

LOCAL WISDOM IN MODERN LEADERSHIP IN WEST JAVA: AN EXAMINATION OF THE IMPLEMENTATION OF AL- 'ADAT MUHAKKAMAH IN DEVELOPMENT AND GOVERNANCE

M. Iwan Wahidin¹ Dedi Supriyadi²

¹*Sunan Gunung Djati State Islamic University, Bandung*

²*Sunan Gunung Djati State Islamic University, Bandung*

*Correspondence: iwanwahidin@uinsgd.ac.id

Article Info: [Submitted: 13 May 2026 | Revised Version 14 June 2026 | Accepted: 8 July 2026]

Abstract: Local wisdom has increasingly become an important foundation for regional governance in Indonesia, yet limited studies have examined Sundanese local wisdom, particularly *Sabilulungan*, as a normative framework for regional leadership from the perspective of Islamic law. This study investigates the implementation of *Sabilulungan* in the leadership of regional heads in West Java and analyses its relevance to the Islamic legal maxim *al-'ādah al-muḥakkamah* (custom as a recognised legal authority). A qualitative descriptive–analytical approach was employed using library and field research. Data were collected through document analysis, observations, and interviews with regional leaders and other key informants, and were analysed using content analysis and hermeneutic interpretation. The findings reveal that *Sabilulungan* has evolved from a cultural tradition into an institutionalised governance principle embedded in regional regulations, development planning, and public administration. Although Bandung, Purwakarta, Sumedang, and Majalengka adopt different cultural philosophies, they share common values of mutual cooperation, participation, social responsibility, ethical leadership, and sustainable development. Among these regions, Sumedang demonstrates the most comprehensive institutionalisation of local wisdom through the *Sumedang Puseur Budaya Sunda* policy, while Bandung successfully operationalises *Sabilulungan* through collaborative governance. The study further finds that these cultural values have been internalised through leadership functions, educational initiatives, and community participation, thereby strengthening social cohesion and participatory governance. From the perspective of Islamic jurisprudence, the principal values of *Sabilulungan* fulfil the characteristics of *al-'urf al-ṣaḥīḥ* (valid custom) and therefore constitute a legitimate basis for applying the legal maxim *al-'ādah al-muḥakkamah*. This study concludes that Sundanese local wisdom functions not only as cultural heritage but also as a normative legal principle that reinforces ethical leadership, effective public administration, and sustainable regional development in West Java.

Keywords: *Sabilulungan*; local wisdom; regional leadership; *al-'ādah al-muḥakkamah*; Islamic legal maxims; West Java.

Introduction

Local wisdom, or in the terminology of Islamic law referred to as customary law (*al-'adat*), constitutes an established tradition within society and simultaneously serves as a defining identity of a particular community. In English, it is commonly referred to as local wisdom, local knowledge, or local genius. According to Rahyono, as cited by Fajarini (2014), local wisdom represents the collective intelligence of a particular

ethnic community, acquired through the experiences of its members. In other words, local wisdom is a product of the historical experiences of a specific community and may not necessarily be shared by other societies. These values become deeply embedded within a community and continue to evolve over time alongside the existence and development of that society (Fajarini, 2014).

Anthropologists such as Koentjaraningrat, Spradley, Taylor, and Suparlan categorise culture as an expression of local wisdom consisting of three dimensions: ideas, social activities, and artefacts. Culture encompasses the total body of knowledge possessed by a community and serves as a guideline through which people interpret their environment and shape their daily practices. Similarly, Indonesia is recognised as a pluralistic and heterogeneous nation characterised by remarkable ethnic and cultural diversity (JPNN, 2010). This diversity constitutes the primary foundation for the existence of local wisdom, which is manifested in numerous forms throughout the Indonesian archipelago.

The diversity of Indonesia's ethnic groups represents an important national asset. Fajarini (2014) identified twenty-nine forms of local wisdom originating from seventeen provinces across Indonesia. These include local wisdom traditions from Aceh; Malay communities (Deli, West Kalimantan, Sibolga, and West Sumatra); Batak; Wamena; Bugis; Manado; Minahasa; Poso; Makassar; Toraja; Gorontalo; transmigrant communities in Java, Bali, Nusa Tenggara, and South-East Sulawesi; Jambi; East Java; Pandeglang; South Kalimantan; the Dayak Kanayatn community; West Nusa Tenggara; Lombok; Bima; the Special Region of Yogyakarta; Solo in Central Java; Lampung; Bengkulu and Rejang Lebong; Madura; and Maluku.

Based on previous studies, it appears that the local wisdom of West Java has received relatively limited scholarly attention and has not been included as a primary research object. This may be attributed to the richness and diversity of Sundanese local wisdom. For comparative purposes, several examples can be highlighted. Sumedang Regency adopts the philosophical principle "Insun Medal Insun Madangan", meaning "*I was born to bring enlightenment*", together with the managerial philosophy of Rawayan Jati Sunda. Likewise, Majalengka Regency incorporates cultural values into its development strategy through the Three Cultural-Based Development Frameworks, namely philosophical, managerial, and operational values.

Similarly, Purwakarta Regency adopts the Seventeen Principles of Kahuripan Purwakarta as the philosophical foundation for its regional vision and development agenda, although these principles are often simplified into sixteen guiding principles (Bappeda Purwakarta, 2015). These principles provide comprehensive guidance across various sectors of regional development, despite not being fully integrated into the Regional Development Work Plan (*Rencana Kerja Pembangunan Daerah—RKPD*) as a unified conceptual framework. In contrast, Bandung Regency explicitly

incorporates its local wisdom into several Regional Regulations (*Peraturan Daerah*) enacted in 2010, 2011, 2015, and 2016, as well as into its RKPD. The central concept adopted is *Sabilulungan*.

The foregoing discussion demonstrates that *Sabilulungan* has become a distinctive concept formally embedded within the governance framework of Bandung Regency. Although the concepts adopted by different regions vary in terminology, they share similar substantive values. More importantly, local wisdom has become an important foundation for regional leaders in designing governance and development policies. In practice, regents (*bupati*) and mayors integrate their respective local wisdom into governmental policies and development programmes. This is evident from the incorporation of Sundanese cultural values into the visions, missions, and development policies of local governments throughout West Java, thereby illustrating the continuing relevance of local wisdom in contemporary regional governance.

