



The Existence of Nay Subang Larang as a Source of Value Education in Adolescents in Subang District

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Abstract. This research is motivated by the number of cases of teenagers from day to day who lose their identity or well behave. This has many reasons for this, one of which is the absence of exemplary figures who provide example in the area where he lives.. This study aims to obtain a descriptive description of the existence of the figure of Nay Subang Larang as a Value Education among Adolescents in Subang Regency, especially in the Village of Nangerang. This research is a qualitative research with a case study approach (case study). Data collection obtained through observation, in-depth interviews and documentation. Participants in this study were 8 teenagers from Nangerang Village who at least had visited the Nay Subang Larang Foundation Site. The results showed that the existence of the figure and the site of Nay Subang Larang itself is quite influential in the behavior of teenagers in the village of Nangerang, although only through stories passed down from generation to generation from their parents. However, this is still considered not optimal for the development of Value Education itself for adolescents in the village of Nangerang due to many things, one of which is the lack of development and expansion of information and communication that is more regulated and documented so that it is more worthy of being used as a means of Value Education especially for adolescents and in general for the wider community.

Keywords. *Nay Subang Larang, Value Education, Youth.*

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A. INTRODUCTION

Children are an inseparable part of the sustainability of human life and the sustainability of a nation and state. In the Indonesian constitution, children have a strategic role which explicitly states that the state guarantees the rights of every child to survival, growth and development and to protection from violence and discrimination. Likewise with adolescence, where sometimes this period is a very important milestone because it is a period of transition from children to adulthood and as a time in search of identity. But it is very unfortunate if in the process of searching for identity and towards an independent person, teenagers are currently involved in several things that are outside the values and norms of society such as free sex, violence, drugs, and psychological problems plus that modern

adolescents now have a tendency and are permissive towards premarital sex. (Rachman, 2014).

The level of criminalization is getting higher every day regardless of background and age level, the perpetrators have started to dare to openly carry out their actions. With a variety of backgrounds including: sociological, economic, to psychological. The Ministry of Women's Empowerment and Child Protection in collaboration with the Central Statistics Agency (BPS) has published the publication of the Profile of Indonesian children who face the law. Then the Correctional Data provides information that in 2015 the number of child prisoners was 2,017 children. Meanwhile, in 2016 there was an increase of 2,123 children. Then an increase in 2017 in June the number of child prisoners was 3,983 people.

In addition, (Harris, 2001) states that the occurrence of deviations in children's behavior is due to a lack of dependence between children and parents. This happens because children and parents are never the same in everything. The dependence of children on their parents can be seen from their desire to get protection, support and care from their parents in all aspects of life. In addition, the child who becomes a problem may occur due to the malfunctioning of the social system in the neighborhood where he lives. In other words, children's behavior is a reaction to environmental treatment of themselves. Based on this explanation, the researcher is interested in internalizing moral values with the "Model Approach", namely a Nay Subang Larang.

The formulation of the problem is described specifically as follows:

1. What values in the life of Nay Subang Larang were inherited as a source of Value Education for Adolescents in the village of Nangerang?
2. What is the knowledge of the Nangerang village youth about the values passed down by Nay Subang Larang?
3. How is the existence of Nay Subang Larang internalized through the Attitudes and Actions of the Nangerang Village Youth?

B. Theoretical Review

1. Existence

According to the big Indonesian dictionary, existence is existence, presence which contains elements of survival. Meanwhile, according to (Abidin, 2012) Existence is a dynamic process. This corresponds to the origin of the word existence itself, namely *existere*, which means going out of, beyond or overcoming. So existence is not rigid and stagnant or stagnant, but flexible or flexible and experiences development or regresses, depending on the ability to actualize its potentials. In a scientific dictionary, the meaning of the word existence is the existence of visible existence. Existence can also be interpreted as the existence of something, where the existence that is meant

is the influence of the presence or absence of something that is cultivated. Existence is proof of work (performance) in a particular event. Existence can also be defined as an existence that is recognized by oneself and also recognized by other parties. In the concept of existence, the only factor that distinguishes everything that exists from nothing is facts. Everything that exists has existence or it is an existence.

Existence is not rigid and stagnant, but flexible and experiences increasing development, stagnation or vice versa, depending on the ability to actualize its potentials. Therefore, the meaning of the term existence is analogous to "verb" not "noun". Another source explains that existence is something that will get meaning if there is continuity or continuity and that sustainability will get meaning if there is an activity so that existence can also be interpreted as the continuity of an activity. (Kompasiana, 2012) in (Andriani, Marifita Nika & Ali, Mohammad Mukti, 2013).

