonesia Law Number 11 of 2020 on Job Creation, local wisdom refers to esteemed cultural values that are implemented within a community to safeguard and sustainably manage the environment. Nevertheless, the indigenous knowledge that has flourished within Indonesian society over the years has not been fully utilized in shaping the ethical values of the youth, particularly in the realm of environmental preservation. A strategy for reviving traditional knowledge involves the examination and promotion of the principles underlying Tri Tangtu, a key aspect of Sundanese local wisdom, with the aim of enhancing consciousness regarding ecological issues. Preserving the traditional values of indigenous cultures is crucial, emphasizing the significance of customary councils and community involvement in the preservation of these customs (Perbawasari et al., 2023).

In the context of environmental conservation, the younger generation has a crucial role to play and an equally important responsibility, especially when it comes to traditional knowledge within the Tritangtu cultural framework. The younger generation, as members of the human species, holds a central position within the natural ecosystem and plays a crucial role in ensuring the survival and longevity of natural systems through the practice of conservation efforts, according to the anthropocentrism theory in environmental ethics (Harini et al., 2020). The youth must demonstrate innovation and take concrete steps to conservation efforts within *Tritangtu*, by incorporating local wisdom into their actions. There are actual cases where young people actively take part in customary community activities like tree-planting ceremonies. These activities give them a chance to get hands-on experience while also expanding their knowledge of the wide variety of local ecology. The purpose of this study is to investigate how the younger generation can contribute to the revival of traditional knowledge about nature. In the field of conservation, local communities' invaluable knowledge of sustainable nature management must be acknowledged. Using this knowledge, younger generations can revitalize and preserve these communities' traditional wisdom by introducing creative practices. This relates to the advocacy and educational work that youth can undertake with digital technology, giving them the opportunity to actively engage in direct or indirect cause promotion. By taking this action, the likelihood of future disasters is decreased.

According to data from the Disaster Management Agency (BNPB) of West Java in 2020, there has been a marked increase in the number of disaster incidents, reaching up to 1,000 within the past decade. The occurrences of catastrophic events are illustrated in Figure 1.



**Figure 1.** Disaster Incidents Trend (Accessed on January 31, 2020, <http://www.bnpb.go.id>)

The presence of natural calamities in West Java serves as evidence of the absence of equilibrium in the natural environment. The concept of ecological equilibrium in this context pertains to the interconnection between human existence and the natural world, with culture serving as a conduit for achieving harmony. In the field of anthropology, the concept of triangulation refers to the interplay and interconnectedness between humans, nature, and culture. According to Daeng (2000) and Bruce et al. (2007), when individuals attempt to control their surroundings through the establishment of cultural practices, the natural environment will ultimately shape the culture of the individuals residing within it.

The traditional Sundanese cultural ideology of *Tri Tangtu* is gradually diminishing within the Sundanese ethnic group, particularly among the youth. The community of Kampung Naga adheres to a philosophy in disaster management known as *Tri Tangtu Bumi*, which serves as a form of regional planning (Rahmatullah & Saraswati, 2021). Sumardjo (2018) states that *Tri Tangtu* is a Sundanese philosophical concept comprising three key principles for living, namely *Batara Tunggal*, encompassing *Batara Keres*, *Batara Kawasa*, and *Batara Bima Karana*. This philosophical perspective aligns with the unique geographical attributes of Indonesia, namely its diverse landscape encompassing mountains, coastlines, and agricultural regions. Contrary to Indrawardana's (2012) assertion that the Sundanese predominantly reside in mountainous regions and are commonly referred to as "mountain people" from an ecological and cultural standpoint, the Sundanese population is actually distributed across three distinct geographical regions within Sunda: mountainous regions, coastal areas, and agricultural plains. There exist restrictions on the acts of deforestation, quarrying, as well as contamination of water bodies.