Similarly, Purwakarta Regency adopts the *Seventeen Principles of Kahuripan Purwakarta* as the philosophical foundation underpinning its regional vision and development agenda, although these principles are commonly simplified into sixteen guiding principles. These principles provide comprehensive guidance across various sectors of regional development, despite not being fully integrated into the Regional Development Work Plan (*Rencana Kerja Pembangunan Daerah* RKPD) as a unified conceptual framework (Bappeda Purwakarta, 2015). In contrast, Bandung Regency explicitly incorporates its local wisdom into several Regional Regulations (*Peraturan Daerah*) enacted in 2010, 2011, 2015, and 2016, as well as into its RKPD. The central concept adopted is *Sabilulungan*.

The foregoing discussion demonstrates that *Sabilulungan* has evolved into a distinctive governance philosophy formally embedded within the administrative framework of Bandung Regency. Although the concepts adopted by different regions vary in terminology, they share similar substantive values. More importantly, local wisdom has become a fundamental basis for regional leaders in formulating governance and development policies. In practice, regents (*bupati*) and mayors integrate their respective local wisdom into governmental policies and development programmes. This is evidenced by the incorporation of Sundanese cultural values into the visions, missions, and development policies of local governments throughout West Java (Bappeda Purwakarta, 2015).

These findings are further supported by empirical evidence derived from an interview with the Regent of Bandung Regency, Dadang Naser, conducted in February 2017, as well as the author's experience serving as the Head of the Community Association (*Ketua Rukun Warga/RW*) in Rancaekek Kencana Village, Bandung Regency, between 2010 and 2015. The evidence indicates that *Sabilulungan* is not merely a cultural philosophy but has become an operational

principle guiding participatory governance, mutual cooperation, and community-based development in Bandung Regency (Naser, 2017).

From a legal perspective, *Sabilulungan* may also be understood as a normative principle functioning both as an unwritten social norm and as a formally recognised legal norm. According to Praja (2014), legal norms may be classified into unwritten norms that emerge and develop organically within society and written norms codified in statutory regulations to ensure legal certainty. This distinction suggests that *Sabilulungan* embodies both dimensions, as it exists as a living cultural value within Sundanese society while simultaneously being institutionalised through regional government regulations and development policies (Praja, 2014).

When examined in light of the above classification of legal norms, *Sabilulungan*, as a form of local wisdom adopted by regional leaders in West Java, may be classified into both categories of legal norms, namely unwritten and written law. As an unwritten norm, *Sabilulungan* is reflected in the speeches and public addresses delivered by regents during visits to their respective regions, where they consistently encourage citizens to embrace the values of *Sabilulungan* as a shared social character. Conversely, its status as a written legal norm is demonstrated by its incorporation into the visions and missions of regional governments, as formally stipulated in their respective Regional Regulations (*Peraturan Daerah*) (Praja, 2014).

Likewise, the significance of local wisdom is explicitly reflected in the final mission of the West Java Development Vision 2017, namely *Enhancing Social Life, Arts and Culture, Youth and Sports Development, and Tourism Development within the Framework of Local Wisdom*. This mission seeks to foster a socially cohesive and culturally resilient society characterised by the effective utilisation of social capital in development, stronger family resilience, a reduction in the number of people experiencing social welfare problems (*Penyandang Masalah Kesejahteraan Sosial* PMKS), greater youth participation in development, improved achievements in national and international sports, the preservation of cultural heritage and the arts, and the development of a competitive tourism industry grounded in local wisdom (West Java Provincial Government, 2018; Bappeda West Java, 2018).

The incorporation of local wisdom into the governance and development agenda of West Java may, from the perspective of Islamic jurisprudence, be understood within the framework of *qawā'id fihiyyah* (Islamic legal maxims). These legal maxims serve as normative principles guiding the formulation and application of Islamic law. One of the most fundamental maxims is *al-'ādah al-muḥakkamah* ("custom is recognised as a legal authority"), which affirms that well-established customs and traditions that have developed within society may serve as a legitimate basis for legal determination, provided that they reflect the prevailing values and social norms of the community (Mubarok, 2002; Zein, 2006).

The legal maxim concerning custom or local wisdom constitutes the fifth of the major universal maxims (*al-qawā'id al-fiqhiyyah al-kulliyyah*), namely the principle relating to custom and habitual practice. In Arabic, two closely related concepts describe customary practice: *al-'ādah* and *al-'urf*. *Al-'ādah* refers to actions or expressions that are repeatedly practised by individuals because they are considered rational and are continuously accepted by society. In contrast, *al-'urf* refers to customs or practices that are accepted by human nature and reason, thereby creating a sense of social acceptance and psychological comfort (Musbikin, 2001; Burhanudin, 2001).

According to Djazuli (2007), *al-'ādah* or *al-'urf* refers to practices generally regarded by society as good and appropriate (*al-'ādah al-'āmmah*) and repeatedly performed until they become established customs. Islamic jurisprudence distinguishes between two forms of *'urf*: *al-'urf al-ṣaḥīḥ* (valid custom) and *al-'urf al-fāsid* (invalid custom). Valid custom refers to social practices that do not contradict Islamic legal principles, do not legitimise what is prohibited, and do not invalidate obligatory acts. Conversely, invalid custom refers to practices that conflict with Islamic law by permitting prohibited acts or neglecting obligatory religious duties (Djazuli, 2007).

A customary practice (*'urf*) may be recognised as a valid legal basis only when it fulfils several conditions: (1) it does not contradict the principles of Islamic law (*Sharī'ah*); (2) it does not result in harm or eliminate public benefit (*maṣlaḥah*); (3) it is generally practised by the Muslim community; (4) it does not concern purely ritual acts of worship (*'ibādah maḥḍah*); (5) it has become an established social practice prior to the legal determination; and (6) it does not conflict with explicit legal texts or clearly established legal provisions (Djazuli, 2007; Mubarak, 2002).

From the perspective of Islamic law, Sabilulungan appears to satisfy the essential characteristics of *al-'ādah* and *al-'urf*. Nevertheless, a more comprehensive examination is required to determine the extent to which Sabilulungan, as a form of local wisdom, influences modern leadership practices in West Java. Such an analysis requires a systematic assessment of how local wisdom shapes the leadership of regents and mayors, the specific cultural values incorporated into their governance practices, and whether these values have evolved into normative principles guiding regional leadership. Consequently, this study also examines leadership from the perspective of Islamic political thought in order to establish theoretical and practical coherence between local wisdom and contemporary regional leadership in West Java.

