

***Pikukuh Tilu* of Sunda Wiwitan: From Philosophy to Pragmatism of Digital Educational Leadership in Educational Management**

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KEYWORDS	ABSTRACT
English, Multiliteracy, primary education, young learners,	<p>This research presents how the Indonesian religious practice, <i>Sunda Wiwitan</i>'s philosophy, becomes a pragmatic approach to digital leadership within the education sector during the era of digitalization. Education becomes a commodity and penetrates the market through industrial interest in the era of technology. Therefore, the gap of education in the educational capitalism needs a strong leadership value in the digital era. This condition requires a local character to gain a demand for education as a commodity in economic capitalism. We argue that the character of <i>Pikukuh Tilu</i>—a balanced life—triggers the pragmatic act of digital educational leadership in the digital era. In accessing books, journals, academic writings, and historical documents as secondary sources, this study employs sociological methods to separate the historical Sunda Wiwitan, the development of it, and apply it in the research logically. The result of this study is that the <i>Pikukuh Tilu</i> philosophy teaches a dialectical dialogue between religious practice and digital educational leadership to adopt the character of balance in education. This research concludes that religious practice philosophy never abandons local character to exist in the modern times.</p> <p>This is an open-access article under the CC-BY-SA license.</p> 

INTRODUCTION

Education in the digital era places itself within the context of the industrial economy to maintain its existence as an agent of change in society. Wiryadinata (2023) refers to the current shift in educational values from transmitting knowledge, attitudes, and behavior to an economically oriented education. Economic values position education as an industrial commodity

to generate income for educational institutions themselves (Jessop, 2018). This shift calls for educational leadership to understand the role of technology in making educational values economically valuable for both human resources and educational institutions (Jessop, 2017). The concept of leadership in education faces a shift from a philosophical concept to a pragmatic one in decision-making and action (Kuzmenko, 2018). This shift in philosophical values is influenced by two factors in the educational process: rationalization and culture. Human rationalization, for Weber (2020, 15–17), causes social change in society through the development of modern technology in the guise of educational capitalism. Human rationalization requires cultural elements within organizations, so that social change in education places a modern culture in place to face the digitalization era (Martono, 2016, pp. 265–267). Therefore, rationalization and culture place leadership elements in place to reflect philosophical concepts into pragmatic leadership in the era of digitalisation.

Martono (2016, 55) emphasized that modern thinking triggers the society to change into the modern era. In this way, traditional thinking emphasizes the values of community to achieve goals in the modern era (Skipper, 2018). As a result, the old (traditional) value becomes philosophical values for leadership, even if they are outdated or irrational due to the presence teaching of leadership value in modern era. Dyck (2014) explained that instrumental way of thinking makes modern society pursue goals by using tools or instruments to achieve what is desired. The shift in the concept of human rationalization from traditional to instrumental creates space for leaders to view the ultimate goal in life as a value to be upheld (Redana & Mujiyono, 2023). Furthermore, the value of education has shifted from traditional values—transmitting knowledge, attitudes, and behavior—to economic values to align education with market needs (Mathier, 2023). Therefore, human paradigm becomes a tool to trigger the concept of digital leadership to adjust ways of thinking to achieve the ultimate goal in educational capitalism.

Culture is a human struggle to maintain values in shaping attitudes, behaviors, and ethics to pursue ultimate goals. Leaders build culture within organizations to create ethics and procedures so that governance (educational management) plays a role in achieving ultimate goals (Sada, Firdaos, & Sari, 2018). Work culture becomes a task and responsibility for leaders through rationality in achieving ultimate goals. Talcot Parsons (1967, 15–17) introduced the social structure created by culture in a society as a social system. In addition, social structure places a societal order bound by the culture created within organizations (Rusydiyah & Rohman, 2020). Therefore, leaders understand that the integration of leadership values with technological developments creates a space for dialogue between culture and leadership philosophy itself. Culture continues to maintain values and norms even though they have changed form in the technological era to help achieve ultimate goals (Joas, 2000). In this way, culture is a value struggle that shapes the values, teachings, and way of life for leadership in organizations.