This philosophical principle represents a virtuous belief that ought to be universally embraced in order to uphold the equilibrium of the natural world and the surrounding environment. In many instances, local communities prioritize traditional knowledge as the most effective method, resource, and avenue for preserving the environment in optimal conditions (Masruri & Fauroni, 2013; Rahmatullah & Saraswati, 2021). Hence, the first phase of this study involves assessing the depth of student understanding of *Tri Tangtu* Sundanese local wisdom, followed by developing a plan to promote and preserve the cultural values embedded within *Tri Tangtu* local wisdom.

Building on the foundations laid by Machfiroh's (2011) study on the role of civic education in preserving national identity through the Macapat local culture, this research delves into the strategy for revitalizing *Tri Tangtu* local wisdom. This endeavor aims to contribute to the development of national character, acknowledging the critical role of local wisdom. This study highlights the innovative approach of utilizing *Tri Tangtu* culture to enhance national character, particularly by promoting environmental consciousness and stewardship. Drawing from these insights, the study proposes an educational framework that leverages modern media platforms to instill the values of *Tri Tangtu* local wisdom, underscoring its significance in shaping the nation's future.

## 2. METHODS

The qualitative research method is utilized in this study to thoroughly explain and analyse the phenomenon of *Tri Tangtu* as a local wisdom value in West Java. The qualitative research method is utilized in order to obtain a comprehensive understanding of the intricate issues relating to the revitalization of the *Tri Tangtu* local wisdom values amongst students. This study provides a comprehensive examination and interpretation of the *Tri Tangtu* phenomenon as a form of indigenous wisdom that pertains to ecological principles in the region of West Java, along with strategies for fostering the incorporation of this value into the cultivation of student character development. This research focused on undergraduate students enrolled in the Faculty of Creative Industries and the Faculty of Business Economics at Telkom University in Bandung, West Java, Indonesia. This study selected participants from the Faculty of Creative Industries and the Faculty of Economics and Business, aligning with the research focus on revitalizing character education through the local West Java culture of *Tri Tangtu*. By involving students with expertise in economics, design, and art, this approach aims to foster interdisciplinary collaboration and draw on participants' diverse knowledge, experiences, and

perspectives to effectively contribute to the research goals and enhance the depth of the collected data. Additionally, the selection criteria for participants in this study were based on their demonstrated interest in staying abreast of current events, as well as their regular habits and routines, as observed among students in various academic departments.

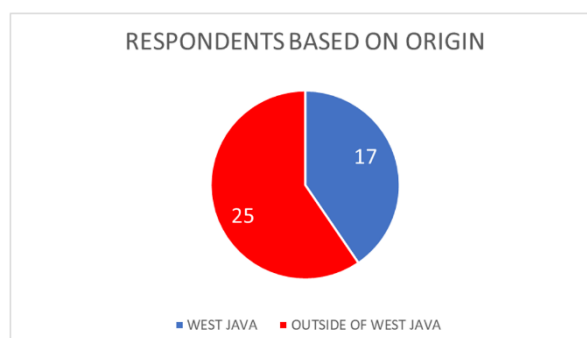
We recognize those students are from outside comer. The reseach needs some information and internalizeisation upon this culture to them, so they have the awareness to apply *Tri tangtu* culture and helping them to respect each other.

The open interview involved a total of 42 college students, consisting of 20 male and 22 female respondents. The survey participants included 39 students from the Faculty of Creative Industries and three students from the Faculty of Economics and Business.



**Figure 2.** Respondent Data Based on Gender and Faculty

Seventeen of the respondents were from West Java, out of a total of 42 respondents, while the remaining 25 respondents represented various other regions (Figure 3).



**Figure 3.** Respondent Data Based on Origin

In addition to interviewing 42 students, the study included interviews with 5 local communities that continue practicing Tritangtu. Furthermore, the research methodology utilized involves participatory observation, in which researchers actively engage in Tri Tangtu-related activities or events to observe social interactions, symbolic roles, and the influence of indigenous values directly in a naturalistic environment.