From a political perspective, leadership encompasses the process of influencing organisational goals, motivating behaviour to achieve those goals, and shaping both organisational culture and collective behaviour. According to Rivai (2003), leadership comprises at least five essential elements: (1) the presence of an individual who functions as the leader; (2) the existence of followers; (3) the process

of organising and mobilising others through influence, motivation, and direction; (4) clearly defined organisational objectives, whether long-term or immediate; and (5) an interactive process occurring within a group or organisation, regardless of its size. Similarly, Nawawi and Hadari (2004) argue that effective leadership is characterised by the leader's ability to influence others in achieving shared organisational objectives.

Based on the foregoing discussion, this study seeks to examine whether local wisdom has evolved into a normative legal principle that guides regional leadership in West Java. More specifically, it investigates whether each leadership function exercised by regents incorporates legal norms derived from local wisdom, whether these values existed prior to the appointment of regional leaders or emerged during their tenure, and how local wisdom has developed into a legal norm shaping regional governance. These issues constitute the central focus of the present research.

Methods

This study employed a qualitative descriptive–analytical approach to examine the implementation of local wisdom in the leadership of regional heads in West Java, particularly in Bandung, Purwakarta, Sumedang, and Majalengka Regencies. The descriptive–analytical method was used to systematically describe, analyse, and interpret the thoughts, policies, and governance practices of regional leaders in relation to local wisdom (Arikunto, 1992). To strengthen the analysis, this study applied content analysis to examine regional regulations, policy documents, official speeches, and other relevant sources. This technique enabled the identification of key themes and meanings concerning the institutionalisation of local wisdom in regional governance (Muhadjir, 1996). In addition, a hermeneutic approach was employed to interpret the underlying meanings of local wisdom within the socio-cultural context of regional leadership. Hermeneutics, as a theory of interpretation, facilitates the understanding of texts by relating them to the perspectives of both the author and the reader (Atho & Fahrudin, 2003).

The study utilised two sources of data: library research and field research. (Novianti, 2024). Library research involved reviewing books, journal articles, legislation, and policy documents relevant to the research topic, while field research comprised primary data obtained from regional regulations, government documents, observations, and interviews with relevant informants. Secondary data were collected from scholarly publications and other supporting documents. Data were collected through observation, interviews, and document analysis, and subsequently analysed using descriptive qualitative analysis. The data were organised, interpreted, and verified to produce credible findings and

comprehensive conclusions regarding the implementation of local wisdom in modern regional leadership in West Java (Arikunto, 1992; Muhadjir, 1996).

Results and Discussion

The preceding discussion indicates that local wisdom has evolved from a cultural tradition into a practical framework for regional governance in West Java. Although each regency adopts different cultural expressions, they share common values of cooperation, participation, and social responsibility. The following section therefore examines how these values are implemented in modern leadership and how they may be understood through the principle of *al-'ādah al-muḥakkamah*.

The Conceptual Framework of Local Wisdom: Roots, Values, and The Local Wisdom of West Java

A. Sources of Local Wisdom

The concept of *Sabilulungan* constitutes the core of Sundanese local wisdom in West Java. Linguistically, the term refers to solidarity, mutual cooperation, and collective responsibility, as defined in the *Sundanese–Indonesian Dictionary* (1985). The value was popularised through Mang Koko's *Kawih Sabilulungan*, which portrays unity, mutual support, and communal harmony (Dadan Sungkawa, 2013, p. 11). In Bandung Regency, *SABILULUNGAN* is interpreted as an acronym for *Sauyunan* (consensus), *Babarengan* (working together), *Ilubiung* (participation), *Ngaluluguan* (leadership by example), and *Pangwangunan* (community development). These principles reflect the philosophical values of spirituality, social solidarity, and ethical responsibility that underpin Sundanese society (Dadan Sungkawa, 2013).

B. Cultural Roots of Local Wisdom

Sabilulungan is inseparable from Sundanese language and culture. According to Jakob Sumarjo (2001, p. 15), Sundanese culture represents a collective value system expressed through language, behaviour, arts, and traditions. As one of Indonesia's largest ethnic groups, the Sundanese possess a rich cultural heritage, including their own language, literature, arts, and script (BPS, 2010; Farida Denura). Globalisation has contributed to the declining use of the Sundanese language among younger generations. Nevertheless, UNESCO recognises Sundanese as one of the world's surviving regional languages, highlighting the importance of preserving it through education, cultural activities, and community participation (Bandungnews and Info, 2013). Beyond linguistic identity, Sundanese culture promotes harmony, religious tolerance, mutual respect, and environmental stewardship, values inherited from local ancestors and maintained within contemporary society (Kompas, 2015).

C. Values and Characteristics of Local Wisdom

The values embedded in *Sabilulungan* include patience, wisdom, noble character, knowledge, faith, mutual cooperation, social justice, and collective responsibility. According to Dadang Naser, these values contribute to the development of law-abiding, ethical, and socially responsible citizens while strengthening anti-corruption awareness from an early age (Interview with Dadang Naser, June 2018). More than a concept of mutual assistance, *Sabilulungan* represents a cultural philosophy that encourages collaboration among government, communities, and other stakeholders in achieving sustainable development and public welfare (Juhana, 25 March 2015). As a distinctive characteristic of West Java, it reinforces both Sundanese cultural identity and Indonesia's broader national character (Interview with Dadang Naser, 11 June 2018).

Implementation of Local Wisdom in Modern Leadership in West Java

A. The Application of Local Values in Bandung Regency

The implementation of local wisdom in Bandung Regency is embodied in the concept of *Sabilulungan*, introduced by Regent Dadang M. Naser as the principal philosophy underpinning regional development. According to Dadang Naser, development particularly environmental development cannot be undertaken through sectoral egoism but instead requires synergy among government institutions, the private sector, civil society organisations, entrepreneurs, and local communities (Interview with Regent Dadang Naser, 10 July 2018). For Dadang Naser, *Sabilulungan* extends beyond the conventional notion of mutual cooperation (*gotong royong*). It represents a collective spirit characterised by patience, diligence, creativity, active participation, and shared responsibility in accelerating regional development while simultaneously strengthening community character. Consequently, *Sabilulungan* has become both the cultural foundation and the official development motto of Bandung Regency, reflecting the Sundanese principle of "sharing burdens together and supporting one another" (*berat sama dipikul, ringan sama dijinjing*) (Ibid.).