The two factors above (rationalization and culture) influence the concept of digital educational leadership in organizations. The concepts of rationalization and culture shape the attitudes and behavior of human resources in a complex, pragmatic way in life. Research by Berkovich and Hassan (2025) explains that the principal's role as a digital leader is a transformational element of leadership for school organizations in making decisions. Digital educational leadership is an element within a leader, and leadership success is supported by the ability to digitalize (Ghamrawi & M. Tamim, 2023). Research by Antonopoulou, Halkiopoulos, Barlou, and Beligiannis (2020) shows that digital educational leadership is related to the satisfaction and efficiency of human resources in organizations. Research by AlAjmi (2022) using a quantitative approach explains that the principal's digital leadership impacts human resource performance. However, previous studies have not fully addressed the shift in the philosophical concept of leadership towards pragmatism in educational digital leadership within a cultural framework. In this way, the previous works still look for the ontology of leadership element to strengthen the education. Therefore, we insist that the *Pikukuh Tilu* culture has practical value in maintaining balance between vertical and horizontal elements to achieve the value of a perfect life. Wiryadinata (2024) explains that digitalization does not teach human resources attitudes and behavior, but rather, humans return to culture as instruction, teachings, and a way of life. Therefore, our argument states that the concept of *Pikukuh Tilu* in Sundanese *Wiwitan* culture fosters pragmatism to achieve organizational perfection through educational digital leadership in facing the era of educational capitalism.

METHODS

To answer the above argument, this study uses a library method as a secondary source through a sociological approach (Wiryadinata, 2024a). The sociological approach provides a critical and logical explanation of culture through library methods. The chosen literatures is around the Sunda *Wiwitan* area, educational concept, leadership concept, educational sociology and economy capitalism with 53 article journals and 5 books. The sources are taken for consideration with technical interpretation on the area of *Pikukuh Tilu*, leadership, educational capitalism, and educational concept through critically, logically, and orderly. In this method, the data is presented and contextualized to illustrate the shift from philosophy to pragmatism. Therefore, this study is divided into three parts. First, the study constructs the concept of *Pikukuh Tilu* as a local Sunda *Wiwitan* religion. This *Pikukuh Tilu* concept is a philosophical value for Sunda *Wiwitan* residents in their attitudes and behavior. Second, it explains the implementation of *Pikukuh Tilu* in society and builds a simple life to maintain balance in relationships with God, humans, and nature from a leadership perspective. Third, this research develops digital

educational leadership that prioritizes pragmatic concepts, including human attitudes and behaviors, in the era of educational capitalism. The research concludes with a conclusion.

RESULTS AND DISCUSSION

RESULTS

The results of this study highlight that the Pikukuh Tilu Values are a culturally relevant framework, which can resonate with and validate the leadership perspectives of Sunda Wiwitan followers. The table below shows that these data support the relationship between Pikukuh Tilu and the formation of attitudes and behaviors related to leadership values:

Tabel 1. Data support the relationship between Pikukuh Tilu

Articles Journal	Books	Results
AS, E., Aliyudin, M., Nurdin, F. S., Laksana, M. W., Muslimah, S. R., & Azis, W. D. I. (2020). Sunda Wiwitan: The Belief System of Baduy Indigenous Community, Banten, Indonesia. <i>Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya</i> , 5(1), 77–95. https://doi.org/10.15575/JW.V5I1.8069	Gumilang, N. (2013). <i>Pikukuh Tilu: Pemaparan Budaya Spiritual [Pikukuh Tilu: An Introduction to Spiritual Culture]</i> . Bogor: Lembaga Pengajian Kebudayaan Nusantara (LPKN).	Construction of understanding of Pikukuh Tilu as the value of attitudes and behavior of Sunda Wiwitan followers.
Febriansyah, Y. S., Budimansyah, D., & Wilodati, W. (2018). The Enculturation of Character Education in The Local Values of Pikukuh Tilu in The Sociocultural Life of The People of Cigugur. <i>Sociology Education</i> , 1068–1074. Scitepress. https://doi.org/10.5220/0007111010681074		The values of Pikukuh Tilu become an inspiration in character education