Moreover, the data examination employs interactive analysis methodologies, as Miles and Huberman (1992) prescribed, specifically focusing on three primary aspects: data reduction, data visualization, and drawing conclusions. The analysis data of documentation, including literature and other relevant materials related to Tri Tangtu, can serve to elucidate the recurring patterns, prevalent themes, and assorted interpretations of Tri Tangtu. The process of data validation involves utilizing triangulation of data collected through interviews with students, cross-referencing this information with interviews conducted with community leaders and Tri Tangtu experts, and validating data through Google Form submissions, observations, and existing documentation. This multi-step approach is conducted to ensure a thorough understanding of the Tri Tangtu local culture and the inherent values of

local wisdom within the community. This facilitated the examination of a plan to rejuvenate the indigenous knowledge values of Tri Tangtu with the aim of attaining sustainable growth. The prescribed procedure involves the following steps:

- a. Interview transcripts, which involved conducting detailed interviews with both students and community leaders, have been documented. The data collected through Google Forms has been analysed and consolidated to enhance its validity and comprehensiveness.
- b. Coding involves assigning labels to important questions that arise during the interview and documentation process.
- c. The process of document and data analysis involves examining and interpreting existing documents to deepen understanding, as well as analysing any available data pertaining to Tri Tangtu.
- d. Categorization involves the formation of distinct groupings in order to structure data within specific category frameworks that pertain to the focus of the study. This aids in identifying the connections and trends among the various categories which are presented in a matrix format.
- e. Narrative development involves presenting research findings in a manner that reflects the perspectives and insights of students with regards to Tri Tangtu. This has the potential to provide a thorough and in-depth representation within a specific context.
- f. Verification and interpretation encompass the processes of reaffirming the reliability of acquired data and reevaluating preexisting data comprehensively to extract meaningful insights.
- g. Findings: The outcomes pertain to the strategy for preserving Tri Tangtu's customary wisdom beliefs via the utilization of modern media. These results are presented in both narrative and diagrammatic forms.

### 3. FINDINGS AND DISCUSSION

#### 3.1 Overview results of the mini-survey via Google Form

This study employed qualitative research methods in order to obtain a comprehensive understanding of the intricate challenges associated with rejuvenating the essence of Tri Tangtu local wisdom values among students. Furthermore, this study delves into the Tri Tangtu phenomenon as a culturally significant value associated with ecological principles in West Java. It also explores strategies for reviving and integrating this value into the development of student character. The methods employed for data collection included conducting interviews supplemented by the utilization of Google Forms. In the interim period, participatory subjects in unstructured interviews encompass a cohort of 42 students, comprising 20 males and 22 females. Moreover, the study also involved engaging in interviews with key figures in the community or individuals with a strong knowledge of local customs to gain a comprehensive insight into the interpretation, practice, and significance of Tri Tangtu values in everyday situations.

#### 3.2 Knowledge of Local Wisdom in Each Region

Upon analysing the outcomes of interviews conducted with students, it was determined that their knowledge was limited to understanding the significance of indigenous cultural practices and beliefs within their immediate community. The majority of individuals possessed knowledge of indigenous practices specific to their local communities, primarily communicated through oral tradition, including societal taboos like Pamali. Nevertheless, findings from interviews and documented sources indicate that male students possess a greater understanding of local traditions and various cultural practices in their communities, including activities such as *papajar*, *botram*, *tri tangtu*, *mapai cai*, and *sedekah laut*.

According to the survey data classified by gender, a higher percentage of female students (4 out of 22) were unaware of local wisdom in their region, as opposed to male students where only 1 out of 20 failed to respond. Four respondents from the Faculty of Creative Industries in West Java did not possess any knowledge of local traditions, while one did not provide a response.

It was discovered that four individuals who were unfamiliar with the local customs in their region and one person who did not provide information were students from the Faculty of Creative Industries,

all originating from West Java. Nevertheless, the hypothesis is corroborated by the outcomes of interviews conducted with two prominent community figures who continue to employ traditional knowledge and practices. It is suggested that local wisdom encompasses values and activities and represents a form of wisdom in conduct aimed at achieving life sustainability. Hence, it can be inferred that the understanding of indigenous knowledge in various regions is typically superficial and does not delve into the profound philosophical meanings that underlie these concepts, partly due to the challenges in effectively imparting this knowledge to younger generations.