According to (Bagus, 2005, p. 183) Etymological, existentialism comes from the word existence, existence comes from English, namely existence from the Latin *existere* which means to appear, exist, arise, choose actual existence. From the word *ex* means to come out which means to arise or arise. Several meanings in terminology, namely first, what is, second, what has actuality (being), and third is everything (anything) which emphasizes that something exists. In contrast to the essence or meaning that emphasizes the negligence of this thing. Whereas existentialism itself is a philosophical movement that opposes essentialism, its focus is the human situation. It means what is there, what has actuality, what is experienced. This concept emphasizes that something exists. In general understanding, existence means existence. However, existence in existentialist philosophical circles has the meaning of being a human way of being, no longer what is there, but, what has actualized itself (being). The way humans exist in the world is different from the way things are in the world. These objects are not aware of their existence, there is no relationship between

one object and another, even though they are side by side, they are different from humans.

It is the existence of humans among things that makes humans meaningful. The way things exist is different from the way humans are. In the philosophy of existentialism, that matter is only limited to "being", while humans are more what is said to be "being", not only being there, but "being". This shows that humans are aware of their existence in the world, are in the world, and experience their existence in the world. Man faces the world, understands what he is facing, and understands the meaning of his life. That is, humans are subjects, who are aware, who are aware of their existence. And the items or objects he is aware of are objects. Humans seek the meaning of existence in the world not in the essence of man himself, but in something related to himself. (Ahmad, 2006, p. 218).

2. Local culture

Various communities in Indonesia have traditions which contain elements of local wisdom. According to (Supriatna, 2017, p. 61) local wisdom is thought, awareness, action, tested beliefs that are practiced by the community from generation to generation and become their foundation or guide in carrying out their lives. According to Keraf in (Supriatna, 2017, p. 61) local wisdom is all forms of knowledge, belief, understanding, or insight as well as customs or ethics that guide human behavior in life in their ecological community. Local wisdom is a form of culture that exists in the community, local wisdom has values that serve as guidelines and views of life for the community. This view of life has norms and rules in it as limitations in human activities and actions. Local wisdom is part of a schema of cultural levels of "hierarchy not based on good and bad" (Judistira, 2008, p. 41). Local wisdom can be a barrier for foreign cultures to enter. Foreign culture sometimes does not match the existing culture in Indonesia. This is due to the fact that the local cultural wisdom possessed by the Indonesian people contains values that can withstand the swift currents of globalization which have an impact on moral degradation. Values and norms that have received agreement in the past in modern life are still used as references, namely local wisdom. This is due to the fact that the local cultural wisdom possessed by the Indonesian people contains values that can withstand the swift currents of globalization which have an impact on moral degradation. Values and norms that have received agreement in the past in modern life are still used as references, namely local wisdom.

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When viewed from the structure and level itself, local wisdom is at the culture level. Local wisdom from culture is a cultural value and tradition that exists in society. Culture has value and then creates local wisdom. Local wisdom is the value of teachings that exist in a cultured community

of local wisdom of the community itself. Traditions carried out and passed down from the past to the present are also called local wisdom of a culture. For example, in Sundanese culture, they have the local wisdom of leuweung prohibition, which is a tradition from their ancestors who made a prohibited forest to prevent any damage to the forest or nature.

3. Nay Subang Forbidden

According to the data (www.kotasubang.com) The story of Nay Subang Larang is recorded in the Carita Purwaka Caruban Nagari (CPCN) by Pangeran Arya Cerbon which was made in 1720. According to the CPCN, Subang Larang's real name is Kubang Kencana Ningrum, he was born in 1404 from a father named Ki Gedeng Tapa who was a port harbormaster Muara Jati, an important port in the north of West Java, which is included in the power of the Nagari / small kingdom of Singapore. While Prabu Siliwangi was originally named Pamanahrasa, the son of King Anggalarang from the Galuh kingdom. At that time, West Java was controlled by 2 major kingdoms that were still related, namely Galuh, which was based in Ciarnis and the Kingdom of Sunda, which was centered in Pakuan Pajajaran (Bogor). The Kingdom of Sunda was led by King Susuk Tunggal who was still a brother to King Anggalarang.