Articles Journal	Books	Results
Miharja, D., Wahida, E., & Huriani, Y. (2021). Makna Ritual Sesajen dalam Ajar Pikukuh Sunda (Sunda Wiwitan) (Studi Terhadap Penganut Ajar Pikukuh Sunda Di Padepokan Bumi Dega Sunda Academy Bandung) [The Meaning of the Ritual of Offerings in the Sundanese Pikukuh Teachings (Sunda Wiwitan) (A Study of . <i>Living Islam: Journal of Islamic Discourses</i> , 4(2), 125–142. https://doi.org/10.14421/lijid.v4i2.2810		Construction of understanding of Pikukuh Tilu as the value of attitudes and behavior of Sunda Wiwitan followers as a society paradigm.
Sutarno, A., Samho, B., & Yasunari, O. (2023). Constructing Human Integrity in the Perspective of Sunda Wiwitan Religious Ethics. <i>INFERENSI: Jurnal Penelitian Sosial Keagamaan</i> , 17(1), 59–86. https://doi.org/10.18326/infs13.v17i1.59-86		The values of Pikukuh Tilu become an inspiration for character in social ethics.
Wiradimadja, A., Rakhman, M. A., & Pratiwi, P. (2018). Nilai-Nilai Karakter Sunda Wiwitan Kampung Naga sebagai Bahan Pembelajaran Ilmu Pengetahuan Sosial [Sunda Wiwitan Character Values of Kampung Naga as Social Science Learning Materials]. <i>Jurnal Pendidikan Sejarah Indonesia</i> , 1(1), 103–116. https://doi.org/10.17977/um033v1i12018103		The values of Pikukuh Tilu become an inspiration for character in social ethics.

DISCUSSION

A Construction of Pikukuh Tilu in Sunda Wiwitan Culture

Sunda Wiwitan is a local religion of the people of West Java, particularly among the indigenous Baduy tribe. This religion serves as a guideline, teaching, and dogma for the Baduy people in their attitudes and behavior in the social realm (Ulumi, 2016). The Baduy people believe that Sunda Wiwitan is the original religion of the West Javanese people, believing in Sang Hyang Kersa as God. The concept of Sunda Wiwitan belief is monotheism, which shows that there is only one God (Saputra, 2020). This concept of belief places Sunda Wiwitan as a direction, purpose, and meaning that influences the lives of the people of West Java. This understanding makes Sunda Wiwitan place the teachings of Pikukuh Tilu as a practical concept in maintaining the balance of

life (Suhaenah, Rohaeni, & Listiani, 2017). Pikukuh Tilu means "three teachings" in Sunda Wiwitan. The Pikukuh Tilu teachings prioritize balance between God, humanity, and nature as a practical concept in developing philosophical concepts into the practical realm (Gumilang, 2013). Therefore, the Pikukuh Tilu teachings form an equilateral triangle in establishing balance in self-reflection towards God, fellow humans, and nature. The Pikukuh Tilu concept seeks a point of balance in developing the concept of pragmatism in life (Komarudin, 2017).

Pikukuh Tilu is the primary teaching for Sunda Wiwitan followers to maintain balance in micro and macro cosmology. The concept of micro cosmology is human attitudes and behavior towards God in daily life through rituals and rites established by Sunda Wiwitan (Cristianingsih, Asisi Irwin Agung Kurniawan, Ryan Ewaldo, & Widodo, 2024). The role of rituals and rites positions humans as creatures faithful to rules, teachings, and dogmas to achieve spiritual needs. Furthermore, the concept of macro cosmology is the role of humans interacting with others and nature in building balanced relationships (Febriany & Hidayat, 2021). Therefore, the teachings of Pikukuh Tilu refer to the balance between micro and macro cosmology, forming good attitudes and behavior in achieving life goals. Sunda Wiwitan's understanding of the complexity of life becomes the philosophical basis for humans to achieve a balance between spirituality and social life through the development of rituals and life rites (Cristianingsih et al., 2024). In this way, the teachings of Pikukuh Tilu place the philosophical concepts of culture and religion through rituals and rites to build human attitudes and behavior in social life. The leader of Sunda Wiwitan is very dominant as the authority holder in carrying out rituals and rites. The leader (tuun) is a teacher for Sunda Wiwitan followers in disseminating teachings, guidelines, and dogma as the way of life (Saputra, 2020). The leader can make decisions to declare right and wrong for Sunda Wiwitan followers in disputes and ritual and rite events. This leadership concept is fundamental to Sunda Wiwitan civilization in the current social structure, because the vulnerability of Sunda Wiwitan is part of the leadership journey (Melina & Azeharie, 2020). Therefore, Sunda Wiwitan leadership forms straightforward attitudes and behaviors in the Pikukuh Tilu teachings. The concept of balance between God, humans, and nature is a priority of Sunda Wiwitan teachings to form a paradigm of harmony in facing changing eras (Sutarno, Samho, & Yasunari, 2023). This thinking returns the concept of philosophy to simplicity, where the concept of an equilateral triangle in the Pikukuh Tilu teachings is the foundation of life.

