

LOCAL CULTURE AND VALUE-BASED EDUCATION MODEL IN A SUNDANESE COMMUNITY

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Abstract: The arrival of globalization era provides opportunity to develop and strengthen cultural values within local communities. Likewise, as its territory is narrowed Sundanese communities in West Java encounter a reality challenging their psychology and cultural existence. Therefore, competitive advantages are required to allow Sundanese community to compete and strengthen its existence in the globalization wave. Education that is based on the local cultural values is inevitably a powerful tool to strengthen the quality of the respective local community. Using conceptual and empirical ethnology foundations, this paper resulted in education model based on the prominent Sundanese community's unique local culture values and customs.

Keywords: Education model, community-based education, Sundanese cultural values and customs.

INTRODUCTION

As reported by the Centre Bureau of Statistics, Jawa Barat or West Java Province' Human Capital Development Index is 72.73 throughout the year 2005-2011 (Centre Bureau of Statistics, 2011). Being one of the largest provinces in Indonesia, this is rather an unpleasant achievement. Another unpleasant condition is that Sundanese people begin to neglect their Sundanese identity and characteristic in which they are hesitant to speak Sundanese language and that the Sundanese traditional values and customs are no longer part of their lives (Kurnia, 2000; Suryalaga, 2001). Therefore, the urban development strategy that is grounded from Sundanese cultural values and customs is required.

Previous research on Sundanese community resulted in an enumeration of Sundanese communities that still hold their distinguished local values, one of which is Kampung Naga. Kampung Naga is located in Tasikmalaya, a city 106 km away from Bandung—the capital city of West Java Province. Being a Muslim community, the people of Kampung Naga community is uniquely an avid practitioner of animism and dynamism. With most of the people farming, braiding bamboo plants or working at home industries, they scarcely made it to secondary school.

The current research generates an education model for compulsory education that is based on Kampung Naga's unique local culture values and customs. A thorough and in-depth field inquiry to Kampung Naga's local culture values and custom was conducted. Then, utilizing Community-based Education Model, Education for All Model and Broad-based Education Model, the inquiry resulted in an education model.

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LITERATURE REVIEW

Anthropologists assert that there are universal aspects of culture which can be found in all culture around the world. These universal aspects are called culture universals or common dominations of culture (Kluckhohn, 1953; Murdock, 1945). There are seven cultural aspects which can be found universally: (1) Survival tools, such as transportation, cooking tools, cutlery, housing and weaponry, (2) Occupation, such as land farming, trading, or animal farming (3) Community system, such as kinship and youth association (4) Language system, both written and spoken, (5) Arts, such as carving, relief, painting, cosmetics, music, folklore, and drama, (6) Knowledge system, such as knowledge about the local environment, plants, animals, human anatomy, time, place and number, (7) Religious beliefs, such as faith systems, religious rituals, as well as value systems.

Likewise, cultural values within one community are subject to development. Malinowski (in Darusman, 2000) postulates two types of culture development, i.e. evolution and diffusion. Evolution of culture is resulted from the technology and knowledge enhancement. Diffusion of culture is resulted from the contact with another culture. While the process of culture evolution is an inevitable process alongside the enhancement of human development, culture diffusion is not a voluntary process that it involves pressure and influence from superior personals. The result of culture diffusion creates a disseminated culture in which the original can only be known by tracing the root culture. Therefore, culture is not merely diffusing, but also dynamically changing and adjusting to the need of its people.

Understanding a culture within one community doesn't only need static and synchronic investigation, but also a diachronic investigation in which culture is treated as a developing entity throughout the time. For that reason, cultural analysis is suggested to focus on a community's characteristic, complexity, geographical, and the culture's theme or pattern.

The diffusion of culture, consequently creates a threat to an inferior culture. Therefore, culture preservation is required to prevent the culture from extinction. Education plays a fundamental role in community development. Educating the people of the community is naturally one of powerful culture preservation efforts. Contrarily, education is used to create skilled manpower but neglects the development of whole characteristic of individuals, including their original cultural values.

Compulsory education has been implemented so as to reach the unreached and include the excluded (Supriadi, 2002). It is generated from the Education for All Model, launched by the UNESCO at The World Education Forum in Dakkar in the year 2000, which underlines the importance of education to be adjusted according to the learners' need. Moreover, by the year 2015 education is obligated for every child in the world, including children of minority ethnic groups. In Indonesian

context, the Constitution along with the Dakkar's World Education Forum mandated compulsory education to be implemented. Alongside the purpose of education which concerns both the cultivation of knowledge as well as characteristics, education is established using the perspective of Broad-based Education and Community-based Education models. From the perspective of Broad-based Education Model, education is resulted from the living values held and practiced by a respective community, i.e., philosophy, culture values and psychology. From the perspective of Community-based Education, education is resulted from the needs of the people of a community as well as their lacks and strengths. Moreover, to implement education from the perspective of Community-based Education is to utilize the local source. Consequently, Community-based education is relevant to the cultivation of both knowledge and characteristic of a particular community.