Around the year 1415 a Chinese fleet led by Admiral Zheng He (Cheng Ho) who was a Muslim in Muara Jati arrived, this is when Islam became known there. In 1418 an Islamic scholar named Sheikh Hasanuddin bin Yusuf Sidik arrived in a trading boat from Campa (now including Vietnam and parts of Cambodia). There are also those who think both of them came in the same group. Syekh Hasanuddin then became familiar with Ki Gedeng Tapa, at this time it was possible for Ki Gendeng Tapa to embrace Islam. Then Sheikh Hasanudin went to Karawang and established a pasantren in the Pura area, Talagasari Village, Karawang, with the name Quro Islamic Boarding School, therefore he was better known as Sheikh Quro. Ki Gendeng Tapa entrusted Nay Subang Larang to study

Islam with Sheikh Quro there. Nay Subang forbade studying Islam there for 2 years. It was in this place that Sheikh Quro gave him the title Sub Ang forbidden (Hero on horseback). Around 1420 Subang Larang returned to Muara Jati.

Around the year 1420s Ki Gedeng Tapa held a warrior fighting competition, as the winner had the right to marry Nay Subang Larang, his daughter. In the competition, Pamanah Rasa emerged as the winner and had the right to marry Nay Subang Larang. It is said that Pamanah Rasa's toughest opponent is Amuk Marugul, the son of Prabu Susuk Tunggal (Sunda Kingdom), who apparently still has a relative relationship with him. Then married Pamanah Rasa with Subang Larang at the Syekh Quro Islamic boarding school. Another source said that Uncle Rasa fell in love with Subang Larang after he heard the voice of Subang Larang reciting the Koran at the Syekh Quro Islamic boarding school not because he won the competition. In the same year a war broke out between the Singapore nagari led by Pamanah Rasa and the Japura nagari led by Amuk Marugul, Pamanah Rasa won the war again.

Pamanah Rasa then went to Pakuan, the kingdom of Sunda, where he met Kentring Manik Mayang Sunda, Amuk Marugul's younger brother who was also the daughter of prabu Susuk Tunggal who was none other than his own ua. Even though he married Subang Larang, he also later married Kentring Manik Mayang Sunda. After this marriage, Pamanah Rasa was later appointed as crown prince by Susuk Tunggal because he was considered more capable than Amuk Marugul. Pamanah Rasa then brought Subang Larang to live in the Pakuan Pajajaran (Bogor) palace with his other wife. Later on, Pamanah Rasa was appointed king and had the title King Siliwangi.

Based on Abah Dasep Arifin's investigation, during his lifetime, Subang Larang was believed to have founded an Islamic boarding school under the name "Kobong Amparan Alit" in Teluk Agung which is now located in Nanggerang Village, Binong District. The name "Kobong Amparan Alit" is thought to have changed to

the area now called "Babakan Alit" which is also around the Teluk Agung area, Nanggerang village. Around 1441 Nay Subang Larang died at the Pakuan palace, then his body was brought by his courtiers to be buried in Muara Jati. One of the courtiers is known as Eyang Gelok who was buried in Cipicung village, Kosambi village, Cipunagara sub-district. Subang Larang has 3 children, namely Raden Wal Directsang (1423), Nyai Lara Santang (1426), and Raja Sangara (1428). After his death, Subang forbade his children to leave the Pakuan Palace to deepen their Islamic religion.

Pangeran Walanggungsang / Pangeran Cakrabuana later became the ruler of Cirebon (Founder of the Cirebon Sultanate). Larasantang then had a son named Syarif Hidayatullah who became known as Sunan Gunungjati. Rajasangara was later known as Kiansantang. It is said that according to a legend, Prabu Siliwangi chose to leave the Pakuan palace and disappeared in the Sancang Forest south of Garut instead of converting to Islam in front of his own son, Kian Santang.