### **3.3 Local Wisdom that Contains Values to Protect the Environment**

According to the findings of the interviews, it is evident that a limited number of students are knowledgeable about indigenous knowledge that encompasses ecological principles, such as *Tri Tangtu*, *Mapai Cai*, *Panyawangan*, and *Wiru Jagad*. According to data provided by the respondents, a total of 12 students possesses knowledge of local environmental wisdom within their community. The traditional knowledge of the local community prohibits the fishing activities of *Mapai Cai*, *Gawir*, and *Cikondang* in the waters of Sangiang.

This is consistent with the findings and records indicating that the West Java region is rich in indigenous knowledge pertaining to ecological matters, with numerous terminologies being context-specific to the region's geographical expanse. If findings derived from interviews with local community leaders prove to be valuable insights for environmental conservation, various specific terms pertaining to forests, mountains, seas, rivers, agriculture, and other related aspects are likely to emerge. Discussing the environment encompasses the concepts of equilibrium and longevity, as the earth is categorized into three distinct areas: mountains, land, and coastlines. Hence, it is imperative to possess indigenous knowledge pertaining to ecology and environmental conservation in order to ensure the longevity of human existence on Earth and foster a symbiotic relationship with the natural world.

### **3.4 Local Wisdom Value Education Method for Young Generation**

The findings from the interview indicate a discrepancy in the recognition of the significance of traditional knowledge within the community because of differences in age groups. After conducting observations and interviews with students and community leaders, it has been determined that effective media tools such as social media platforms, videos, web-animated videos, and other forms of new media are essential for transmitting and promoting local wisdom values among the younger generation. Up to this point, the preservation of cultural knowledge has been predominantly through oral traditions, including the direct transmission of stories without the use of media, and actively engaging in local wisdom practices within their specific geographic areas.

Out of a sample size of 42 participants, one respondent chose not to provide a response. Nevertheless, the education strategy of imparting local wisdom values to the younger generation was the subject of opinion for 41 respondents. The general consensus is that it is important to use social media and cultural assimilation as methods to transmit the significance of indigenous knowledge to the youth.

Hence, it can be deduced from this study that a key issue, in addition to generational disparities, is the manner in which values are transmitted. Consequently, there is a need for a strategic approach to revitalizing local wisdom values utilizing modern media platforms.

### **3.5 Knowledge of "Tri Tangtu"**

According to the results of interviews conducted, it is suggested that the level of comprehension among students regarding *Tri Tangtu* may have been suboptimal. The concept of *Tri Tangtu* remains unfamiliar to them, with a significant portion of individuals not yet being introduced to its name. The outcomes yielded by the *Tri Tangtu* community leaders encapsulate indigenous wisdom that holds considerable philosophical significance and plays a fundamental role in maintaining ecological sustainability, particularly within the framework of social institution distribution. The findings from a brief survey conducted using a Google form among 42 participants align with the reported data. It was found that a mere five individuals were aware of "*Tri Tangtu*," with only one having a clear

understanding of its concept. Additionally, three respondents had a basic familiarity with the term, recognizing it as a life philosophy centered around the principles of Batara Tunggal, encompassing Batara Kawasa and Batara Bima Karama. Batara Keresa symbolizes the concept of desire, Batara Kawasa represents power or strength, and the community employs Batara Karana to delineate the world into three distinct sections: the upper, middle, and lower realms.

Rural communities commonly partition their living space into three distinct domains: the upper realm, symbolized by a consecrated woodland situated on elevated terrain; the middle realm, characterized by residences, farmland, and cultivated areas; and the lower realm, signified by the off-limits forest that permeates daily life, particularly the socialization process within one's familial, educational, and local surroundings. "In the text 'Tri Tangtu,' the imparted principles pertain to courteous values, originating from the tradition of exhibiting intellect and decorum within a community, which has been transmitted through successive generations by preceding parental figures."

