

Local Wisdom as Educational Tourism: A Study from Kampong Dukuh West Java Indonesia

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Abstract—Community life with local wisdom is always interesting to discuss, especially local wisdom is really different from the lives of people in general. Indeed, the values of local wisdom contained in a particular area are sacred and must be maintained. However, often the values of local wisdom are only stored and carried out by people who live in the area, whereas in fact the values of local wisdom are very useful for people's lives. Therefore, by utilizing modernity, uniqueness, and the values of local wisdom, certain areas can be used as educational tours that not only benefit leisure but also provide life learning that comes from the values of local wisdom. Information exploration activities about the values of local wisdom are carried out in Kampung Dukuh, Garut, West Java, Indonesia with a qualitative approach and a case study method of local wisdom values that can be used as an educational tourism vehicle for local wisdom can be found. This finding is seen to be beneficial for the development of tourism which places the values of local wisdom as a form of new educational tourism that is beneficial to the lives of individuals and society in general.

Keywords—local wisdom; tourism education; tourism development

I. INTRODUCTION

It is inevitable that in this world has many uniqueness that has not been fully explored. The uniqueness is spread into 7 elements of universal culture, namely: Language, Knowledge System, Community System or Social Organization, Life Equipment System and Technology, Living Livelihood System, Religious System, and Art [1]. Practically, these cultural elements are used as a philosophy of life that is held firmly by the people, many of whom reduce various kinds of local wisdom from generation to generation so that their existence still exists and can continue to go hand in hand with changing times [2]. However, the rapid flow of globalization has changed the views of the world community about local wisdom, they are more like the cultures originating from the outside, and not infrequently consider simpler which is then used as a lifestyle. The shifting lifestyle phenomenon is now a challenge for the actualization of local wisdom [3], how can local wisdom survive amid the current of globalization and modernization? Several studies conducted over a 10-year period show that more

than half of the world's population has no knowledge of the local wisdom of their culture [4], or at least they only know without wanting to preserve it.

The existence of communities with local wisdom in the world is experiencing a tremendous crisis period as a result of globalization [5], lack of understanding of the changing times seems to be the main cause of the fading of the internalization of local wisdom values [6]. For example, the loss of several civilizations in the millennial era is clear evidence that the impact of globalization on the existence of society with local wisdom is very threatening. Moreover, modernization in all fields such as material and immaterial infrastructure adds to the long list of shifts in local wisdom values towards a more extreme [7]. However, in fact globalization and modernity not only have a detrimental effect on the community with local wisdom, many of them actually take advantage of changes, so that their existence is maintained even though the onslaught of modernity continues to occur in their lives [8]. This is evidenced in one of the local wisdom communities in China, even though they live in the midst of globalization and modernity, they still maintain the noble values they have as a way of life and still be able to think modern without losing their identity [9].

Maintaining the values of local wisdom, especially for the people who live in it, needs to be done specifically and given guidance on the importance of preserving local wisdom values for their lives. However, often people with local wisdom actually feel left behind and far from modern civilization, so they begin to imitate and implement a more modern lifestyle and leave the values of local wisdom that they have [10]. Therefore, an effort to make people aware of local wisdom is to educate them about how to maintain and preserve these values [11]. However, in practice there are still gaps that are felt by them, because they seem to walk alone in maintaining local wisdom without any assistance from other parties. Therefore, as an implementation of the preservation of local wisdom sourced from outside the community with local wisdom is to change the old way of cultural enculturation into an enculturation counter or an enculturation form originating from outside [12], this is proven effective in safeguarding the noble

values possessed by the community with local wisdom. One form of counter enculturation is to change local wisdom into educational tourism which is not only beneficial for tourists but also for local communities.

Indonesia as one of the countries that has the best culture in the world has a central role in preserving and maintaining the values of local wisdom possessed by each of its regions [13]. That role later became a worldview on how to care for the community with local wisdom so as not to disappear and be eroded by globalization and modification [14]. Indonesia realizes that maintaining and preserving widespread local wisdom values in more than 17,000 islands is a daunting task. Therefore, the rapid flow of information globalization that allows the world to be able to recognize and learn about the culture of others is quickly utilized by Indonesia by changing cultural attractions derived from local wisdom to become a tourist attraction [15].

