



## Sundanese Local Wisdom In The Activities of Rebo Nyunda and its Potential For Education Tourism Purposes

*Imas Kurniawaty\*<sup>1</sup>, Asep Dahliana<sup>1</sup>, Aiman Faiz<sup>2</sup>*

<sup>1</sup>Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>2</sup>Universitas Muhammadiyah, Cirebon, Indonesia

Correspondence: E-mail: [i.kurniawaty@upi.edu](mailto:i.kurniawaty@upi.edu)

### ABSTRACTS

Local wisdom is a good relationship between humans, nature, and the environment in an area influenced by culture. In the context of developments to maintain the local culture, one can be done with a tourism approach. The policy of Bandung Masagi with Rebo Nyunda program implemented in the world of bureaucracy and schools can be developed into a new tour to introduce Sundanese culture. The approach used to acquire data is qualitative with case study methods. The results illustrate that the Rebo Nyunda program implemented in schools can be used as a cultural tour by complementing the shortage of programs that tend to be formal and rigid. It is important to increase the appeal for the outside community in getting to know the local wisdom of Sundanese through educational institutions with more introducing symbols, languages, behavioral ordinances, and games of Sundanese children.

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## 1. INTRODUCTION

Bandung is known as the center of education and culture in tatar sunda. As a region rich in both fashion and culinary tourism, bandung again made a breakthrough through an innovation in education, namely by presenting a character education program based on local wisdom titled "Bandung Masagi". It is done, to minimize the impact of globalization on local culture so as not to be forgotten by his followers, especially sundanese people (Mawarni et al., 2019). Consciously or unconsciously, this cultural value (local wisdom) is feared that it will become extinct amid modernization and the times (Faiz and Kurniawaty, 2020).

Because education on this temporary observation has resulted in new forms of travel into categories westernized (Adams, 2021). Therefore, the values of kesundaan need to be preserved through various efforts, one of which internalize cultural values and values of sundanese life through a movement "bandung masagi". Bandung masagi was inaugurated by the indonesian minister of education and culture with the mayor of bandung and head of education office in bandung in 2016. Form of appreciation done by the minister of education and culture to bandung masagi namely to the program as a demonstration of character education based on local cultural wisdom in indonesia (Julia et al., 2021).

Etymologically, the word "Masagi" comes from the Sundanese language meaning Sagala can, balanced/ajeg/sturdy toward perfection. In a profound sense, masagi is more or less defined as an attitude leading to an effort to seek a balanced perfection in order to avoid an unintact view of both the problem and the decision to make. In the program, there are four principles of character education. First, "Silih Asih", means loving one another by showing genuine compassion. Second, "Silih Asah", meaningful to educate each other, broaden each other's insights and experience of inner birth. Thirdly, "Silih Asuh", means guiding each other, paddling, nurturing, maintaining, directing carefully to be safe and inner. The fourth, "Silih Wawangi", means connecting the positive to give each other a positive thing, Of the four principles are born four main values, namely the love of religion as a basis and moral compass; Preserve the culture, so that the Rebo Nyunda program was born; National defense; and love the environment (Harashani, 2018).

## 2. LITERATUR REVIEW

Accordance with the focus of research, as the main value to maintain the culture then born Rebo Nyunda program. Rebo Nyunda is a movement made by the local government as an effort to preserve the values of life and culture. This movement came from the concerns of many parties to the increasingly great values of the life and culture of Indonesia by outside influences. Especially the development of life in Indonesian society shows the influence of foreign cultures increasingly shifting the traditional values (Sumiati, 2017).

On the policy side, this program is one of the efforts of the Bandung city government to implement regional Regulation (PERDA) No. 2 of 2012 which mentions that every Wednesday the citizens of Bandung City are required to communicate in Sundanese language and Bandung City number 9 year 2012 on the use, maintenance, and development of language, literature and Sundanese alphabet which is enforced from 6 November 2013. In this activity, the community of Bandung, especially the students who are in the school also encouraged to use Sundanese traditional clothing namely kebaya and batik cloth as subordinates for women, as well as "head iket" batik and when possible to use a pivot table for men. In addition, men can also add kujang decorations as an ornamental iquette. At the same time using Sundanese clothes, every Wednesday is also the whole of Bandung people are expected to use Sundanese language to communicate with others. In wider development, the program can be

used as a "creative tourism" implemented in the world of education (Singsomboon, 2014). It is certainly interesting, given that during this tour it is identical with nature, food, clothing, and certain places that are outside of school. In this article will be discussed how the Rebo Nyunda program can be used as a creative tourism on educational institutions.