Thus, it has been determined that a strategic approach is essential in reviving the traditional values of Tri Tangtu's local wisdom, with a particular focus on the student population. The implementation of this strategy is crucial as students, representing the younger demographic, are crucial in promoting social and environmental sustainability. This is particularly pressing given the current global challenges posed by climate change.

### 3.6 Understanding of Local Culture

The findings from a study conducted through interviews, observations, and electronic mini-surveys indicate that while there is a general understanding of local wisdom in each region, it has not been thoroughly explored. A study using electronic interviews found that the majority of the 42 respondents, specifically 37 individuals, demonstrated a general awareness of local wisdom. However, out of all the respondents, only 12 individuals exhibited a comprehension of indigenous knowledge. Survey participants explained their rationale for valuing traditional knowledge and described their capacity to recognize customary practices within their community. Consequently, the varied makeup of Indonesian society mirrors the diverse range of Indonesian cultural practices, affirming Indonesia's status as a culturally pluralistic nation characterized by a rich tapestry of traditions (Aspinall & Mietzner, 2019). Local wisdom or local genius refers to the knowledge and expertise that have become embedded within local communities as the norm governing their behaviour and actions. This social capital is characterized by esteemed values, as highlighted by Aprianto et al. (2008), Azhar et al. (2015), and Hidayati (2017). Based on the results of comprehensive interviews, the indigenous knowledge, values, and traditions in the respondents' region are primarily linked to the collective wisdom of the local community. In accordance with Hutchison's research published in 2018, the community has assimilated its knowledge and expertise, which is evident in its actions and relationships with the environment, nature, and other variables. According to Eriawaty et al. (2022), indigenous knowledge influences individuals' actions in addressing routine needs and challenges.

According to the findings of this research, a mere 12 individuals out of a total of 42 survey participants were able to articulate knowledge of indigenous traditions connected to environmental conservation and ethical teachings. This highlights the necessity for further acquisition of knowledge and comprehension of indigenous knowledge systems, particularly those pertaining to environmental preservation. The indigenous communities of Mapai Cai, Gawir, and Cikondang are prohibited from engaging in fishing activities within the vicinity of Sangiang. Moreover, Tri Tangtu is one of several examples that can be included in the list. According to Rahmatullah & Saraswati (2021), the utilization of local knowledge plays a significant role in enhancing a community's social capital in the effective management of its natural resources. The main objectives of indigenous knowledge are to address the community's requirements for water access for sustenance and economic endeavors, as well as to foster harmonious social interactions within the community. Even though it prioritizes abstaining from certain activities such as fishing with tools, refraining from tossing Sampang, and preserving springs,

this traditional knowledge regarding environmental conservation serves as a form of social capital, especially for the management of natural resources (Ilahi & Weishaguna, 2022).

The indigenous knowledge being utilized in the region encompasses a deep understanding of the area's history, the preservation of traditional local customs, and the mastery of skills necessary for crafting tools for environmental conservation, cultivating indigenous flora, and participating in community rituals such as Sedekah Bumi. Local wisdom comprises five social dimensions: indigenous knowledge, traditional culture, community skills, natural resources, and communal social interactions (Aprianto et al., 2008). The same fundamental principles of reciprocal support, collaboration, and the sustainable use of resources are applicable to indigenous knowledge systems, particularly within the framework of the prevailing local customs and traditions.

### **3.7 Understanding of Local Wisdom and Tri Tangtu Cultural Education Strategies**

Out of the 42 respondents surveyed, only a small minority of five individuals were familiar with Tri Tangtu, with only one of those individuals understanding its meaning. The remaining three respondents had only heard of the term, indicating a lack of awareness and retention of knowledge concerning the local culture associated with Tri Tangtu. Natural calamities in the region of West Java or Indonesia serve as a prime example of an environment characterized by volatility and unpredictability. The concept of achieving harmony between human existence and the natural world through the use of culture as a facilitator for maintaining ecological equilibrium. The traditional Sundanese cultural belief system known as "Tri Tangtu" is experiencing a decline in adherence, particularly among the youth.