According to Pa Ustad Usman (Kuncen Site of Nay Subang Larang): "Nay Subang Larang is the wife of Prabu Siliwangi, a student or student of Syekh Kuro Pulobata Karawang who has no doubt about her Islam". And gave birth to the thorns of pious people such as:

- a) Kian Santang / Wal directsang / Pangeran Cakra Buana / Ki Kuwu Sankan
- b) Lara Santang / Syarifah Muda'im
- c) King Sanggara

The discovery of this site was due to an irregularity in the lineage of Nay Subang Larang itself, derived from the tomb of the Mbah Buyut Gelok site located in Cipicung, Kosambi Village, Cipunagara District, Subang Regency, there is a naming error between Kerta Wangsa, Kerti Wangsa and Niti Wangsa. Then it was repaired to Kesepuhan Bogor and strengthened and confirmed by Abah Dasep Arifin who is a historian and there is still a descendant of the lineage of the "Queen Mother" as Nay Subang Larang. Then it was straightened and it was agreed that there was a point missing, namely that although it was famous

for the struggle of Islam at its time, it was not yet known exactly where the tomb of the "Queen Mother" was. Although there are many claimants for the tomb of "Ibu Ratu", some are in Banten, Cirebon, Bogor, and Panjalu. Abah dasep Arifin has a benchmark from history according to the first version of "Carios Pantun Parakan Tina Lakon Layon Kobong" that the journey of "Mother Queen" from the age of 6 years studying at the Syekh Kuro Pulobata Islamic Boarding School, Karawang. Then mukim in Subang Regency to be precise in Nanggerang Village and founded a boarding school called Pakobongan Hamparan Alif, then got married in Nanggerang Village to be precise in "estuary teak" and below it "Teluk Agung". It is called "estuary teak" because the place is a forest filled with teak trees to this day. Then the second version, the marriage or "contract" in Karawang and the reception in Nanggerang. After marrying Prabu Siliwangi, "Ibu Ratu" was then brought to Bogor because at that time the center of government of the Pajajaran Kingdom. After the death of "Ibu Ratu" Pesantren Pakobongan Hamparan Alif was continued by the sons and daughters of "Mbah Buyut Gelok" who were the servants of the court "Ibu Ratu" Nay Subang Larang. Kesepuhan from Bogor, represented by Abah Dasep Arifin, has a measure or standard to determine where the tomb of "Mother Queen" must have three characteristics, including:

- 1) Teluk Agung,
- 2) Muara Jati,
- 3) Pakobongan Alif Expanse, and

Incidentally the three are in Nanggerang Village. Coupled with the graves of the names of figures such as Eyang Kerta Wangsa, Eyang Kerti Wangsa, and Grandma Niti Wangsa who are Abdi Dalem from Nay Subang Larang. After that, Abah Dasep Arifin traced them to the location and asked local residents about the three places, such as Teluk Agung, Muara Jati, and Pakobongan Hamparan Alif. Initially the villagers did not know what was in the area, and it was confirmed that from ancient times the local people also often found gold, beads or jewelry in the teak estuary area. That is

what adds to the confidence of researchers, Abah Dasep Arifin, especially that there are cultural heritage objects. Until May 31, 2011, a deliberation was held which was involved including historians, cultural observers, Archaeologist to caretaker. And on June 30, 2011 the inauguration of the area was designated as a Nay Subang Forbidden Cultural Heritage Site.

4. Values Education

Value education is basically formulated from two terms of education and value, which when combined into a value education term. Education and values certainly have their own definitions as a basis for understanding a term definition of value education itself. UU no. 20 of 2003 concerning the national education system, states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills that are necessary for himself, society, nation and state (Law of the Republic of Indonesia. No. 20 concerning the National Education System). Based on the above definition, there are 3 (three) main points contained in it, namely: (1) conscious and planned efforts; (2) creating a learning atmosphere and learning process so that students actively develop their potential; and (3) possessing religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by him, society, nation and state. Meanwhile, according to the definition described above, value is closely related to ethics, morals, behavior and manners inherent in humans. Thus, value education is a conscious, planned effort in the learning process that shapes the ethics, morals and character of students as divine beings who have skills to be applied in the world of society, nation and state. Then, as according to Kirschenbaum in Murdiono Mukhamad (2010, p. 110) that value education needs to be done using a comprehensive approach. A comprehensive approach to value education means a comprehensive or comprehensive value education that can be viewed in terms of the

methods used, the participating educators (teachers, parents), and the context in which the school and family values education takes place. Value education according to Mulyana in Sukitman Tri (2016, p. 89, Vol 2) is teaching or guidance to students to realize truth, goodness, and beauty through a process of considering appropriate values and consistent acting habits (Mulyana, 2004). Value education is intended to help students understand, realize, and experience values and be able to place them integrally in life. In particular, according to APEID (Asia and the Pacific Program of Educational Innovation for Development) value education itself is aimed at:

- 1) Applying value formation to children.
- 2) Produce attitudes that reflect the desired values.
- 3) Guiding behavior that is consistent with these values.