This philosophy is closely aligned with the Regency's vision of enhancing human resource quality through education, healthcare, faith, piety, and the preservation of Sundanese culture. Within this framework, Sundanese cultural values are regarded as an essential source of social capital capable of reinforcing community identity while serving as a moral safeguard against the adverse effects of globalisation. Accordingly, the traditional virtues of *wani* (courage), *wanoh* (self-awareness), *wiwaha* (competence), and *wijaksana* (wisdom), together with the principles of *silih asah* (mutual learning), *silih asih* (mutual compassion), and *silih asuh* (mutual care),

have become fundamental values guiding governance and regional development (Pikiran Rakyat, 15 June 2018).

The implementation of *Sabilulungan* is reflected in participatory development involving the government, local communities, businesses, and civil society organisations. Numerous programmes including village road improvements, tree planting, the renovation of religious facilities, river dredging, and free medical services have been implemented through collaborative community initiatives supported by both public and private resources (Interview with Regent Dadang Naser, 11 June 2018; Ibid.). By 2011, the total value of development projects implemented under the *Sabilulungan* approach had exceeded IDR 12 billion, a substantial proportion of which originated from voluntary contributions of land, labour, and financial assistance provided by local residents and business actors (Ibid.). The Regent also prioritised rural development by designating agriculture as the Regency's core business. Development policies focused on achieving food self-sufficiency, expanding export-oriented agricultural commodities such as strawberries, and promoting alternative local crops, including ganyol, as a substitute for imported wheat. These initiatives formed part of a broader strategy to strengthen rural economic resilience while enhancing local competitiveness (Ibid.).

Institutionally, the *Sabilulungan* philosophy has been incorporated into the Bandung Regency Long-Term Development Plan (RPJPD) 2005–2025 and further operationalised through the 2016 Regional Government Work Plan (RKPD). Within these planning documents, *Sabilulungan* is interpreted as a set of core values comprising Sabar (patience), Bijak (wisdom), Lulung (generosity), Luhur Budi Pekerti (noble character), and Ngacik Iman dina Dirina (strengthening one's faith). Collectively, these values are intended to realise the long-term vision of Repeh Rapih Kertaraharja, a prosperous, harmonious, and orderly Bandung Regency. The recognition of *Sabilulungan* as a successful model of collaborative governance culminated in the establishment of the Sabilulungan Award 2017, organised as part of the 376th Anniversary of Bandung Regency. The award sought to encourage greater public participation in regional development and acknowledged innovative community contributions. During the ceremony, Regent Dadang M. Naser expressed his appreciation by emphasising that many of Bandung Regency's most significant development initiatives had originated from community participation rather than solely from government programmes (Author's observation; the author attended the event upon invitation as the writer of the *Sabilulungan* book for the Regent of Bandung).

B. The Application of Local Values in Purwakarta Regency

The implementation of local wisdom-based development in Purwakarta Regency demonstrates the opportunities and challenges associated with integrating cultural values into modern governance. Although the regional government has consistently promoted Sundanese local wisdom as the foundation of development, its implementation has generated differing responses from society. One of the principal challenges concerns divergent perceptions regarding the orientation of development, particularly the assumption that policies rooted in local culture are overly traditional, incompatible with democratic values, or represent a regression to the past. These differing interpretations have occasionally resulted in public resistance, including the vandalism of several statues erected as part of the regional development programme (Observation, 13 June 2018).

These incidents indicate that the government's understanding of culturally based development was not always shared by all segments of society. The controversy surrounding the construction of statues illustrates the tension between cultural representation and the religious identity of the predominantly Muslim population of Purwakarta. For many residents, statues were perceived as symbols inconsistent with Islamic teachings and therefore offered limited public benefit compared with the considerable financial resources allocated for their construction. This situation demonstrates that development policies should not only reflect local cultural identity but must also accommodate the religious values and social characteristics of the communities they serve.

Another challenge identified during the research concerns the limited collaboration among government institutions, local communities, and the private sector. Although partnerships formally existed, community empowerment initiatives often remained symbolic rather than substantive. Moreover, the possibility of collusion and nepotism continued to pose potential risks to effective governance, thereby highlighting the continuing importance of strengthening the rule of law and ensuring equal legal enforcement for all stakeholders. Overall, the findings suggest that many development challenges originated from the absence of a collective commitment among governmental institutions, civil society, and the private sector to pursue regional development through shared responsibility. Consequently, local wisdom has, in some cases, functioned primarily as a symbolic slogan rather than as an operational framework guiding governance and public administration. This finding indicates that development programmes have not always been fully aligned with the socio-cultural characteristics of the local community, despite such alignment being one of the fundamental principles of regional autonomy.

In this context, local wisdom should not be understood merely through symbolic expressions, such as Sundanese architectural styles or the adoption of traditional

attire by government officials. Rather, its primary purpose is to cultivate public character by encouraging honesty, humility, simplicity, solidarity, and mutual respect. As argued by Moh. Koesnoe, society should be regarded not only as the object of government regulation but also as the principal actor and beneficiary of regional governance through active participation (Moh. Koesnoe, *Hukum Adat Sebagai Suatu Model Hukum*, 1992, p. 54).

Accordingly, the implementation of good governance requires balanced interaction among government, society, and the private sector through dialogue, negotiation, cooperation, transparency, accountability, responsiveness, and consensus-building. Local wisdom should therefore be practised as a living system of values rather than merely preserved as cultural knowledge. In line with this perspective, Rosidi (2011) argues that local wisdom reflects a community's cultural capacity to respond constructively to external influences while maintaining its cultural identity. The research further indicates that local wisdom constitutes an important form of intellectual and cultural capital that should evolve alongside scientific and technological progress. Preserving Sundanese cultural values does not imply rejecting modernity; rather, these values should provide ethical guidance for contemporary development while strengthening regional identity. This view is consistent with Mulyadi (2012), who maintains that appropriately managed local wisdom can foster social welfare, economic justice, and sustainable regional development.