Sumardjo (2010) posits that within the Sundanese philosophy known as Tri Tangtu, there are three distinct guidelines for living, which include Batara Tunggal consisting of Batara Keresa, Batara Kawasa, and Batara Bima Karana. This philosophical standpoint coincides with the unique geographical features of Indonesia, which consist of mountains, oceans, and mushroom-producing agarics. Preserving the established principles of indigenous cultures is of paramount importance, with an emphasis on the essential roles played by customary councils and the community in upholding these longstanding traditions (Permana, 2015).

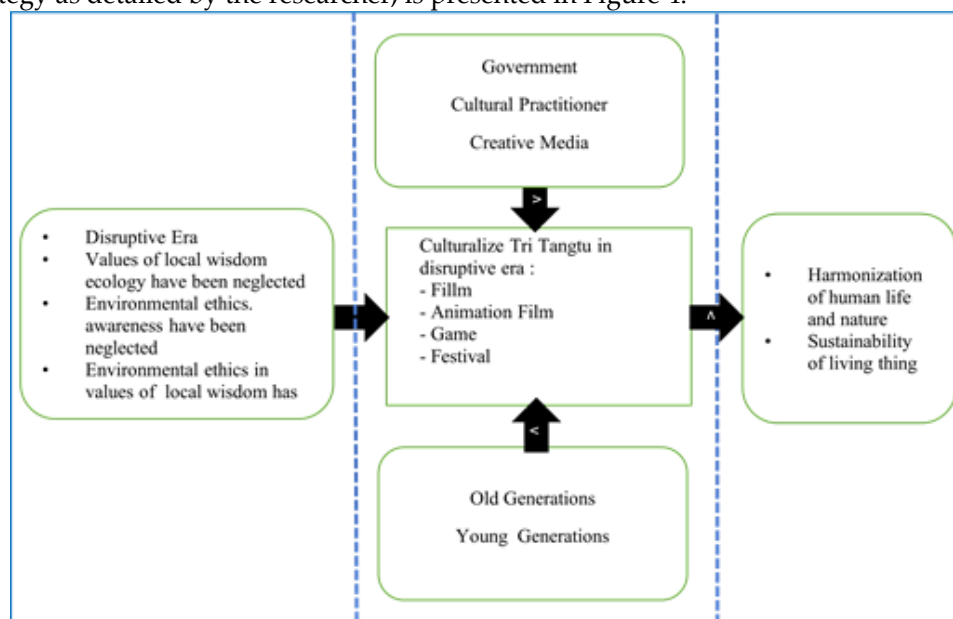
Indrawardana (2012) posits that the Sundanese population has traditionally been labelled as "mountain dwellers" due to their residence in mountainous areas, which are renowned for their environmental and cultural variety. Natural calamities often occur as a result of an imbalance in the natural environment, attributed in part to the absence of harmony among humans, nature, and indigenous customs. Nevertheless, research indicates that the Tri Tangtu philosophy has become extinct and is not well comprehended by the general populace or the younger demographic. This aligns with the anthropological research that examines the interconnected relationship among individuals, their surroundings, and societal norms (Bruce et al., 2007; Daeng, 2000).

After reviewing the analysis and research outcomes, the study concludes that there is a pressing need for a strategic approach to revive and sustain the cultural significance of Tri Tangtu's local wisdom. This necessity arises from historical disconnects caused by generational variances and the limited transmission of knowledge solely through oral traditions or folklore. Generation Z's comprehension of media is focused on information technology. Nevertheless, research focusing on indigenous knowledge and its application within literature suggests that character dialogue in novels can be interpreted as symbolic of mythological elements (Ohia, 2023). Furthermore, prior studies conducted in Africa demonstrate that oral traditions, such as festivals, dance, and song, have the ability to foster peace and unity by uniting people. In Indonesia, the younger population demonstrates a decreased interest in traditional forms of literature and storytelling, highlighting a need for more interactive and captivating forms of media. This aligns with the conclusions drawn in prior research studies, which highlight the transition of Generation Z education towards digital platforms in the modern era (Apaut & Suparman, 2021; Ariefin et al., 2022). Additionally, Mustafa's (2023) research findings indicate that social media has effectively facilitated the promotion of Bayt Al-Qur'an Al-Akbar tourism among younger individuals. Masruri and Fauroni (2013) posit that character education