In the LVP (living values education) it is stated that there are twelve components of universal values that are developed to shape the character of students in learning, namely: Love, Peace, Respect, Responsibility, Cooperation, Freedom, Happiness, Honesty, Humility, Simplicity, Tolerance, and Unity.

5. Youth

According to data from the World Health Organization (WHO) in Khamim Zarkasih Putro (2017. P.25-32) provides a conceptual limitation of who is a teenager. He stated by WHO there were three criteria used; biological, psychological, and socioeconomic, namely:

- a) the individual who develops when he first shows secondary sexual signs until the time he reaches sexual maturity.
- b) individuals who experience psychological development and identification patterns from children to adults, and
- c) there is a shift from a full socio-economic dependence to a more independent state.

As according to Purwaningsih (in Djahiri, 1996: 7) that value is something valuable which is considered valuable, fair, good, true and beautiful, and becomes a guideline, or self-guidance. While the term moral according to Prent (Cholisin, 1989:

25) comes from the Latin mores from the syllable mos, which means customs, behavior, character, character, morals.

As according to Anna Freud in Khamim Zarkasih Putro (2017, p. 25) argues that during adolescence, a developmental process occurs including changes related to psychosexual development, as well as changes in relationships such as with parents, their environment and their ideals. where the formation of their ideals is a process of shaping future orientation. Furthermore, (Wirawan, 2002) explains that to define adolescents it should be adapted to local culture, so that in Indonesia the age limit of 11-24 years and unmarried is used with the following considerations:

- a) Age 11 years is the age at which generally secondary signs begin to appear.
- b) In Indonesian society, 11 years of age are considered mature, both according to custom and religion, so that people no longer treat them as children.
- c) At that age there are signs of perfecting mental development such as attaining ego identity (according to Ericson), reaching the genital phase of psychosexual development (according to Freud), and reaching the peak of cognitive development (according to Piaget), and moral (according to Kohlberg).
- d) The age limit of 24 years is the maximum limit, namely to provide opportunities for those who up to that age limit are still dependent on their parents, do not have full rights as parents.
- e) In this definition, marital status greatly determines whether an individual is still classified as a teenager or not.

C. METHOD

In this research is a case study method. According to (Cresswell, 2016, p. 19) states that: "Case studies are research designs that are found in many fields, especially evaluation, where researchers develop an analysis of a case, often a program, event, activity or one or more individuals. Cases are limited by time, activity and researchers collect complete

information using various data collection procedures based on a predetermined time".

Qualitative research with case studies is considered appropriate for this research study, because researchers can reveal and analyze data thoroughly related to data related to phenomena in the field. This case study research method can provide clarity about how the existence of Nay Subang Larang as a source of Value Education among Adolescents in Subang Regency.

The researcher chose the Nay Subang Larang Site or Foundation in Nanggerang Village, Binong District, Subang Regency as the location where the researcher conducted the research because the researcher saw from (resource persons) traditional leaders / chairman of the Nay Subang Larang Foundation, the head of the cultural sector (Disparbud) and youth in Nanggerang Village who had visit the location.

The participants in this study were as follows:

NO	Research subject	amount
1	Chairman of the Nay Subang Larang Foundation	1
2	Nanggerang Village Youth Who have visited	8
3	Head of Culture, Disparbud Subang Regency	1
Total number		

The reason the researchers chose the participants above was because the informants were parties related to the focus of the problem, such as the Chairman of the Nay Subang Larang Foundation who was the official owner of the land and the cultural heritage administrator of the site, then the Nangerang Village Youth with their indicators who had visited directly to the site. in the age range of 11-24 years and able to communicate and know insights about the life value story of Nay Subang Larang, and finally the representative of the Subang District Tourism and Culture Office as a storage for all documents and administration

related to the site or foundation which will then be examined by researchers and the informants also have the information needed by researchers and the information is useful and in accordance with the objectives of the research to solve problems. which will be investigated by researchers.