Purwakarta Regency has operationalised these principles through the application of Sundanese philosophical values such as *silih asah* (mutual learning), *silih asih* (mutual compassion), and *silih asuh* (mutual care), together with traditional expressions including *cing caringcing pageuh kancing* and *set saringset pageuh iket*, which emphasise the harmonious integration of intellectual capacity, emotional sensitivity, and moral responsibility. The philosophy encourages communities to pursue progress without abandoning compassion, solidarity, and social cohesion. These values are further reinforced through Sundanese proverbs that shape interpersonal relationships. For example, *hade goreng ku basa* ("one's character is reflected in one's speech") highlights the importance of effective communication between government and society in the formulation and implementation of public policy. Similarly, expressions associated with *silih asah*, *silih asih*, and *silih asuh* promote continuous learning, empathy, mutual assistance, and respect across generations.

Field observations also revealed that the physical environment of Purwakarta reflects a strong commitment to Sundanese cultural identity. Numerous public buildings incorporate distinctive Sundanese architectural motifs, reinforcing the government's intention to embed local wisdom within public spaces (Observation,

13 June 2018). Nevertheless, the study concludes that cultural symbolism alone is insufficient. Local wisdom should function as an ethical framework guiding public behaviour and decision-making rather than merely serving as a decorative element of regional identity. To institutionalise these cultural values, the Government of Purwakarta introduced several educational programmes designed to strengthen Sundanese identity among younger generations. These include Ajeg Nusantara (Monday), which promotes national identity; Mapag Buana (Tuesday), which encourages global knowledge; Maneuh di Sunda (Wednesday), which strengthens Sundanese cultural awareness; Nyanding Wawangi (Thursday), which cultivates appreciation for knowledge and aesthetics; Nyucikeun Diri (Friday), which emphasises spiritual reflection; and Betah di Imah (Saturday–Sunday), which encourages family responsibility and domestic engagement (Purwakarta Regional Development Planning Agency, 2018). Finally, the Government of Purwakarta actively encourages both private-sector participation and community involvement in regional development through corporate social responsibility (CSR) initiatives and community-based programmes. This collaborative model reflects the argument advanced by Bastian (2006), who emphasises that regional autonomy should empower local governments to utilise both natural and cultural resources in order to achieve equitable, democratic, and sustainable development. Likewise, Mulyadi (2012) argues that strengthening Sundanese local wisdom can generate social cohesion, economic prosperity, and cultural resilience in the face of globalisation.

C. The Application of Local Values in Sumedang Regency

Among the regencies examined in this study, Sumedang Regency demonstrates the most comprehensive and institutionalised integration of local wisdom into regional governance. This commitment is formally embodied in Regent Regulation (Perbup) No. 113 of 2009 concerning *Sumedang Puseur Budaya Sunda* (SPBS), which provides a detailed framework governing the planning, implementation, supervision, and evaluation of governance and development based on Sundanese cultural values (Regent Regulation No. 113 of 2009). Compared with other regencies in West Java, this regulation represents a more explicit and systematic policy innovation by placing local wisdom at the centre of public administration (Comparative analysis based on Regent Regulation No. 113 of 2009).

The SPBS policy adopts the motto "Dina Budaya Urang Napak, Tina Budaya Urang Ngapak" ("We stand upon our culture, and through our culture we advance"), reflecting the conviction that Sundanese culture constitutes the foundation of regional identity and sustainable development. The principal objective of SPBS is to strengthen the protection, development, and utilisation of Sundanese culture within government administration, regional development, and community life, while

simultaneously enhancing regional competitiveness in pursuit of a prosperous, religious, and democratic Sumedang by 2025 (Regent Regulation No. 113 of 2009).

The SPBS framework is founded upon three interrelated dimensions: philosophical values, managerial values, and operational values. The philosophical foundation is expressed through the maxim *Insun Medal Insun Madangan* ("I was born to enlighten"), which encourages every citizen to contribute knowledge, integrity, and public service for the common good. The managerial framework is represented by *Rawayan Jati Sunda*, a governance philosophy that integrates cultural values into every stage of public administration. Meanwhile, the operational framework, known as *Dasa Marga Raharja*, consists of ten core behavioural values intended to guide governance, development, and community life (Regent Regulation No. 113 of 2009).

The scope of SPBS encompasses three principal dimensions. First, the dimension of ideas includes the preservation of cultural values, norms, traditions, and historical narratives. Secondly, the behavioural dimension promotes the practical application of Sundanese values in public administration and everyday social interaction. Thirdly, the material dimension concerns the preservation and development of tangible cultural heritage, including architecture, public spaces, monuments, museums, and other cultural assets (Regent Regulation No. 113 of 2009). To realise these objectives, SPBS incorporates cultural values into numerous public policy sectors. These include the preservation of the Sundanese language, literature, and script; the revitalisation of customary institutions; the preparation of public service standard operating procedures based on Sundanese cultural values; educational curricula; poverty alleviation; public health; environmental conservation; investment promotion; tourism development; creative industries; legal awareness; scientific advancement; and participatory regional planning (Regent Regulation No. 113 of 2009). Cultural values are therefore not treated merely as symbolic heritage but are integrated into the practical operation of government institutions.

Similarly, the material dimension of SPBS is reflected in the use of traditional Sundanese attire, the preservation of local performing arts, the protection of historical sites and museums, the development of culturally inspired urban planning, the construction of public buildings reflecting Sundanese architectural identity, the revitalisation of the Sumedang Larang Palace, and the establishment of agro-cultural tourism villages. Through these initiatives, cultural identity becomes an integral component of regional spatial planning and economic development (Regent Regulation No. 113 of 2009). The implementation of SPBS is supported by a comprehensive institutional framework involving local government, customary institutions, educational organisations, religious leaders, civil society, universities, the private sector, and the wider community. The Regent facilitates the establishment of an SPBS Working Group (*Pokja SPBS*) at the regency level, while

sub-districts and villages establish corresponding task forces responsible for implementing and monitoring cultural programmes within their respective jurisdictions. Technical supervision is coordinated by the Department of Culture, Tourism, Youth and Sports in collaboration with the Indonesian Council of Ulama (MUI) and other relevant stakeholders (Regent Regulation No. 113 of 2009). Community participation constitutes another essential element of SPBS implementation. Citizens are encouraged to disseminate cultural values, participate actively in development programmes, and contribute recommendations for improving regional cultural policies. Financial support is derived from multiple sources, including the national budget, the provincial budget, the regional budget, community contributions, corporate social responsibility (CSR), and other legitimate funding mechanisms (Regent Regulation No. 113 of 2009).