Leadership through educational channels enables Pikukuh Tilu learning to establish the essence of harmony in life. Education is a means of shaping human character, attitudes, and behavior to adapt to the times (Schweisfurth, Davies, Symaco, & Valiente, 2018). The shift in educational values from attitude-building to economically oriented education is a requirement of the era of educational capitalism (Hutagalung, Wiryadinata, Suwanto, Alvyn, & Hendriks, 2022). In this way, human resources are directed towards fulfilling needs through the economic value of

education, thus seeking a balance. Therefore, leadership in the digital era seeks pragmatic values to build the attitudes and behavior of human resources through education (Berkovich & Hassan, 2025). The equilateral triangle balance in the Pikukuh Tilu teachings serves as a pragmatic value for educational digital leadership in facing the era of educational capitalism. The dilemma of educational digital leadership is the value of balance to maintain the meaning of education and the shift to educational capitalism. This understanding places the teachings of Pikukuh Tilu as an educational tool for educational digital leadership to find a balance point from philosophical to pragmatic (Gumilang, 2013, pp. 17–19)(Gumilang, 2013, pp. 17–19).

Implementation of Pikukuh Tilu in Society in the Era of Educational Capitalism

The rituals and offerings form the attitudes and behaviors of Sunda Wiwitan followers within the community (Miharja, Wahida, & Huriani, 2021). These rituals shape people to obey and adhere to rules, guidelines, and teachings as a way of life. Wahid (2011) insists strongly that the values of obedience and compliance in human life are an internalization of education built by society from one generation to the next. The role of education makes rituals and rites a reflection of the values of obedience and compliance within humans that are implemented in life. Wahid's point is endorsed by Wiradimadja et al. (2018) when education shapes human attitudes and behavior to build an educational paradigm as a means of forming human identity. Miharja et. al. (2021) explain that the rituals and offerings are an expression of gratitude to Sang Hyang Kersa, which symbolizes the relationship between humans, God, and nature. The implementation of the Pikukuh Tilu values is a starting point for observing the shift in digital educational leadership in the educational context (Apollo, 2022). Therefore, the shift from educational values to economic ones requires a simple paradigm in building digital educational leadership. In other words, current leadership requires practical steps to address the changes and shifts in educational values (Antonopoulou, Halkiopoulos, Barlou, & Beligiannis, 2021). These changes and shifts call for the implementation of the philosophical concept of Pikukuh Tilu as a value of simplicity in the lives of Sunda Wiwitan followers.

Leadership values in education to face the digital era require a pragmatic educational leadership concept. The pragmatic concept in educational leadership builds a paradigm that maintains the basic elements of education in the face of shifting values (Febriansyah, Budimansyah, & Wilodati, 2018). Hariyanto (2022) explains that the Pikukuh Tilu concept builds a strong foundation for returning to the teachings, guidelines, and dogmas taught by ancestors in seeking a point of balance. This point of balance, for Pajriah et. al (2020), makes the Pikukuh Tilu teachings a pragmatic concept for Sunda Wiwitan followers in maintaining the relationship between God, humans, and nature. This relationship represents human harmony in implementing the values of life in the social realm by reflecting on God, humans, and nature. Therefore, Pikukuh Tilu for Sunda Wiwitan followers serves as guidance, direction, and teaching for action and

behavior in modern society. Komarudin (2017) concludes that the growth of technology places Sunda Wiwitan leadership in carrying out rituals and rites with simplicity and obedience. Furthermore, this leadership value provides an example of digital educational leadership to address the shift in educational values in the era of educational capitalism.