One area in Indonesia that has noble cultural values is the Dukuh Traditional Village in West Java, Indonesia. The existence of sacred values that make sacred villages become religious tourism destinations. Thus, Kampong Dukuh is known for the authenticity of Sundanese culture and cultural attractions that can be used as educational materials for tourists [16]. Utilizing local wisdom to become a form of tourism is the right step in preserving the culture. However, what forms of education do tourists get when visiting Kampong Dukuh? in this article it will be explained how the pattern of the cultivation of local wisdom values as a step to internalize culture is not only beneficial to the community with local wisdom but also tourists who come and visit there. Therefore, it is very important to make local wisdom a new form of tourism that is not only fun but also educational.

II. THEORETICAL FRAMEWORK

This research is based on a sense of love and concern for the country and the values of local wisdom that are widespread in Indonesia, because in the midst of this global life the values contained in local culture are being abandoned due to various factors, one of which is rapid technological progress [17]. The weak foundation of information technology based on local wisdom education makes the position of local wisdom values especially for the indigenous people of Kampung Dukuh in a tight competition for the progress of the times.

There needs to be a permanent awareness to change the community mindset especially students in looking at the values of local wisdom as a positive purpose life philosophy to answer the onslaught of global challenges [18]. The noble values of local wisdom can be a selling value for the state and society in interacting in the outside world, therefore in response to the challenges of global competition there is a need for collaborative potential of the country that focuses on local wisdom [19].

Local wisdom actually contains values as a guide in living with the community. Therefore, local wisdom is defined as a

value that is a standard of behavior, beauty, justice, truth and efficiency that is binding on humans and should be carried out and maintained [13]. Value has the essence that is attached to something that is very meaningful to human life. Meanwhile, it is explained that value is the quality of something that benefits human life both physically and mentally [20]. In human life values are used as the basis, reason or motivation in behaving and behaving. Values are material and immaterial. Immaterial values are not concrete or cannot be captured with the five senses but can be interpreted.

Ritzer explained ethnomethodology as a study of 'A collection of common sense knowledge and a series of procedures and considerations [methods] used by lay members of the community to interpret, find a way inside, and act on the conditions they face [21]. Education and information technology based on education is the "power" needed by indigenous peoples and individuals to be able to answer the challenges of the times and the onslaught of technology [22].

Kampong Dukuh is located in West Java-Indonesia. This traditional village has its own uniqueness when compared to the others community, namely the uniqueness of the shape of the house, beliefs and customs [23]. The dukuh village customary community is a community that is Muslim and holds fast to ancestral beliefs, social organizations that respect and respect their ancestors and ancestors [24]. Besides that, the dukuh village community is entirely Islamic and based on Sufism. Based on the function, Kampung Dukuh is actually divided into three parts, namely *Dukuh Dalam* (Inner village), *Dukuh Luar* (Outer village), and *karomah* (sacred land) [16]. Between one part and another part is limited by hedgerows.

As a Traditional Village, Kampong Dukuh there are many restrictions that residents must adhere to. For example, no electricity may be used. The house must also be in the form of a stage, with wooden planks or bamboo plaits, and roofed tufts of fibers or weeds. The house door must face east and west, and the window must not use glass. Likewise, in everyday life there are various kinds of prohibitions called *pamali* [23]. Notification of the prayer time entry is done by using a drum that is beaten other than because in Kampung Dukuh it is forbidden to use loudspeakers and only function when there is electricity as the source.

In addition, as a traditional tourism village, enculturation patterns there have differences form. The enculturation pattern carried out is referred to as a counter enculturation where indigenous people open up to educate and instill local values to tourist and the younger generation of Kampung Dukuh. But tourists who try to provide an understanding of the importance of preserving local wisdom. The basic difference from this pattern is the impact produced. Traditional enculturation patterns only affect and are felt by indigenous people. Meanwhile, the pattern of counter enculturation carried out in this study has an impact not only on local residents but also on tourists and other communities. But in the process, local residents interpersonally influence the process of this counter enculturation. Factors that are positively related to this pattern

are population emotional stability, agreement, extravagance, social initiative, open-mindedness and cultural intelligence and these factors apply to the broader ecological context.

