



# Building Bridges Between Cultural Heritage and Contemporary Educational Needs (Pesantren) Based on Historical and Archaeological Data in Ujungberung, West Java

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## ABSTRACT

This research reveals the value and role of local traditions of Islamic boarding school education in their impact on non-formal education based on culture and local wisdom. Ujungberung through historical and archeological data approaches. Islamic boarding schools, as traditional Islamic educational institutions, have a significant impact on shaping the cultural and spiritual identity of society. By collecting data from historical sources and archaeological surveys, the research aims to explore the historical roots of Islamic boarding schools in Ujungberung and their impact on non-formal education based on culture and local wisdom. By analyzing historical documents and artifacts found, this research reconstructs the development of Islamic boarding schools in Ujungberung from time to time. These data provide insight into teaching methods, curricula, and the role of pesantren in supporting informal education in surrounding communities. In addition, this research also analyzes the cultural, moral, and spiritual values instilled in pesantren education, and how these values can be integrated into sustainable non-formal education. The results of this research reveal that the Islamic boarding school educational tradition in Ujungberung has an important contribution to maintaining the cultural and moral identity of the community, as well as encouraging individual intellectual and spiritual development. By integrating these aspects into non-formal education programs, Ujungberung can build a bridge between cultural heritage and contemporary educational needs.

Keywords: local traditions, pesantren, non-formal education, cultural identity

## 1. INTRODUCTION

Culture plays an important role in shaping a society's identity and self. Culture reflects values, beliefs and knowledge that are passed down from generation to generation. Preserving culture means maintaining historical roots and allowing future generations to understand and appreciate their origins. Preserving culture helps maintain traditional knowledge gained from experience. A strong culture gives individuals and communities a strong sense of pride and identity.

Culture is no exception, education also has a very important role in preserving cultural heritage. Through the learning process, the younger generation can understand and appreciate their cultural heritage. The role of cultural heritage in the formation of modern education includes the introduction of local values. By

incorporating cultural heritage in education, students and communities can recognize and appreciate local values that are important for identity and character building inherited from the ancestors. Education based on local culture can improve manners, self-control and courtesy. Through education, one can form a social order based on cultural values and norms. By incorporating cultural heritage in education we can learn about the importance of maintaining harmony and harmony in society.

Integrating cultural heritage in contemporary education will certainly present challenges and opportunities. Some of the main challenges are globalization and homogenization related to the integration of global perspectives in the curriculum which may lead to the loss of local cultural heritage and homogenization of education. Integrating cultural heritage requires adequate resources and expertise to

develop appropriate teaching materials and methods. Many educational institutions struggle to allocate the necessary resources for this purpose. Resistance to change, some stakeholders such as teachers, parents and students, may resist the integration of cultural heritage in education because they prefer more traditional approaches.

On the other hand, integrating cultural heritage in contemporary education also offers various opportunities, namely preserving and promoting local culture by incorporating cultural heritage into the curriculum, as educational institutions can play an important role in preserving and promoting local culture. This can help develop a sense of pride and identity towards cultural heritage. Integrating cultural heritage in contemporary education, one of which is through Islamic boarding schools, can help students and communities develop a global mindset. This study will highlight the cultural heritage and needs of contemporary education (Sukamiskin Islamic boarding school) in Ujungberung District, West Java, based on historical and archaeological data. It is known that Ujungberung is an area that has the potential to be raised to the public, given its historical value. Starting from the prehistoric period to the post-independence phase, the name Ujungberung has its own meaning among the community. Both historical and archaeological data tell a story that perhaps for today's conditions is only kept in the minds of elders, elders who are arguably not very easy to find or look for.

## 2. EDUCATION AND BOARDING SCHOOLS IN UJUNGBERUNG

Education is seen as a lifelong learning process. This means that education is a human effort to change himself or others as long as he lives. Education is not just an academic matter or the acquisition of conventional knowledge, skills and subjects, but should include various skills needed to become a better human being. Therefore, education should include housekeeping skills, just like boarding schools that require students to be independent in their various activities. Attitude formation, values formation, and information on various matters in the life of aspirations are also part of education.

In education, there is a minimum essential learning need. Learning needs here are something that human beings, both boys and girls, must know and be able to do before they feel responsible as adults. Every child has the right to a minimum package of knowledge, skills and attitudes to become an effective and satisfying adult. In the world of education in Indonesia, the concept of education is divided into 3 (three) categories, namely formal, non-formal and informal education. Pesantren education in this study is included in the category of non-formal education. Non-formal education is a learning process that occurs in an organized manner outside the school system or formal education, either carried out separately or is an important part of a larger activity intended to serve certain target students and certain

learning as well (Waseso, 2009: 135). Non-formal education is more related to community groups and organizations.

