

# Initiation of Traditional School Development in Rawabogo Village

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**Abstract**—Rawabogo Village is one of the villages in Bandung Regency. The people of Rawabogo Village have the responsibility to maintain the Nagara Padang site, and it affects the customs and culture that prevails in Rawabogo Village. The main concern of the village elders is that young people do not live their ancestral cultures, such as awareness of their identity, spiritual values, and cultural wisdom. Character building is needed regarding the fundamental values of the nature of their own identity. The purpose of this community service is to initiate the development of character education based on local wisdom in Rawabogo Village and increase public awareness in living. Using a participatory action research approach to explore the system of meaning, awareness, and participation of customary peoples in recognizing the conditions of their territory. The results provide an understanding condition of the Rawabogo Village area which is transformed into a form of material that needs to be developed in the development of traditional schools. Conclusions this community service is generated a learning module consisting of cosmology, cultural landscapes, customary village governance, customary village policies, and the transformation of customary peoples as a means of learning and initiating the development of traditional schools.

**Keywords**—customary education, traditional school

## I. INTRODUCTION

Rawabogo Village is one of the villages located in Ciwidey District, Bandung Regency. The Regent's Decision of Bandung Regency states that Rawabogo Village is one of the villages designated as a tourist village in Bandung Regency, this is done in the context of poverty alleviation through the development of tourism potential [1] and preserving customs and rituals that still exist in the community [2]. The people of Rawabogo Village are the villages that have the responsibility to maintain the Nagara Padang site [3]. The existence of Nagara Padang affects the prevailing customs and culture in Rawabogo Village, one of the rituals that are still developing is the *Miasih bumi* Nagara Padang ritual. However, there are negative views on Nagara Padang as a place of worship from external organizations. Currently, the main concern of village elders is that young people do not know and live up to their

ancestral culture, spiritual-moral values, and cultural wisdom. There is a cultural house in Rawabogo Village to perpetuate culture for young people, but the problem remains in the character of life, awareness, and relevance for young people in continuing the identity of the Rawabogo Village community [3].

The current objective condition of customary peoples is not only about the existential crisis of their identity, but some factors trigger the powerlessness of customary peoples, such as the weak strengthening of local organizations, not having strong leadership that can be accepted by all groups, low commitment, and consistency in fighting for the interests of the community. Customary peoples, vulnerable to external pressures (local, national, regional, and global) over resources, and powerless to negotiate with local governments to prepare regulations that favor the existence and rights of customary peoples [4].

The condition of identity, culture and national character are social problems that occur in Rawabogo Village, appreciation and awareness of the identity of the moral values that become the teachings of their ancestors need to be improved [3]. Cultural identity becomes an important point in the development of a village community that still holds customs [5]. Therefore, the development of a character education curriculum based on local wisdom needs to be compiled [6,7]. Education for young people to adults is considered capable of raising awareness for the people of Rawabogo Village in living their social life as village people who are still conserving traditional activities. In the current civil era and the rapid development of science and technology, the social and cultural identity of the village community needs to be maintained and the awareness and existence of the rural settlement space become the original identity that needs to be integrated [8]. So that the sustainability of local culture can be maintained and their awareness of their identity can keep up with changes.

Therefore, the solution is based on the situation and problems in Rawabogo Village, character development through traditional schools not only in maintaining the prevailing culture and rituals, but education in supporting the integration

of existence and awareness of traditional characters contained in the Rawabogo Village community and education regarding positions and regulations regarding customary peoples and governance in maintaining territorial integrity as a way to maintain the sustainability of local cultural heritage. This research is a form of initiation of school development in Rawabogo Village.

## II. LITERATURE REVIEW

Every society seeks to transmit fundamental ideas about the nature of the world, knowledge, and values regarding local wisdom so that meaningful education is deliberative [9]. The education model based on the character of local wisdom is the philosophical basis of true education, which means that education is inseparable between culture and society [7]. Customary education should not only teach about culture and the arts, but the traditional education system should be able to teach practices, language, philosophy, spirituality, approaches, systems, and content. And customary education can guarantee knowledge about government, leadership, culture, natural resource guardianship, spirituality, customary law, and their collective awareness in society [8].