### 3. METHODS

This research uses a qualitative approach that is a more emphasis on the use and context of description of more rich and thick description, namely rich and thick, holistic, emic and ethical. The research method used is the case study method stating that a case study is an empirical inquisition that investigates phenomena in real-life contexts whenever, the boundaries between phenomena and context are not firmly visible, and where a multisource of evidence is utilized ". Data collection is done through documentation and literature study where this technique is done by reading, studying and reviewing the literature related to local wisdom of Sundanese in the activities of Rebo Nyunda and its potential for educational tourism purposes. The study of literature for the sake of this research is in the form of technical literature and non-technical literature.

### 4. FINDING AND DISCUSSION

Education is a form of human culture that is always dynamic, following the speed of change and the cultural dynamics of society. Through education it is expected to be organized by the basis of the nation's values, thoughts and morality, in order to produce a strong generation in faith, personality, rich intelligence, and excel in the mastery of technology and information. For that, we need a local wisdom-based education (Darmadi, 2018). Local wisdom means a good relationship between humans, nature, and the environment in areas that are also influenced by culture (Atmaja, 2018).

Why is local wisdom important to maintain? This is because local wisdom with philosophy of life, attitudes, and code of conduct will help people survive the various threats that interfere with their existence from natural disasters and life dynamics (Maryani and Yani, 2015). The most interesting thing, in the development of local wisdom can be used as base of tourism development (Tanjung et al., 2021). The statement is not excessive, because every local wisdom is able to provide an interesting and interactive experience, new knowledge, and a sense of tourism satisfaction (Dahlan et al., 2017) for those coming from other territories.

In line with the above ideas, the efforts taken by the Government of Bandung to strengthen local wisdom were carried out through the Rebo Nyunda program as an activity to introduce students about the traditions and culture of Sundanese people. Since Rebo Nyunda's program is closely related to Sundanese culture, it is indirectly able to provide important information in planning the landscape of creative cultural tourism in educational institutions (Dahlan et al., 2017). The implementation of Rebo Nyunda is enforced every Wednesday where schools or institutions related to the world of education must use symbols Kesundaan both men and women.

Component of Bandung Masagi Program consists of religious compound, Sundanese culture, environment, and national defense. The following table of Bandung Masagi Program components in Sundanese culture:

**Table 1.** Component of Bandung Masagi Program

COMPONENT OF BANDUNG MASAGI PROGRAM	
Components	Sundanese Culture
Program Name	Rebo Nyunda
Implementation strategy	Habituation
Goal	Preserving the sublime values of Sundanese culture in everyday life.
Values developed	It is honest, sensitive, caring, courageous, diligent, the truth of the mind, the alternation
Participant	Nominal group
Circumstance	Adverbial group or prepositional phrase

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Urang Bandung must Nyunda, in the sense of love Sundanese culture as part of national culture. Amidst the excitement of foreign cultures, the people of Bandung must be part of the nation's national culture, including local culture. Terms, insights can be global, but local actions or identities.

By observing the possibilities and opportunities, the policy program can be used as an event for educational tourism purposes (Maryani and Yani, 2015). It can be done with the following stages.

- (i) The Government performs its role by managing human resources, infrastructure, facilities, and the availability of supporting resources (Irfan and Suryani, 2017) needed in the development of the Rebo Nyunda program as an educational tourism destination.
- (ii) Designing a tourism development strategy related to educational institutions linked to local wisdom (Farhan and Anwar, 2016) To provide insight to students. It is very easy to develop, considering that the school already has a good relationship and cooperation with other schools that are equally eager to uphold and preserve the culture (Mawarni et al., 2019).
- (iii) Conducting theoretical and practical studies for school management (Atmaja, 2018) and model of tourism development with local wisdom and right in education how to practice the lives of Sundanese people in life and society. Therefore, a more professional management principle for all cultural attractions, updating the technique and interpretation of media, as well as the involvement of tourists and communities in preserving culture, is a statement that can not be considered by the eye (Launtu et al., 2018).
- (iv) It offers a tourism curriculum primarily focused on the preparation of students who engage value with competence to take on many ethical issues in tourism and effectively navigate the moral meetings that arise in the world of tourism. This can be done through dialogue with tourism practitioners. (Stevens et al., 2019). The curriculum is developed reviewing issues relating to theoretical or scientific knowledge (episteme) and the Development of skills (Techne). The practice-oriented curriculum combines: (1)

knowledge of sustainable tourism principles, and (2) practices in which the Learning principles and phronesis (practical wisdom) Constitutionally guides the action of tourism and good behavior (Jamal, 2004). The form is, by including the value of local wisdom of Sundanese values in each basic competency (Ramdani and Sapriya, 2017).