An important feature distinguishing SPBS from other regional development models is its integration of Sundanese philosophy into the entire public management cycle. The planning phase is guided by concepts such as *Sirna Ning Cipta*, *Sirna Ning Rasa*, and *Sirna Ning Karsa*, which emphasise spiritual awareness, social responsibility, and strategic vision. The organisational phase is represented by *Sirna Ning Karya*, highlighting commitment, professionalism, and collaborative governance. The implementation phase incorporates *Sirna Ning Diri*, *Sirna Ning Hirup*, and *Sirna Ning Hurip*, stressing individual competence, collective cooperation, and balanced human development. Finally, the accountability phase is symbolised by *Sirna Ning Wujud*, emphasising transparency, responsibility, and sustainable public welfare (Regent Regulation No. 113 of 2009).

Operationally, these principles are translated into the *Dasa Marga Raharja*, comprising ten behavioural values: *Taqwa* (religiosity), *Someah* (courtesy), *Surti* (empathy), *Jembar* (broad-mindedness), *Brukbrak* (transparency and honesty), *Guyub* (solidarity), *Motekar* (creativity and innovation), *Tarapti*, *Taliti*, *Ati-ati* (professionalism, accuracy, and prudence), *Junun-Jucung* (consistency and perseverance), and *Punjul-Luhung* (excellence and noble character). Collectively, these values are intended to cultivate ethical leadership, accountable governance, and harmonious social relations grounded in the Sundanese principles of *silih asah*, *silih asih*, and *silih asuh* (Regent Regulation No. 113 of 2009). Field observations conducted during this research indicate that SPBS has been implemented relatively effectively. Interviews with regional officials, community leaders, traders, farmers, and civil servants revealed that collaborative values, mutual assistance, and community participation remain deeply embedded within the daily lives of Sumedang society. Many respondents expressed the belief that regional progress depends primarily upon the collective commitment of local people rather than external actors, reflecting the enduring influence of Sundanese cultural philosophy in shaping governance and regional development (Interview with the Regional

Secretary of Sumedang Regency, 14–15 June 2018; Interviews with community members, 16 June 2018; Sumedang Regional Development Planning Agency, 2018). The findings suggest that Sumedang Regency provides one of the strongest examples of how local wisdom can be systematically institutionalised through legal instruments, organisational structures, and development planning. Rather than functioning merely as a cultural symbol, Sundanese values have become an integral component of governance, public administration, and community development, thereby strengthening both regional identity and sustainable development.

D. The Application of Local Character in Majalengka Regency

The implementation of local wisdom in Majalengka Regency adopts a cultural framework comprising three dimensions of culture-based development values: philosophical values, managerial values, and operational values. The philosophical value of development in Majalengka Regency is closely linked to the region's historical identity, which originates from the Kingdom of Sindangkasih. Historically, Sindangkasih was recognised as a *sugih mukti* (prosperous and fertile) region inhabited by *bagja raharja* (happy and prosperous) people. These historical values have become the philosophical foundation of participatory development in Majalengka and constitute the principal objective of the *Sabilulungan* programme.

The managerial value is associated with the Regency's vision of *Majalengka Remaja* (Religious, Progressive, and Prosperous). To achieve this vision, the local government introduced the *Gerakan Membangun Masyarakat Religius, Maju dan Sejahtera* (*Gerbang Mas Remaja*). Within this framework, the values embodied in the *Sabilulungan* programme represent the manifestation of Sapta Mandala Panta-panta (Seven Hierarchical Sacred Domains), which integrates philosophical and managerial principles as follows:

1. Mandala Kahiyangan, representing the manifestation of divine values embodied in the vision of creating a religious society.
2. Mandala Kahayangan, referring to the planning stage in management, where aspirations (*kahayang*) are formulated into integrated development plans.
3. Mandala Paniatan, corresponding to the organisational function through the establishment of commitment and institutional arrangements.
4. Mandala Patarekahan, reflecting the implementation (actuating) function based on local wisdom values.
5. Mandala Pagelaran, representing the supervisory function within the management process.
6. Mandala Patembongan, referring to accountability and responsibility in governance.

7. Mandala Pangantenan, symbolising development outcomes that can be enjoyed by all segments of society. Within this framework, the *Sabilulungan* programme represents collective solidarity, mutual cooperation, and participatory community development.

Accordingly, *Sabilulungan* is an indigenous Sundanese concept deeply rooted in the cultural traditions of West Java rather than a newly invented term. Over time, its meaning has evolved in response to changing social contexts. In Majalengka Regency, *Sabilulungan* is interpreted through the philosophy of Sapta Mandala Panta-panta, which provides a comprehensive framework for community-based development. Compared with the *Sabilulungan* concept implemented in Bandung Regency, the Majalengka model is founded upon similar principles of mutual cooperation (*gotong royong*), although Bandung has developed a more comprehensive operational framework. In practice, local wisdom in Majalengka is reflected in the strong collaboration among government institutions, communities, and other stakeholders in supporting both physical infrastructure and social development. This cultural identity is also visible in the region's architectural landscape, where many traditional stilt houses and public resting places continue to display distinctive Sundanese architectural characteristics.

Elaboration of Local Wisdom as The Principle of *Al-'Adah Al-Muhakkamah* in Modern Leadership In West Java

A. Elaboration of Local Wisdom Values

In this study, elaboration is understood as the process of internalising local wisdom values into both governance and community life. According to the *Kamus Besar Bahasa Indonesia* (KBBI), internalisation refers to the process through which values are deeply absorbed until they become part of an individual's beliefs and behaviour. Syihabuddin explains that value internalisation encompasses both cognitive and emotional development, enabling individuals to recognise, understand, and internalise values through educational and social processes. He further argues that internalisation proceeds through three stages: value transformation, value transaction, and trans-internalisation. Internalisation itself is a lifelong process that begins through socialisation and education, gradually shaping personality and social behaviour.