D. RESULTS AND DISCUSSION

1. The life values of Nay Subang. Forbid anything that is inherited as a source of value education for youth

From the respondent's data obtained, the life value of Nay Subang Larang was passed down from generation to generation in Nanggerang Village. In addition, several things were found in the field in the form of:

- a) Religious values that are owned by Nay Subang Larang are like being devoted to religion, it is in Carita Purwaka Caruban Nagari (CPCN) by Pangeran Arya Cerbon when Ki Gendeng Tapa entrusted Nyai Subang Larang to study Islam with Sheikh Quro there. Nyai Subang Larang studied Islam there for 2 years. It was in this place that Syeh Quro gave him the title Subang forbidden (Hero on horseback). Around 1420 Subang Larang returned to Muara Jati and founded the Kobong Hamparan Alif Islamic Boarding School.
- b) Cultural values such as cultural acculturation and cultural adaptation, for example in the Carita Purwaka Caruban Nagari (CPCN) by Pangeran Arya Cerbon after his marriage to Pamanah Rasa and then Pamanah Rasa being appointed crown prince by Susuk Tunggal because he was considered more capable than Amuk Marugul. Pamanah Rasa then brought Subang Larang to live in the Pakuan Pajajaran (Bogor) palace with his other wife. Later on, Pamanah Rasa was appointed king and had the title King Siliwangi. This is where the cultural acculturation between Hinduism and Islam takes place. And the cultural adaptation made by Nay Subang Larang when he entered the royal residence at that time, which was predominantly Hindu-Buddhist.

- c) Social values such as the value of mutual affection carried out by Nay Subang Larang, that according to a hereditary story in the village of Nanggerang that Nay Subang Larang is a woman who is gentle and cares for others, which she uses as a principle in spreading Islam.
- d) Political values contained in Carita Purwaka Caruban Nagari (CPCN) by Pangeran Arya Cerbon that through his marriage to Prabu Siliwangi made it easier in terms of the spread of Islamic religion and culture at that time.
- e) Mentifak in the life of Nay Subang Larang is in the form of Silih asah, Compassion, Compassion in accordance with the teachings of Prabu Siliwangi, then Sosiofak here is in the form of Nay Subang Larang's behavior which is gentle and caring for each other, and the artifacts are in the form of fossils, beads, souvenirs tools, graves and graves of Nay Subang Larang itself. So, it can be concluded that cultural preservation can only be done by preserving the process of production and consumption of symbols in society through the preservation of the shaping aspects of culture in society.
- f) The life value of Nay Subang Larang, which always inspires adolescents, especially his courage in spreading goodness and truth and the character of Nay Subang Larang, is depicted when he remains firm in his religious stance even though at that time a great king who proposed to him became a value education for rural youth Nanggerang in particular.

Respondents are the youth of Nanggerang village itself, from the data received from the head of the Nangerang village youth organization, about 100 less teenagers are in the village of Nanggerang, but only tens of them participate in an active role in every youth activity, but the village youth Tangerang has a high level of cooperation and responsibility that can be seen when they organize sports, religious events, for example the PHBI. The character itself is usually equated with the word Value Education. Indirectly, the development and purpose of IPS is to fulfill the characteristics

of being a good citizen. Then the youth of Nanggerang village never differentiate between people's backgrounds, it can be seen from the heterogeneity of their families. for example Febri Aulian Fauzi (19 years) who has a different family background in terms of culture, his mother is Sundanese and Asyah is from the Javanese tribe. He responded with pleasure and gratitude. Then the differences in political choices in society, and always resolve these differences by deliberation. This shows that the morals possessed by every resident of Nanggerang village so far are quite good, especially the teenagers.

From this understanding it is stated that moral is related to morality. An individual can be said to be morally good if he behaves in accordance with existing moral principles. Conversely, if the individual's behavior is not in accordance with existing rules, then he will be said to be morally ugly (immoral). The rules in the Nanggerang village community, such as being obliged to respect the elders and the slogan of choosing *asah*, picking up and giving, really become signs so that the behavior of Nanggerang village youths does not approach immoral matters. From this, the Moral value approach instilled by each parent in Nanggerang village towards their child, and the exemplary approach of a parent, and the transmission of the values of a good life and this is illustrated through the figure of Nay Subang Larang. With this, the application of adolescents through one of them is tolerance among them is quite high and more importantly the village of Nanggerang is known for its conditions that never have enemies with other villages or areas, it proves that Nanggerang village youths have a high sense of peace. .