Education with traditional character is education that is rooted in putting customs as the basis for one's learning and growth, customary education must be following the identity, way of life, and knowledge system of the community [8]. Education-based on traditional institutions is effective in character building [6]. According to Marti, the situation in Indonesia urgently needs support regarding the development of learning systems and structures that can help maintain their knowledge systems and practices, support customary communities to build the ability to protect their customary territories and culture, and support the emergence of new leaders from customary peoples, besides that the most important thing is others, namely being able to strengthen their unique identity, outlook on life, institutions, customary law, customary government system, and the integrity of the customary territory [8].

## III. METHODS

The method used is through a Participatory Action Research (PAR) approach. The use of PAR is carried out to explore the system of meaning, awareness, and participation of customary peoples in recognizing their living conditions. The PAR process is also carried out as a process of empowering and controlling the community during the activation process. Moreover, the use of PAR can be done to identify socio-cultural problems and the prevailing social system of a community. The output target of this approach can provide views and needs in the initiation of the development of traditional schools in Rawabogo Village.

## IV. RESULTS AND DISCUSSION

The results provide input on forms of initiation that can be developed in the development of traditional schools based on

conditions in Rawabogo Village. Some of the people of Rawabogo Village are still undergoing traditional and spiritual activities in their living activities. The existence of the Nagara Padang Site has a strong influence on traditional and spiritual activities for the people of Rawabogo Village. 17 stones are believed to have the meaning as a process of human life. Not only from the meaning contained in the 17 stones, but the stones become places that are visited in the *miasih bumi* ritual process as a form of gratitude to the Creator (God). The Nagara Padang site is also conserved by the local community because it is part of the cultural heritage. In addition, the existence of cultural villages and the cultural house influences the maintenance of local culture. Although some people do conservation and preservation of the existing nature and culture, other people still consider this to deviate from religious teachings.

Then the findings that can be used as input for the initiation of the development of traditional schools are village government that is not yet aware of the cultural potential they have. Several moments have eroded the process of cultural development in Rawabogo Village, such as the loss of parts of the Padang Nagara Site area and being claimed by other districts, the almost loss of successors to the continuity of arts and culture, and the absence of intervention in the protection and recognition of customary peoples. It has been mentioned that Rawabogo Village is a tourist village. The process of implementing and transforming society in developing tourist villages, especially in packaging culture that is not consumed by the times is a challenge, collaboration from each community group is needed so that not only tourism can develop, but the culture is still maintained.

Based on these results, the form of initiation of the development of traditional schools that can be developed is the development of materials that can accommodate problems or answer the reality of the conditions faced by the people of Rawabogo Village. The materials compiled are not only aimed at people who still empower their culture, but the general public and village governments need their participation. Materials that can be developed include, among others, cosmology, cultural landscapes, customary village policies, customary village governance, and the transformation of customary peoples. Materials can be formed due to the urgency of different but interrelated with each other, the urgency of each material is explained in the following points.

### A. Cosmology

Cosmology is a part of natural philosophy that deals with the essence of nature, the content of nature and its relationship with each other, and with its existence with absolute existence [10]. Social culture always has philosophical values and is full of meaning in every activity [3]. Customs and traditions are hereditary activities carried out by village communities and as the main capital, they have usually been associated with traditional ceremonies, rituals, and special cultural arts activities [2]. Cosmology is an input for material that can be

developed due to several basic things that are considered, namely:

- the role of cosmology in a settlement becomes a natural balance that needs to be preserved.
- understanding of cosmology is important for people, especially those who have cosmological values in the embodiment of space and daily activities.
- the cultural or historical values of Rawabogo Village and Gunung Nagara Padang can be potential for village development by preserving and conserving (Mt. Padang). It is also important for the village community, including young people, to know.
- the establishment of Rawabogo Village as a tourist village. So village development must also be carried out intensively, especially in increasing human resources such as increasing awareness and positive mental factors for the Rawabogo Village community so that in the end they can jointly build villages through village transformation while preserving and maintaining the existing cosmology as its potential: storynomic tourism.
- some of the people of Rawabogo Village already know about Sundanese traditional cosmology. So to strengthen science and its application, further learning about cosmology is needed and knowledge can be disseminated to the general public/youth in Rawabogo Village in particular.

The contents of the material that can later be taught in traditional schools are basic theories about cosmology and its relation to Sundanese culture, traditional cosmological theories such as the creation of the universe according to traditional views and macro cosmological parameters, and material about the role of cosmology in shaping space.

In addition to the ritual or the existence of the Nagara Padang site which has the meaning of the 17 stones in it, another thing that is considered for the formation of this material is that the people of Rawabogo Village have their basic local ideology which reads *Tungku Tilu Jangka Opat, Papat Kalima Pancar* which means there are three things that become sustaining life or giving life from the four cardinal directions centered on our self/self-belief.

### B. Cultural Landscape

Cultural landscapes are formed from natural landscapes by cultural groups, where culture is the agent and nature is the medium, while cultural landscapes are the result [11]. Campolo et al. also states that cultural landscapes are the result of a sequence of land reorganizations by customary peoples to better adapt land use and spatial structures to meet changing social demands [12]. A cultural landscape area can be seen as a limited space physically or non-physically, which is a space without physical boundaries, the cultural landscape space is considered as an abstract space [13,14]. Stephenson [15] and Ziyae [16] state that the characteristics of the cultural

landscape can be seen through form as a physical and tangible aspect, a relationship that refers to memories, symbols, and ideologies, and practices in the process [15,16]. Furthermore, Ziyae divides the features of the cultural landscape into three main sectors that can be recognized from the meaning and message of culture, human behavior, and activities as well as physical form, coupled with McClelland's et al. statement that the character of the cultural landscape consists of eleven components which are divided into two elements, with seven physical characteristics (tangible), including circulation networks, territorial boundaries, vegetation, buildings and structures, clusters, archaeological sites, and small elements. Meanwhile, the non-physical (intangible) elements consist of four characteristics, including land use and activities, spatial organization patterns, responses to the environment, and cultural traditions [17]. Cultural Landscape is an input for material that can be developed due to several things, namely:

- the role of the Cultural Landscape in an area/customary village is a form of natural and cultural resource wealth that is a characteristic so that its sustainability needs to be maintained.
- the community, especially young people in Rawabogo Village, needs to understand what a cultural landscape is to maintain its authenticity.
- understanding the Cultural Landscape for the people of Rawabogo Village can certainly create efficient and sustainable management and utilization of natural and cultural resources.
- the establishment of Rawabogo Village as one of the tourist villages certainly requires Rawabogo Village to have characteristics that can attract tourists to visit, the attraction can be in the form of a cultural landscape.
- the cultural landscape of the traditional village that has been discussed in this module is an example of the embodiment of the cultural landscape.

The content of the material that can be taught can be in the form of scientific theories and concepts, components and elements that make up the cultural landscape, as well as the character/identity of the spaces that make up the landscape. The meaning contained behind the ritual or the Nagara Padang Site which is the place for the ritual can become a cultural identity for Rawabogo Village. As stated by Kaymaz [18] and Relph [19] who say that the identity of a place is the result of interaction and attachment of feelings with components of physical regulation, activity, and meaning [18,19]. The forms of preservation and conservation that have been carried out are the first steps that have been taken, but maintaining value and regenerating knowledge and meaning are steps that need to be taken, so that cultural landscape materials are considered to be able to provide input to these conditions.