Several scholars provide complementary explanations regarding this concept. Chaplin (2005) defines internalisation as the integration of attitudes, behavioural standards, and social norms into one's personality. Reber, as cited by Mulyana (2004), describes it as the incorporation of beliefs, values, attitudes, and established norms into an individual's psychological structure so that these values become permanent characteristics reflected in daily conduct. Likewise, Ihsan (1997) considers internalisation to be the process of embedding values within the human

soul until they become an inseparable part of one's identity. Consequently, internalised values are expected to conform to prevailing social norms and to guide individual behaviour. The findings indicate that regional leaders in Bandung, Sumedang, Purwakarta, and Majalengka have internalised local wisdom through both internal and external mechanisms. Internally, local wisdom is institutionalised through regional regulations, development policies, and governance systems. Externally, it is expressed through collaboration between government institutions, community organisations, and local communities in implementing infrastructure development, cultural preservation, and mutual cooperation programmes.

B. Internalisation of Local Wisdom

The revitalisation of character education in Indonesia following the National Conference on Cultural and Character Education in 2010 reinforced the importance of local wisdom in shaping national character. According to the Ministry of National Education (Kemdiknas, 2010), character education is founded upon values derived from religion, Pancasila, culture, and national educational objectives, including religiosity, honesty, discipline, creativity, democracy, social responsibility, environmental awareness, and accountability. These values are intended not only to be understood cognitively but also to be practised consistently within society. Thomas Lickona (2013) argues that character education consists of three interconnected dimensions: *moral knowing*, *moral feeling*, and *moral action*. Character formation therefore requires not only intellectual understanding but also emotional commitment and practical implementation. In a similar vein, Muhaimin (2001) explains that value internalisation occurs through three successive stages: value transformation, value transaction, and trans-internalisation. During value transformation, government leaders communicate desirable cultural values to society. Value transaction involves reciprocal interaction between leaders and communities, allowing shared meanings to emerge through participation in local programmes. Finally, trans-internalisation represents the stage at which these values become embedded within individual personality and behaviour.

This process is further explained by Berger and Luckmann, who argue that internalisation occurs through identification, whereby individuals adopt the values demonstrated by influential social actors. As a result, local wisdom gradually becomes institutionalised through government programmes, regional regulations, and collective social practices. Empirical findings demonstrate that each regency applies this process differently while pursuing similar objectives. Bandung institutionalises *Sabilulungan* through collaborative governance and development programmes; Purwakarta strengthens Sundanese cultural identity through monuments, architecture, and public spaces; Sumedang promotes cultural values

through regional regulations and economic cooperation; while Majalengka integrates local wisdom into governance and environmental conservation policies.

C. The Influence of Local Wisdom on Modern Leadership

The study demonstrates that local wisdom significantly influences leadership by strengthening moral values, social cohesion, and participatory governance. Regional leaders, religious scholars, teachers, and public officials serve as important agents in transmitting values such as mutual cooperation, solidarity, social responsibility, and communal harmony. Nevertheless, rapid social change, particularly through mass media and digital technology, also exposes society to values that may contradict local cultural traditions, including violence, excessive consumerism, and moral decline. Consequently, education functions as a preventive mechanism for reinforcing cultural identity and preserving positive social values. According to Koentjaraningrat (1990), internalisation contributes to individual development by cultivating moral character, strengthening responsible citizenship, and filtering external cultural influences that are inconsistent with local values. The empirical findings further reveal that the internalisation of local wisdom has encouraged greater public participation in regional development through *gotong royong*, thereby strengthening public trust and improving the effectiveness of local governance.

D. Local Wisdom as the Principle of *Al-'Adah Al-Muhakkamah*

Within Islamic jurisprudence, local customs may become a source of legal consideration under the legal maxim *al-'ādah muḥakkamah*, meaning that recognised customs may possess legal authority. This principle reflects the adaptive nature of Islamic law by accommodating social customs that do not contradict Islamic legal principles (Khallaf). Abdul Wahhab Khallaf explains that *'ādah* refers to repeated social practices, whereas *'urf* denotes customs that are widely recognised and accepted by society. Although certain scholars distinguish these concepts, most jurists regard them as substantially equivalent. Islamic legal theory further distinguishes between *'urf ṣaḥīḥ*, namely customs consistent with Islamic principles, and *'urf fāsid*, namely customs that contradict the Sharī'ah (Khallaf; Zionis). This distinction provides the normative framework for evaluating whether particular forms of local wisdom may legitimately function as legal considerations within Islamic law.

E. Local Wisdom Values as the Basis of *Al-'Adah Al-Muhakkamah*

The findings indicate that the principal forms of Sundanese local wisdom fulfil the criteria of *'urf ṣaḥīḥ* because they promote cooperation, justice, solidarity, responsibility, and public welfare without contradicting Islamic teachings. In

Bandung, *Sabilulungan* embodies values of collective cooperation, participation, and mutual assistance. Sumedang institutionalises leadership values through the philosophy of *Insun Medal Insun Madangan*, which emphasises planning, organisation, implementation, supervision, and public welfare. Purwakarta incorporates the Seventeen Principles of *Kahuripan* into regional development by promoting harmony, environmental preservation, and cultural identity. Similarly, Majalengka adopts the philosophy of *Sapta Mandala Panta-panta*, integrating religious, managerial, and developmental values into its governance system. These traditions have subsequently been institutionalised through regional regulations, public infrastructure, cultural spaces, and governmental development programmes, illustrating their transformation from cultural traditions into practical governance principles.

F. Al-'Adah Al-Muhakkamah in Modern Leadership Functions

The application of *al-'ādah muḥakkamah* is reflected in both the strategic and operational functions of regional leadership. Strategically, regional leaders act as facilitators who encourage community participation, mobilisers who inspire collective action, and moral forces who preserve social cohesion and resolve conflict. Operationally, they function as organisers, managers, and administrators who coordinate community resources, supervise development programmes, and ensure accountability in public administration. These leadership functions demonstrate that local wisdom serves not merely as a cultural heritage but also as a form of collective social capital that strengthens participatory governance, enhances leadership effectiveness, and supports sustainable regional development.