2. How do the Nangerang village youths know about the values passed down by Nay Subang Larang

The knowledge of the Nanggerang village youth about the life history of Nay Subang Larang values itself is quite good, it can be seen from the participants providing their information or knowledge that Nay Subang Larang, a daughter of Ki Gedeng Tapa, a harbormaster in Cirebon, according

to teenagers from the story of her parents from generation to generation that Nay Subang Larang was a pious, beautiful woman, dared to convey kindness even though at that time the majority was different from her. It must be noted that Nay, the queen mother, as a local resident, is the wife of Prabu Siliwangi and the person who spreads Islam in West Java. and his life is full of good values, especially his religious values.

It started as a cultural heritage site, when at that time according to teenagers around 2011, many journalists came to the teak forest area, and many journalists asked about the truth that local residents often found jewelry or beads and other objects. the shape is like an ancient one. This was also confirmed by Pak Khadar (56 years) as the head of the cultural sector of the Subang Regency Education and Culture office, that he also participated in the field together with Abah Dasep Arifin, the representative of Bogor and Prof. Luthfi as a historian from Unpad.

He said that the discovery of this site was due to an irregularity in the lineage of Nay Subang Larang itself, derived from the tomb of the Mbah Buyut Gelok site located in Cipicung, Kosambi Village, Cipunagara District, Subang Regency, there is a naming error between Kerta Wangsa, Kerti Wangsa and Niti Wangsa. Then it was repaired to Kesepuhan Bogor and strengthened and confirmed by Abah Dasep Arifin who is a historian and there is still a descendant of the lineage of the "Queen Mother" as Nay Subang Larang. Then it was straightened and it was agreed that there was a point missing, namely that although it was famous for the struggle of Islam at its time, it was not yet known exactly where the tomb of the "Queen Mother" was. Although there are many claimants for the tomb of "Ibu Ratu", some are in Banten, Cirebon, Bogor, and Panjalu. Abah dasep Arifin has a benchmark from history according to the first version of "Carios Pantun Parakan Tina Lakon Layon Kobong" that the journey of "Mother Queen" from the age of 6 years studying at the Syekh Kuro Pulobata Islamic Boarding School, Karawang. Then he settled in

Subang Regency, precisely in Nanggerang Village and founded a pesantren called Pakobongan Hamparan Alif, then got married in Nanggerang Village to be precise in "estuary teak" and below it "Teluk Agung". It is called "estuary teak" because the place is a forest filled with teak trees to this day. Then he settled in Subang Regency, precisely in Nanggerang Village and founded a pesantren called Pakobongan Hamparan Alif, then got married in Nanggerang Village to be precise in "estuary teak" and below it "Teluk Agung". It is called "estuary teak" because the place is a forest filled with teak trees to this day. Then he settled in Subang Regency, precisely in Nanggerang Village and founded a pesantren called Pakobongan Hamparan Alif, then got married in Nanggerang Village to be precise in "estuary teak" and below it "Teluk Agung". It is called "estuary teak" because the place is a forest filled with teak trees to this day.

Then the second version, the marriage or "contract" in Karawang and the reception in Nanggerang. After marrying Prabu Siliwangi, "Ibu Ratu" was then brought to Bogor because at that time the center of government of the Pajajaran Kingdom. After the death of "Ibu Ratu" Pesantren Pakobongan Hamparan Alif was continued by the sons and daughters of "Mbah Buyut Gelok" who were the servants of the court "Ibu Ratu" Nay Subang Larang. Kesepuhan from Bogor, represented by Abah Dasep Arifin, has a measure or benchmark to determine where the tomb of "Mother Queen" must have three characteristics, including: 1) Teluk Agung, 2) Muara Jati, 3) Pakobongan Hamparan Alif, and incidentally the three are in Nanggerang Village. Coupled with the graves of the names of figures such as Eyang Kerta Wangsa, Eyang Kerti Wangsa, and Grandma Niti Wangsa who are Abdi Dalem from Nay Subang Larang.