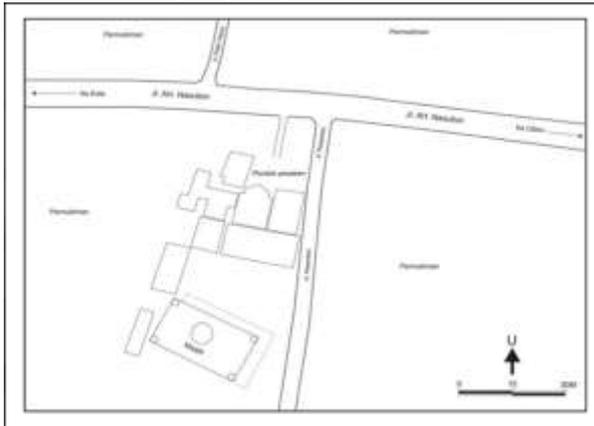
In its development, non-formal education in Indonesia is growing and becoming increasingly varied. Some well-known forms of non-formal education in Indonesia include skills training courses such as language courses, computer courses and sewing courses. In addition, there are also religious educational institutions such as pesantren and madrasah, as well as educational institutions for the benefit of the community such as entrepreneurial development courses and work skills courses.

Regarding pesantren educational institutions, in Indonesia its emergence began with a traditional education system based on mosques or dormitories. Pesantren education is a system for academic and personal growth that has so far been referred to as education to teach practical skills and provide social support (Nurhayati & Nurhidayah, 2019). This allows kiyai and santri to be part of social welfare-based pesantren care to develop them into highly capable individuals (Ruslin et al., 2019). In particular, pesantren have worked as a force of class transformation where santri are elevated from a lower social class to one with competencies and skills. Pesantren education has proven to be a good educational platform for the poor and underprivileged. Historically, pesantren have proven to be a place where "nurturing" is given to disadvantaged children from socially and economically vulnerable families. It is through pesantren that they can learn to become successful people in life (Ismail, 2021).

Pesantren were originally established as a place for male students only. Because women are only allowed to study at primary and secondary level recitation institutions which are not called pesantren (Dhofier in Herlina, 1998: 269). Then entering the 20th century, pesantren were allowed for women. Java Island is very thick with its pesantren culture and religion. The women of the conquerors have their own obligations to receive religious-based education. The material studied in the pesantren is usually the fiqh book which discusses Islamic law according to Islamic opinion written in Arabic and explained by the kiyai to his students in the local language.

Education with the pesantren system has long been implemented. In Bandung Regency since 1871 there were 93 pesantren/madrasahs, which were established by the indigenous community (KV, 1872. Bijlage S, No. 20:2-3,6,95 and Buys, 1891:123 in Hardjasaputra, 2002:194). Pesantren teachers are commonly referred to as kiyai or adjengan by students and the general public as someone who is an expert in religion. Pesantren are generally located in peripheral areas away from the crowds. Pesantren in the Priangan region are generally located on the outskirts of cities that are relatively quiet and in a

community environment that is still characterized as a village. Likewise, Ujungberung District/Regency with its strategic location as a pesantren area has a number of pesantren. Four of them are Pesantren Sindanglaya, Pesantren Sukamiskin, Pesantren Pakemitan and Pesantren Cileunyi. These four pesantren were established and built by the community without assistance from the Dutch colonial government. Pesantren Sukamiskin, which is the locus of this study, is the largest pesantren in Ujungberung. Sukamiskin Islamic boarding school is located at the coordinates  $06^{\circ}54'18.13''$  LS and  $107^{\circ}40'40.37''$  East and administratively flanked by the main road AH. Nasution and Jl. Pesantren, Sindanglaya Village, Arcamanik Sub-district, Bandung City (Figure 1).



**Figure 1.** Location plan of Sukamiskin Islamic Boarding School  
(Source: Doc. Balai Arkeologi Jawa Barat, 2020)

The pesantren building, which was established in 1881 by Kiyai Mohammad Alqa, has an indistinct architectural style. The main building's square-plan body is made of brick construction covered with plaster, while the tajug-shaped roof uses roof tiles. There are many large windows with stained glass panels, some of which have wooden shutters. On the exterior of the building there are typical ornaments in the form of exposed stone. Above the windows and doors are air vents made of concrete roster. In addition, the location of Pesantren Sukamiskin is quite strategic, located on the Ujungberung main road, which in the past was part of the Deandels postal highway (Jl. AH. Nasution today). It is said to be strategic because in its context its existence is not too far from the regional boundary marker between the Bandung City and Bandung Regency. The following photo is a picture of the students of the Sukamiskin boarding school with the boarding school building in the background before the Japanese invaders entered.