The teachings of Pikukuh Tilu emphasize balance and harmony in attitudes and behavior throughout all ages. The transition from the traditional to the digital era has shaped Pikukuh Tilu's values, maintaining a balance between God, humans, and nature (Pawiro, 2014). This balance serves as a foundation for maintaining harmony between micro and macro cosmology. Saputra (2020) explains that the Sunda Wiwitan philosophical concept within the Pikukuh Tilu teachings fosters the values of purity and avoidance of prohibitions. This purity serves as the foundation for leadership in Sunda Wiwitan, enabling prayers to Sang Hyang Kersa to be answered (Hariyanto, 2022). This thinking makes the Pikukuh Tilu teachings a guideline and prohibition for teaching humans in their lives. This teaching emphasizes that educational leadership must maintain a balance in the face of technological pressures in educational organizations (AS et al., 2020). Therefore, followers of Sunda Wiwitan emphasize that educational leadership is a form of worship that seeks balance and harmony in organizations. This understanding places the teachings of Pikukuh Tilu as a guideline for educational digital leadership as a reflection of attitudes and behavior in the era of educational capitalism.

Educational capitalism creates a social imaginary that education is a form of production that enhances the value of education and knowledge (Jessop, 2018). This social imaginary shapes education as a value of economic efficiency, competitiveness, profit, and good governance, thereby enhancing the quality of human life. This shift explains how the commercialization of education creates the value of financialization for the education industry (Mathier, 2023). In other words, profit becomes a priority for educational capitalism to exist in building educational institutions through human resource development. The value of profitability in the education industry has displaced the noble values of education, so that leadership values seek a point of balance (Salmon, 2020). Therefore, the point of balance for educational digital leadership is a self-reflection of leadership to build the values of education and technology today. The value of Pikukuh Tilu in Sunda Wiwitan becomes a starting point for survival in the struggle for the technological arena (Hakim, 2022). The journey of philosophical values to pragmatism in the teachings of Pikukuh Tilu creates simplicity in building harmony and balance in production between supply and demand.

Pikukuh Tilu: From Philosophy to Pragmatism in the heart of Digital Educational Leadership

Digital educational leadership requires a simple mindset to build educational organizations in the era of educational capitalism. This leadership relies on expert knowledge of digital

technologies within its context, enabling followers to follow and collaborate under a shared vision (Tigre, Curado, & Henriques, 2023). This understanding requires the concept of pragmatism to simplify the philosophical concept of educational leadership into the concept of technological pragmatism to achieve educational value in the era of educational capitalism (Raffaghelli, 2020). In other words, the value of educational leadership in bureaucratic educational management is simplified to achieve educational value itself. Digital educational leadership builds a market with simple technological ideas in educational management that coexist with educational capitalism (Müller, Konzag, Nielsen, & Sandholt, 2024). Therefore, the concept of *Pikukuh Tilu* in Sunda Wiwitan provides a pragmatic approach to how indigenous religious practices in the digital era can maintain their values in society. The religious philosophy of Sunda Wiwitan followers is summarized in the *Pikukuh Tilu* teachings, which maintain an essential balance for humans: God, humanity, and nature (Jubba, Adila, Herianto, & Septiani, 2021). These three elements shape human attitudes and behaviors to build harmony in life under one vision through the performance of religious leadership. Furthermore, digital educational leadership requires a positive environment to achieve its goals by securing accountability, liability, and responsibility.