III. METHOD

Local wisdom that is owned by the indigenous people can be used as a vehicle for education for tourists, especially for those who come from very different cultures [25]. Research on culture has been carried out in recent decades. Various methods are used to find out what is happening and will happen with cultures throughout the world, especially in non-material cultures whose existence continues to be threatened as times change [26]. Research on understanding how enculturation patterns are carried out in certain regions is always interesting to study. Therefore, the research approach conducted in Kampong Dukuh, West Java-Indonesia uses qualitative method with a case study of how local wisdom can be used as a vehicle for education for tourists.

In addition, the method used in this research is counter enculturation patterns, the pattern is the finding of previous research, where the pattern provides an overview of how a local wisdom process can be beneficial not only for tourists but also for the community with local wisdom. The form of the enculturation counter pattern is as follows:

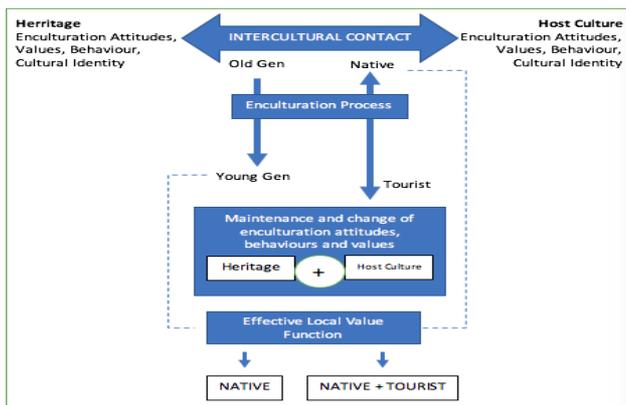


Fig. 1. Counter Enculturation Process

The counter enculturation pattern is a development of enculturation patterns carried out in this study [27]. However, in practice there are still many shortcomings that must be refined by further research. The method illustrates how local wisdom values are not only disseminated by the community with the local wisdom (native) but also by tourists (native + tourist) thus the pattern will have a positive impact not only for the local community but also for tourists.

Therefore, the counter enculturation method is very important to be developed and studied more deeply so that the values of local wisdom that are beneficial to life in this modern era can continue to go hand in hand without losing the essence

of those values. The research was conducted in Kampong Dukuh, West Java - Indonesia, the reason for choosing the location of the study was that the people there still maintained local wisdom values and were able to provide education for migrants about the importance of maintaining local wisdom. The speakers who were the subjects of the study were the customary leaders and the local community, besides that the researchers also asked questions in the form of interviews with tourists about the value of education that had been obtained during a visit to Kampong Dukuh.

IV. RESULT AND DISCUSSION

Studies on culture that are widespread in Indonesia are always interesting to learn, even more so if the study focuses on the differences that each region has. Indonesia is listed as the second country that has the most cultural diversity in the world, this can be proven by the large number of islands in Indonesia which of course has implications for cultural differences in each region. Cultural differences in each region are caused by several factors, namely, first is the geographical environment, this factor illustrates that human interaction with the environment will play a role in giving the community the possibility to choose their culture. and contact between nations with various cultures is the third factor that has a major contribution to the change and spread of culture in Indonesia.

The spread of culture in this country has brought its own style and is seen as a differentiator with other nations [28]. This uniqueness has a positive impact on state identity. Diversity that should be a proud feature, is sometimes seen as one of the obstacles to the progress of the nation towards modernity [29]. Therefore, a paradigm change is needed in looking at the culture that is owned as capital in advancing the nation based on local wisdom, and making that diversity become selling value for the state and society in interacting with the wider world.

An important point to encourage cultural diversity as a selling point of the country is about developing the potential of local culture through tourism and technology, but an important step to developing it all is education. It cannot be denied that education is the most important part, considering that the world seems borderless at the moment [30]. Humans throughout the world can quickly find out all the information they need and can easily communicate with different people anywhere in the world [31]. The presence of Smartphones and the internet are the main supporting factors in human progress which at the same time facilitate human beings in life [32]. But the question is, can every human progress be well received?