### C. Traditional Village Policy

According to the Minister of Home Affairs Regulation No. 52 of 2014 concerning Guidelines for the Recognition and

Protection of Customary Law Communities, it is stated that if there is a need for verification and identification of customary law communities through the history of customary law communities, customary territories, customary law, customary assets/objects, customary government institutions/systems. This is the basis of the provision of knowledge regarding the protection and recognition of customary law communities needs to be known to people who still hold traditions and rituals in carrying out their daily lives to fulfill their rights. In addition, the Traditional Village policy is an input for materials that can be developed due to several things, namely:

- there is no support or intervention from the Village and Regional Governments regarding the Protection and Recognition of Customary Law Communities
- there is a gap between the village government and the community who are still carrying out traditional activities
- the general public still considers traditional activities as an activity that deviates from religious teachings
- there is no clear institutional structure and system

The materials compiled contain regulations regarding customary communities and villages, ulayat lands, and community recognition, as well as case studies from villages that already have their own customary rules.

#### *D. Traditional Village Governance*

The collaborative process is a communication concept in providing intellectual resources that can be used to develop a critical evaluation framework to assess the quality of interactive processes within the policy and governance framework [20,21]. Governance is an important thing in the sustainability of a village. Good governance will produce a system that will greatly impact the sustainability of a group. Governance is not only a theory but needs to be implemented in organizational systems. Good governance, of course, requires good communication between related elements in the governance system. Governance is very much needed in Rawabogo Village. With the existing potential capital, especially tourism, it is expected to be able to improve social, economic, and cultural aspects for the people in Rawabogo Village.

The existence of communication gaps and governance capabilities are the basis for materials regarding governance to be prepared, the substance of the governance material contains the administration of traditional villages, the concept of collaboration, and governance of customary villages.

#### *E. Transformation of Customary People*

The word transformation comes from the translation of transformation (English), and the term transform is defined as a change, while transformation can be interpreted as a process of change [22]. In a broader sense, the transformation includes not only changes in the external form, but also in the nature or

nature, function, and structure or characteristics of the economy of a society [23]. Transformation can also mean the displacement or shift of something in another direction or a new one without changing the structure contained in it, even though in its new form it has changed. According to him, the framework for cultural transformation is structure and culture [24]. The urgency of the material for the transformation of customary peoples from the context of Rawabogo Village is as follows:

- the role of transformation provides increased public awareness to make changes for the better in village development
- making people adaptive and creative in innovating
- encouraging Rawabogo Village to become a sustainable tourism village and improve
- forming an independent village to maintain cultural values, preserve the environment and improve the economy
- the existence of examples from traditional villages that have developed into the motivation of Rawabogo Village to rise and preserve the potential of nature and culture, especially to make changes (transformation).

As a tourism village with the main potential through cultural activities requiring transformation of the community so that they can keep up with the needs and developments of the times, several traditional villages such as Panglipuran Village in Bali have succeeded in transforming from their traditional conditions into a separate tourism selling point that has gone global without reducing the meaning and value contained in it. of any traditional activities. The materials proposed as an initiation step are the symptoms and changes in the transformation, the process of adaptation and innovation, the relationship between adaptation and innovation to transformation, the role of rural communities in innovation, and case studies of the successful transformation of traditional villages.

#### V. CONCLUSION

The Rawabogo Village community is a village that has the responsibility to maintain the Nagara Padang site. The existence of Mount Padang affects the customs and culture that prevails in Rawabogo Village, appreciation and awareness of the identity of the moral values that become the teachings of their ancestors need to be improved. Cultural identity is an important point in the development of a village community that still holds customs so that the results obtained are the initiation of the development of traditional schools in the form of teaching materials aimed at increasing awareness of the local community in living. Based on this, the initiation of the development of traditional schools that can be developed in Rawabogo Village is in the form of material development consisting of cosmology, cultural landscapes, customary

village policies, customary village governance, and the transformation of customary peoples.

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