Educational capitalism views education as a commodity in the production process, encompassing land, labor, power, money, and knowledge in building educational management (Jessop, 2017). These five elements shape the increase in quantity and quality in educational management, thus orienting education towards market needs. In this way, educational leadership faces a dilemma in maintaining a balance between the philosophical values of education and the needs of management (Ritzer, Jandrić, & Hayes, 2018). Martono (2016, p. 276) points out that owners exploit human resources produced through education to achieve their interests. This understanding places hidden learning in the curriculum that benefits capital owners, so that education teaches human resources to behave, speak, have skills, and have knowledge according to the demands of the labor market (Ardlin, 2017). Therefore, educational values shift from philosophical to pragmatic in educational management through educational digital leadership. The values of equality and balance are not the focus of educational capitalism, so educational digital leadership requires a simple concept in the digital age (Masitoh, 2019). Furthermore, because the philosophy of technology prioritizes simplicity and conciseness in establishing ultimate goals, educational digital leadership reflects a pragmatic attitude to provide balance and harmony between education and economic needs (Novikov, 2021). In this way, the religious values of *Pikukuh Tilu* simplify the harmony of life with vertical and horizontal concepts to build pragmatism.

The Western paradigm emphasizes procedures, rationality, philosophy, and materialism in the values of educational digital leadership (Jessop, 2017). Martono (2016, pp. 278–279) argues that this paradigm emphasizes idealism in educational management, aimed at achieving results.

This paradigm forms two approaches to education: functionalism and conflictism. Functionalism views education as a driving force for social change, while conflictism is pessimistic. Both groups believe that the human resources produced by education may or may not have the capacity to create social change in the social realm. Sharp (2016) views that this thinking emphasizes transformative pedagogy, which transforms students into entities that are developing within themselves. That thought explains that successful social change occurs when students develop behaviors and attitudes consistent with educational values. Therefore, Hutagalung et. al (2022) stand the shift in educational values within educational capitalism places an equilibrium point between educational values and economic values in the theory of demand and supply. The paradigm that prioritizes procedures, rationality, philosophy, and materialism has become a pragmatic concept in leadership through educational management, which is undergoing social change. This equilibrium point has transformed the work of Pikukuh Tilu into a guideline, instruction, and dogma for Sunda Wiwitan followers to exist in the information technology era (Wiryadinata, 2023b).

The shift from transcendent values to practical values in Pikukuh Tilu connects students as beings connected to the social and natural environment (Wiradimadja et al., 2018). Pikukuh Tilu's value as a cosmic balance between spirituality and ecology becomes the operational effectiveness for educational management decision-making within educational digital leadership. Educational management positions the empirical and epistemological knowledge of Pikukuh Tilu as the operational effectiveness in building educational digital leadership values (Berkovich & Hassan, 2025). Therefore, the values of justice, responsibility, and freedom are essential for educational digital leadership in building educational management in the era of educational capitalism. Educational digital leadership in educational management fosters sustainability by maintaining a balance between educational values and educational capitalism (Batten, 2012). Furthermore, the philosophical value of Pikukuh Tilu is the operational effectiveness value for educational digital leadership in building educational institutions within the context of educational management and not abandoning organizational culture in the era of educational capitalism (Ambarova & Zborovsky, 2021).

CONCLUSION

The shift in the philosophical values of educational digital leadership toward pragmatic values in educational management is a necessary element to maintain the balance between technology and educational values in the era of educational capitalism. This change refers to how the indigenous religious practice of Sunda Wiwitan in the Pikukuh Tilu teachings evolved from philosophical values to pragmatism to maintain existence in the digital world while preserving the essence of the Pikukuh Tilu teachings. The change in the form of pragmatic values in various

ways places leadership values back to philosophical values as its ontology. Therefore, the epistemology of leadership values refers to educational management in achieving the ultimate goal. Furthermore, the implications of this research show that the shift in educational values brings change, and the shift in educational digital leadership sees the value of indigenous religious practice as operational effectiveness in carrying out educational management. Therefore, the intersection between the values of transcendence, education, and leadership forms the value of pragmatism that prioritizes justice, responsibility, and freedom. For further research, we suggest using ethnographic method to visualise Sunda Wiwitan and Pikukuh Tilu as natural as possible. This natural visualisation can contribute the real point of ethical leadership.

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