encompasses the incorporation of knowledge, consciousness, and volition, alongside practical steps to instil communal values in education, with the aim of fostering national development. This study distinguishes itself by utilizing new media, beyond just social media, to disseminate knowledge and cultural ideals of Tri Tangtu. The inclusion of audio-visual elements enhances the depth of imagination and comprehension among the younger demographic. The researcher provides a detailed overview of the educational strategy aimed at revitalizing the local wisdom of Tri Tangtu.

Based on the analysis and research findings presented earlier, it is imperative to educate the current generation through unique media platforms in order to rejuvenate and preserve the traditional Tri Tangtu culture. The illustration of the Tri Tangtu local wisdom revitalization character education strategy as detailed by the researcher, is presented in Figure 4.



**Figure 4.** Processed by Researchers

This observation is consistent with the research results reported by Adiwijaya S, et.al. (2024) In the context of globalization, it is crucial to emphasize the preservation of local wisdom, as highlighted in a study from 2024. This study exclusively investigates methods for conserving the environment and underscores the necessity for implementing strategies to uphold traditional values in the contemporary era of globalization. This study has identified a method for rejuvenating character education based on local wisdom from Tri Tangtu using modern media platforms. Furthermore, Syaefullah et.al. (2023) research emphasizes the importance of fostering harmonious interactions between culture and the environment in order to utilize local and traditional practices as the foundation for bolstering effective conservation strategies that aim to advance cultural and social resilience. This supports the conclusions of the study that the aforementioned model promotes the integration of human existence and the ecological balance of living organisms by fostering Tri Tangtu in the face of technological advancements in media.

In analyzing the data depicted in Figure 4, it becomes apparent that strategic interventions and the fostering of deliberate habituation practices could potentially revitalize the Tri Tangtu local culture, engaging both the broader community and younger individuals. Budimansyah (2010) provides a detailed explanation of these processes: intervention, defined as the systematic implementation of formal character education within educational institutions, and habituation, described as the creation of varied circumstances that promote long-term behavioral changes. These practices are intended to be embedded within home, educational, and community environments, encouraging the adoption of

behaviors reflective of deeply internalized values, through the symbiosis of emotional engagement and cognitive integration.

Previous studies highlight two predominant strategies for character education: habituation and formal intervention. Habituation occurs within family and community contexts, where character traits are cultivated through consistent alignment with societal values, incorporating emotional and cognitive dimensions. In the era of digital communication, it is pivotal for social media platforms to actively contribute by organizing events, competitions, and producing engaging animated content.

This research confronts unique challenges in its attempt to integrate modern life aspects within a traditional societal structure. A significant barrier is the resistance from community members, presenting a paradox in the application of the theoretical framework proposed by scholars. Overcoming this requires building a strong relationship with the community and prioritizing ethical considerations, demanding considerable time and effort to conclude any project effectively. Engaging with the local population and involving students as future leaders is crucial for fostering active participation and support for these cultural revitalization initiatives.

#### 4. CONCLUSION

The diminished understanding of *Tri Tangtu's* local wisdom among students is largely due to a generational divide in recognizing the importance of this traditional knowledge. Therefore, to bridge the values of *Tri Tangtu* with Generation Z's inclination towards digital technology, crafting a strategy that rejuvenates these traditional values through contemporary media platforms is imperative. The findings of this research recommend that Telkom University's curriculum should integrate local cultural values through social programs, community involvement, and the application of technology. This integration aims to safeguard these values as an integral part of the students' cultural identity, ensuring their transmission to future generations.

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