- (v) Schools can add relatively still-used cultural traditions such as food, language, and games (Irfan and Suryani, 2017) In addition to clothing required. Even children must also be supplemented with local knowledge of history, stories, behaviors, languages, and activities that demonstrate local wisdom (Adams, 2021). Therefore, local wisdom is in folklore, proverbs, songs, and People's games. Local wisdom as a knowledge found by certain local communities through a collection of experiences in trying and integrated with an understanding of the culture and nature of a place (Darmadi, 2018). It is done to provide an interesting and interactive experience, new knowledge, and a sense of tourism satisfaction (Dahlan et al., 2017).
- (vi) Must be compiled handbook for student Literacy (Santosa et al., 2019) that contains Sundanese local wisdom. The texts in question contain more local wisdom and contribute to the broader student's knowledge of the (Anggraini and Kusniarti, 2015) sundanese Nature. This is done so that (1) students can identify local wisdom and try to present it when teaching materials match the student's daily life; (2) Students can participate in instructional activities successfully when teachers choose appropriate teaching strategies; (3) Students can be familiar and preserve the existence of such local wisdom.
- (vii) Community participation for various attraction packages, such as educational tours that teach skills. Therefore, the policy is required in the form of ongoing systemic actions and efforts so that the Community has a good understanding of local wisdom-based tourism development programs (Tanjung et al., 2021) Developed in schools especially in the Rebo Nyunda program.

The Rebo Nyunda Program, held in schools as an educational destination, needs to be studied and developed to complement the lack of formal and rigid programs. It is important to improve the appeal of the outside community to recognize Sundanese local wisdom through educational institutions with more introducing symbols, languages, behavioral ordinances, and games of Sundanese children.

Currently, some schools in the city of Bandung have participated in the program Rebo Nyunda, in the school environment there are socialization institutions that have been developed even before the existence of the program Rebo Nyunda, one of them by developing Sundanese culture such as extracurricular Angklung and Pencak Silat, events OSIS, such as Mojang Jajakan and cultural Festival. In addition, the school also held a special event in the environment of SMA Pasundan 1 Bandung for the launching of the Rebo Nyunda program (Julia et al., 2021).

In the year 2019, Senior High School (SMA) Pasundan 1 Bandung received a student visit from East Kalimantan (Kaltim) who participated in the program students Know Nusantara (MSN) year 2019 in the school hall, Jln. Balonggede No. 28, Bandung City, Friday (16/8/2019). All of Kaltim's students were introduced to Sundanese culture through an extracurricular performance of the arts in SMA Pasundan 1 Bandung. Among them, the appearance of Angklung, regional dances, and Sinden. East Kalimantan's students also introduced their regional culture through the traditional Dayak dance This is an embodiment of the Rebo Nyunda program which potentially becomes an educational tourism destination in introducing and preserving the culture and value of Sundanese life in the guests/migrants from outside West Java.

There are processes of transitivity represented as system network. It can be seen in the figure bellow:



**Figure 2.1.** SMA Pasundan 1 Bandung receives a student visit from East Kalimantan which follows the student program to know Nusantara 2019 (16/8/2019).

With the development of Rebo Nyunda program as an educational tourism destination in school institutions, the positive intercultural communication is expected to combined with a strong local wisdom tradition will form an integrated culture (Sumiati, 2017). Therefore, those who run and various knowledge of local wisdom, especially the values of Kesundaan through Rebo Nyunda program in school are not primitive society or isolated tribe, instead they are a society that has followed the modern lifestyle, but they still retain their customs and traditions, have a mindset that is far ahead, because they are rich in doctrines and philosophical values that are sublime and obedient to the norms , socio-cultural values resulting from indigenous decisions and religious considerations in Islam (Harashani, 2018).

## 5. CONCLUSION

This research illustrates the importance of maintaining local wisdom inherent to the living philosophy, attitudes and guidelines of community behaviour from the various threats of life dynamics that are able to provide an engaging and interactive experience, new knowledge, and a sense of tourism satisfaction. The effort taken to strengthen local wisdom is carried out through the Rebo Nyunda program as an activity to introduce learners about Sundanese traditions and culture. Since Rebo Nyunda's program is closely related to Sundanese culture, it is indirectly able to provide important information in planning the landscape of creative culture tourism in education institution.

The stage of policy program Rebo Nyunda as an event for educational tourism purposes, as follows:

- (i) The Government performs its role by managing the human resources, infrastructure, facilities, and availability of supporting resources needed in the development of Rebo Nyunda program as an educational tourism destination.
- (ii) Designing a tourism development strategy related to educational institutions associated with local wisdom to provide insight to the students.
- (iii) To conduct theoretical and practical study for school management and tourism development model with appropriate and correct local wisdom in education how to practice the lives of Sundanese people in life and society
- (iv) It offers a tourism curriculum especially that focuses on the preparation of students who engage value with competence to take many ethical issues in tourism and effectively navigate the moral encounters that arise in the world of tourism.
- (v) Schools can add a relatively still-used cultural tradition such as food, language, and special Sundanese games in addition to the required clothes.
- (vi) Must be compiled handbook for student literacy that contains Sundanese local wisdom. Community participation to package variations of attractions, such as educational tours that teach skills.

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