Conclusion

This study demonstrates that *Sabilulungan* represents the core philosophy of Sundanese local wisdom and serves as an important source of social capital for modern leadership in West Java. Rooted in Sundanese cultural traditions, the concept embodies the values of consensus, mutual cooperation, participation, exemplary leadership, and development for public welfare. Although expressed differently across regions, these values consistently promote solidarity and collective responsibility. The findings further indicate that local wisdom may be recognised as the Islamic legal maxim *al-'ādah al-muḥakkamah* when it fulfils the criteria of *uṣūl al-fiqh*. In this context, customary practices that are widely accepted and do not contradict Islamic principles may serve as a legitimate basis for legal reasoning, reflecting the adaptive and accommodative nature of Islamic law. The institutionalisation of local wisdom has strengthened regional leadership in West Java by encouraging participatory governance, social cohesion, and effective public administration. These values have been embedded in regional regulations, development policies, and public institutions, demonstrating that local wisdom

functions not only as a cultural heritage but also as a normative foundation for modern leadership and sustainable regional development.

References

- Abdul Wahab Khalaf. *Ilm Usul Fiqh*. Qahirah: Dar al-Qalam, t.t.
- . *Kaidah-kaidah Hukum Islam: Ilmu Ushulul Fiqh*. Diterjemahkan oleh Noer Iskandar. Jakarta: PT RajaGrafindo Persada.
- Arikunto, Suharsimi. *Prosedur Penelitian Pendekatan Praktek*. Jakarta: Rineka Cipta, 1992.
- Bandungnews and Info. 2013. Diakses 1 Juli 2018.
- Badan Pusat Statistik. *Sensus Penduduk 2010*. <http://sp2010.bps.go.id>.
- Bappeda Kabupaten Bandung. *Rencana Pembangunan Kabupaten Bandung 2015–2020*. Bandung, 2015.
- Bappeda Majalengka. *Dokumen Perencanaan Daerah*. Majalengka, 2018.
- Bappeda Purwakarta. *Dokumen Perencanaan Daerah*. Purwakarta, 2018.
- Bappeda Sumedang. *Dokumen Perencanaan Daerah*. Sumedang, 2015.
- Berger, Peter. *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan*. Diterjemahkan. Jakarta: LP3ES.
- Belajar Hukum Indonesia. <http://belajarkukumindonesia.com>.
- Burhanudin. *Fiqh Ibadah*. Bandung: CV Pustaka Setia, 2001.
- Chaplin, J. P. *Kamus Lengkap Psikologi*. Jakarta: RajaGrafindo Persada, 2005.
- Denura, Farida. "Di Indonesia Ada 1.340 Suku Bangsa dan 300 Kelompok Etnik." <http://www.netralnews.com>.
- Djazuli, A. *Kaidah-kaidah Fikih (Kaidah-kaidah Hukum Islam dalam Menyelesaikan Masalah-masalah yang Praktis)*. Jakarta: Kencana, 2007.
- Hadari, Hadari Nawawi, dan Martin Hadari. *Kepemimpinan yang Efektif*. Yogyakarta: Gadjah Mada University Press, 2004.
- Ihsan. *Dasar-dasar Kependidikan*. Jakarta: Rineka Cipta, 1997.
- Jakob Sumarjo. *Sunda Pola Rasionalitas Budaya*. Jakarta: Rineka Cipta, 2001.
- JPNN. <http://www.jpnn.com/index.php?id=57455&mib=berita.detail>.
- Juhaya S. Praja. *Teori Hukum dan Aplikasinya*. Bandung: Pustaka Setia, 2014.
- Juhana. "Sabilulungan sebagai Paradigma Pembangunan." 25 Maret 2015.
- Jaih Mubarak. *Kaidah Fiqh (Sejarah dan Kaidah-kaidah Asasi)*. Jakarta: PT RajaGrafindo Persada, 2002.
- Koentjaraningrat. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta, 1990.
- Kompas. 2015. Diakses 10 Juni 2018.
- Lickona, Thomas. *Educating for Character*. New York: Bantam Books, 1991.
- Muhadjir, Noeng. *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin, 1996.
- Muhammad Ma'shum Zein. *Sistematika Teori Hukum Islam (Qawa'id Fiqhiyyah)*. Jombang: Al-Syarifah Al-Khadijah, 2006.
- Mulyadi. *Kearifan Lokal (Antara Teori dan Praktik)*. Jakarta: Rineka, 2012.
- Mulyana, Rohmat. *Mengartikulasikan Pendidikan Nilai*. Bandung: Alfabeta, 2004.
- Musbikin, Imam. *Qawa'id Al-Fiqhiyyah*. Jakarta: PT RajaGrafindo Persada, 2001.
- Nathisul Athol, dan Arif Fahrudin, eds. *Hermeneutika Transendental: Dari Konfigurasi Filosofis Menuju Praksis Islamic Studies*. Yogyakarta: IRCiSoD, 2003.

- Novianti, L. (2024). *Metodologi Penelitian Hukum di Era Digital*. GERECHTIKEIT: Jurnal Riset Peradaban Hukum, 1(2).
- Peraturan Bupati Sumedang Nomor 113 Tahun 2009 tentang *Sumedang Puseur Budaya Sunda (SPBS)*.
- Purwanti, Metty Indah. "Implementasi Nilai-nilai Kearifan Lokal Sunda dalam Pembelajaran PKn sebagai Penguat Karakter Siswa." Universitas Pendidikan Indonesia, 2016. http://repository.upi.edu/23298/4/T_PKN_1302521_Chapter1.pdf.
- Rivai, Veithzal. *Kepemimpinan dan Perilaku Organisasi*. Jakarta: Rajawali Pers, 2003.
- Sumarjo, Jakob. *Sunda Pola Rasionalitas Budaya*. Jakarta: Rineka Cipta, 2001.
- Sungkawa, Dadan. *Spirit Sabilulungan: Dina Gulidag Budaya Global*. Bandung: Palwa, 2013.
- Sutardjo. "Membumikan Nilai-nilai Kultural dalam Sistem Pembangunan Daerah Berbasis Kecerdasan Lokal." <https://www.kompasiana.com>.
- Ulfah Fajarini. "Peranan Kearifan Lokal dalam Pendidikan Karakter." *Sosio Didaktika* 1, no. 2 (2014).
- Zionis, Rijal Mumazziq. "Posisi Al-'Urf dalam Struktur Bangunan Hukum Islam." <https://jurnalfalasifa.files.wordpress.com>.