RESEARCH METHODOLOGY

This research is an empirical ethnology research. Sundanese traditions and cultural values in Kampung Naga were thoroughly and empirically inquired in their natural setting. The data was gathered from the focused group discussion and interview with key spiritual persons or known as *kuncen*, village chief, district and sub-district officials or known as *aparatus kecamatan* and *desa* as well as the Kampung Naga villagers. Moreover, observation and document analysis were conducted as part of data collection method this research.

Meanwhile, the data analysis procedure generating the Sundanese traditions-based education model in Kampung Naga is as follows.

- The substantial and essential meaning of Sundanese culture for Kampung Naga community members.
- The structure of Sundanese traditions and culture development in Kampung Naga community.
- The supporting and inhibiting factors towards the development of Sundanese traditions and culture.
- The origination of education model that is based on the spirit of Sundanese tradition and culture in Kampung Naga community.

FINDINGS

A Glance View of Kampung Naga

Kampung Naga is a traditional village located in a valley 500 m above the sea level and geographically looks like a huge bowl. The weather is cold and the approximate temperature is 21.5-23 Degrees Celsius. It is part of Desa Neglasari, Kecamatan Salawu, Kabupaten Tasikmalaya, Jawa Barat. The people are mostly rice field farmers. Due to the limited farming area, the people are also braiding bamboo plants

and working at home industries. The people value their land and traditions that they are reflected in day-to-day life in Kampung Naga. Their Sundanese tradition and culture essentially reflect Islamic teaching which incorporates animism and dynamism doctrines. For example, they do not allow any means of transportation to distribute things, including those which are pulled by horse or cow, that everything must be carried on the shoulders regardless the weight. Moreover, they would calculate for “good date” before conducting any celebrations. Lastly, they regularly, on Tuesday, Wednesday and Saturday at every week, practice Nyepi ritual in which they limit their wordings and thought to purify their souls from the negative behavior. An in-depth-analysis towards these traditions implies how the tradition is shaped to create balance and harmony between the environment and the people.



The Structure of Kampung Naga’s Sundanese Tradition and Culture

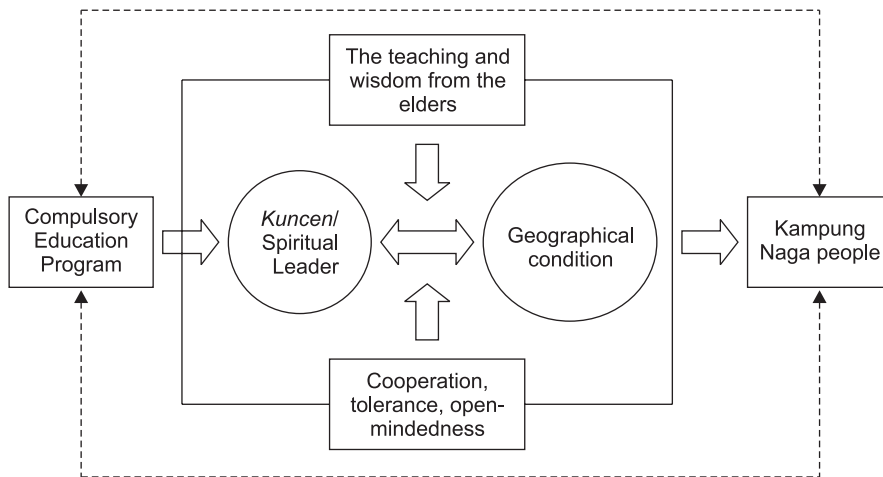
The structure of Kampung Naga’s culture development is stagnant. The people are avid tradition holders and followers with limited access to the outside world. Likewise, there is a slight chance for the outside world to enter Kampung Naga. There are several factors which support the development of Sundanese tradition in Kampung Naga, i.e., (1) the adherence of the people towards the wills, teaching, wisdom and tradition descended from the elderly and ancestor, (2) the charismatic leadership of *kuncen* or spiritual leader, (3) the cooperation and tolerance of the people.

Socio-economically, most of the people are scarcely elementary school graduates. They firmly believe that the most important education is the one learnt at home. Moreover, they believe that knowledge is gain through money (school and formal education), *luang* (interaction with people and experience), and *daluang* (books). Meanwhile, they speak Bahasa Sunda and written language is rarely used in their communication. It was revealed that the people they would gladly send their young generation to school but due to economic situation, accommodations, such as school building in an accessible location, covered tuition fee, are required.

Sundanese Traditions and Culture-based Education Model in Kampung Naga Community Context

The empirical finding of Sundanese tradition in Kampung Naga revealed that the approach to introduce compulsory education program must be in line with the local tradition which emphasizes the harmony between the environment and the people. There should not be any part of the program which violates the tradition. It is highly possible to instill the education program to Kampung Naga community by establishing a new institution or creating a community-learning center inside or nearby the village. Meanwhile, the teaching-learning model is integrative with the local geographical and cultural reality in Kampung Naga.

Kampung Naga people are avid tradition followers who are positive about new values from the outside. For that reason, the compulsory education program should be implemented using the following model:



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