After that, Abah Dasep Arifin traced them to the location and asked local residents about the three places, such as Teluk Agung, Muara Jati, and Pakobongan Hamparan Alif. Initially the villagers did not know what was in the area, and it was

confirmed that from ancient times the local people also often found gold, beads or jewelry in the teak estuary area. That is what adds to the confidence of researchers, Abah Dasep Arifin, especially that there are cultural heritage objects. Until 31 May 2011, a deliberation was held which involved historians, cultural observers, archaeologists and caretakers. And on June 30, 2011 the inauguration of the area was designated as a Nay Subang Larang Cultural Heritage Site. This was also confirmed by a local community leader, Mr. Ustad Usman. According to Pa Ustad Usman (Head of Nay Subang Larang Site): "Nay Subang Larang is the wife of Prabu Siliwangi, a student or student of Sheikh Kuro Pulobata Karawang who is no doubt about her Islam". And gave birth to the thorns of pious people such as:

- 1) Kian Santang / Wal directsang / Pangeran Cakra Buana / Ki Kuwu Sankan
 - 2) Lara Santang / Syarifah Muda'im
 - 3) King Sanggara
3. The attitudes and actions of the Nanggerang Youth are in accordance with Nay Subang Larang

From the results of the respondent's data in the field, it was found that the attitude of the youth of Nanggerang village in general could be said to be good, it can be seen. When an interview with one of the teenagers, Arief Maulan (20 years) said that "Alhamdulillah, during my stay here there was no incident where the child fought the second. parents, or sons of disobedience ". Meanwhile, the attitude itself obeys Sarnoff (in Sarlito, 2006, p. 162) states that "attitude is a positive or negative reaction to certain objects to reduce tension generated by certain motives". So that attitude is the result of a person's stimulation of certain objects and is a picture of positive or negative reactions that arise against objects that are around, which aims to create an atmosphere by reducing tensions due to the reciprocal relationship of the previous object. . The attitude of the respondent or youth which is in accordance with the attitude of Nay Subang Larang is found in the field such as doing and spreading good things according to the Koran. For example Infaq Sodaqoh at least once a week, social service and always

doing recitation together. That is one proof of the stimulation of objects from outside, and the reaction or response of the Nanggerang village youth, namely by doing social service and Infaq Sodaqoh once a week. Then, the readiness of a person or individual to think, perceive, act, and also creates a positive feeling towards an object, situation, information, or certain value that everyone must have to make wise decisions in acting and behaving. According to Allport (in Sarwono and Eko, 2015, p. 81) defines attitude as "mental and nervous readiness, which is regulated through experience, using directive or dynamic influence on individual responses to all related objects and situations".

The way a person behaves towards an object is certainly very different, this is due to various factors that exist within a person or their environment. These factors, such as differences in knowledge, talents, interests, experiences, occupations, social strata, economic strata, and feelings, produce different responses. And it is proven that mentally and psychologically, respondents are wise enough to respond or respond to things from outside, whether they are bad or good. Especially the negative impact from outside such as the rise of motorcycle gangs, almost no youth in the village of Nanggerang are involved in membership of any motorcycle gang. And this is an attitude of adaptation of each respondent, namely the youth of the village of Nanggerang to something new that is found. experience, work, social strata, economic strata, to feelings that produce different responses. And it is proven that mentally and psychologically, respondents are wise enough to respond or respond to things from outside, whether they are bad or good.

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The actions of the respondent or the actions of adolescents that are in accordance with the actions of Nay Subang Larang are of course in accordance with Religion, namely making the People's Infaq Movement in the IRMAS forum, this is also in accordance with His Action of Subang Larang itself which contains the value of goodness, one of which is helping others. From this explanation, it was found that the behavior or action of adolescents is a response that occurs due to a stimulus or stimulation either from family, environment or other to a person or adolescent for various reasons and specific goals.

E. CONCLUSION

Overall, teenagers know who Nay Subang Larang is according to its history, lineage, and life through stories from generation to generation. Respondents, namely adolescents from Nanggerang village, know at least 9 points about values in the life of Nay Subang Larang, including: His character in religious values, cultural

values, social values, political values, then supported by several things such as Mentifak, Sociofak and Artifacts. The attitude of the respondents is quite in accordance with the attitude of Nay Subang Larang, starting from the attitude of teenagers who do good things in religion, help each other, and can adapt to their environment including the new environment.

Broadly speaking, the actions of the teenagers themselves are in accordance with the actions of Nay Subang Larang, namely helping others carry out according to Islamic law. Adolescent habits are quite in accordance with the habits of Nay Subang Larang seen from the habits they do. Adolescents or respondents as a whole have enough Moral Value Characters that are in accordance with the life of Nay Subang Larang with mutual respect or tolerance and love of peace.

The role of parents is very visible in transferring through stories from generation to generation about the values of the life of Nay Subang Larang which can be used as guidelines for their children so that one day they can become the next generation that is at least better than the previous generation.

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