Education as the main pillar in shaping individuals becomes more prepared. Ready in the sense of being able to accept various advancements which are basically a change that cannot be prevented [33]. A feeling of curiosity and a sense of continuing to develop forward in human beings which encourages them to continue to jump and change in life. This is where the important role of education is to develop the potential of local culture in a better and planned direction through the concept of combining the tourism sector with education [34].

Kampung Dukuh is located in West Java-Indonesia. This traditional village community has its own uniqueness when compared to the community in general, namely the uniqueness of the shape of the house, beliefs and customs [16]. The Dukuh village customary is a community that is Muslim and holds fast to *kokolotan* (ancestral) beliefs. This can be seen from their social organization system which adheres to the *kokolotan* system, which means a system of social organizations that respects and respects elders or *kokolot* and ancestors. In addition, the entire Kmapong Dukuh community is Muslim and based on Sufism.

The indigenous people of Kampung Dukuh are described as a community full of simplicity. They do not enrich each other, even all their buildings, clothing and ways of life are the same [16]. But basically, they were given the opportunity to carry out social mobility and through the education of the Kampung Dukuh indigenous people they were able to do mobility, those who were highly educated usually chose to leave the village of Hamlet to get a new life as they hoped. Nevertheless, the people of Kampung Dukuh realize the importance of education, so that in their lives they do not close themselves to education.

Kampung Dukuh with all its unique and customary traditions has attracted tourists who want to know more about customs and other activities that are often carried out by the Kampung Dukuh community. This makes every week there are many guests who come to Kampung Dukuh. Kampung Dukuh always welcomes tourists who come and don't mind if their village is visited by outside communities. But one thing that was emphasized by the Indigenous that guests must comply with all existing regulations and maintain the sustainability [24]. Because the people of Kampung Dukuh do not like it if the guests will change the customs they have done since long ago.

The uniqueness is the main point as the central point of selling the value of the indigenous people of Kampung Dukuh, which is why it is very important to develop a tourism sector based on the community along with local wisdom that is owned or often called educational tourism [35]. Community-based tourism and local wisdom are forms of tourism that emphasize ownership and active role of the community, provide education to local communities and visitors, promote protection to local communities [36]. As a concept of tourism development, community-based tourism is not a rigid concept [37].

The application of the concept of community-based tourism and local wisdom can be a selling value for the country of Indonesia in utilizing local knowledge that is widespread in this country. The selling value can be the answer to the challenges of an increasingly competitive era. Especially in December 2015 Indonesia has entered the ASEAN Economic Community, All countries in the Southeast Asia unite to become "one axis of market power and large production", which in its implementation will free flow of products, services, investment, labor, and capital which all lead to open and barrier-free market principles [38]. Readiness is needed to improve the quality of community-based tourism and local wisdom through

development in the form of technology and education [39], this applies to all tourism potential in Indonesia, not limited to community-based tourism and traditional communities in general still consider technology and education as something that can damage the structure of their culture [40].

The various characteristics possessed by the Indigenous Peoples of Kampung Dukuh give a special gradation especially for the world of tourism and education which must be developed through technology [39]. The values, norms and beliefs of the Kampung Dukuh indigenous people add to the diversity of knowledge and cultural tourism. The simplicity and form of strong customs also colored the study of cultural sociology and the sociology of tourism in Indonesia.

V. CONCLUSION

Maintaining culture in the midst of globalization is a hard work that must be done by those who have the responsibility to preserve it. Research on culture has been carried out in recent decades. Various methods are used to find out what is happening and will happen with cultures throughout the world, especially in non-material cultures whose existence continues to be threatened as times change. Research on understanding how enculturation patterns are carried out in certain regions is always interesting to study.

In addition, increasing external participation as a preserver of local wisdom values should be done, through this article the researcher tries to explain the importance of changing the tourism mindset which is usually prioritized for leisure into educational leisure, in addition to having the value of tourism entertainment where the comes from local wisdom values that can be implemented in everyday life. It is hoped that more academics will have more attention in maintaining the values of local wisdom in the midst of globalization and modernization, so that it can be more beneficial to people's lives globally.

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