**Figure 2.** Photo of Sukamiskin Islamic boarding school students before the arrival of Japan  
(Source: Dok. Pondok Pesantren Sukamiskin, 2020)

In 1946, the pesantren suffered damage due to the war during the physical revolution and in that year a number of repairs were carried out. According to the informant who is the manager of the pesantren, several parts of the main building have been renovated. The madrasah building behind the main building has been added to fulfill the space needs for santri activities. In addition, door and window frames made of wood have been replaced. To the south of the pesantren building is the mosque, which was built in 1952. Here's how the front of the pesantren looks now after the renovation.

The pesantren system that grew in the Ujungberung District/Regency was carried out in a traditional manner that had been going on for a long time. This traditional education does not make materials related to Western knowledge as teaching materials, and indeed from the beginning this educational institution emerged from the aspirations of the community itself.



**Figure 3.** Current condition of the front of the boarding school  
(Source: Doc. Balai Arkeologi Jawa Barat, 2020)

As news in one of the newspapers said that "Pesantren is a place where students study the Islamic religion, where student lodgings (internaat) are also provided. There students learn to live on their own. They look for their own sustenance and cook their own rice under the leadership of their teacher" (Pandji Poestaka, 1926: 1426). This picture of independence is a common feature of community life. It can be said that the acculturation that occurred by the influx of European cultural influences at that time was relatively small to the life of the Sukamiskin pesantren. This is because religious learning (Islam) has become an inseparable part of daily life in the various activities of santri who study there.

### 3. DISCUSSION AND RESULTS

#### 3.1. Discussion

Making boarding schools as cultural heritage can certainly meet the needs of society as a whole, both for scientific, educational, tourism and other purposes. The main effort related to this goal is to prepare the boarding school through structuring physical access, providing access to information, and other facilities that can provide comfort for residents and visitors who come or just want to know it indirectly (Rahardjo & Hamdi Muluk, 2010: 1).

The buildings and facilities of Sukamiskin boarding school in Ujungberung as a cultural heritage need to be preserved. This goal can be achieved through cultural resource asset mapping efforts and preservation activities. The main thing that needs to be emphasized here is that preservation efforts are aimed at the cultural significance of the pesantren for the current community and future generations.

The local culture in Ujungberung also greatly contributed to the growth of Sukamiskin pesantren. Among them are customs, language, and arts that are part of the life of the local community, even people call Ujungberung the Sundanese of Bandung. Some areas such as the Pasir Wangi and Pasanggrahan villages have a tradition of ngabungbang (bathing in seven springs on the night of the 14th of the Maulid month), bancakan (a tradition of eating together with tumpeng rice in a large field as a means of warding off bad luck), ngukus (burning incense every Tuesday and Thursday night as well as on religious social events), mepende (putting children to sleep) benjang, reak and other traditions (Yani, 2019: 161-162). In particular, mepende is very thick with religious philosophy where it contains the value of a mother's love and prayer for her child, which is sung by singing ayun ambing or also called singing kelonan to put her child to sleep by swinging a cloth tied at both ends to two poles of the house. It is possible that this tradition is attached to the students of Sukamiskin

pesantren. Likewise, the bancakan tradition is often carried out on certain days, for example in the holy month of Ramadan.

For example, during Ramadan the Ujungberung community has a unique ritual of breaking their fast by serving a dish called 'pencit'. Pencit consists of sticky rice pounded until smooth and then mixed with coconut milk and sugar to be served along with side dishes. In addition, another local culture is also seen in the procedures for decision-making by the kiaiKiyai in the pesantren. Decisions taken must go through deliberations with local scholars and community leaders as a form of respect for customs and mutual agreement. Overall, local culture is an important part of developing the Sukamiskin Ujungberung pesantren. By respecting and preserving cultural heritage, the pesantren can produce ulama and kiyai who understand and are able to practice local cultural values in the midst of society. This will help maintain the sustainability of the pesantren and contribute to strengthening local culture as the identity and characteristic of the Ujungberung community.

The preservation efforts related to cultural meaning cannot be separated from the important value of the pesantren area as follows (Boedi., et.al, 2020: 49-53):

#### *a. Historical importance*

During the reign of the Dutch East Indies, the Ujungberung district had undergone several changes in the structure of government and administrative areas. In terms of government, since the beginning of its formation into a district, it has been headed by 12 (twelve) Wedana from the first to serve until 1882 was Raden Raksa Manggala. During this period there were also changes in the administrative area, not only in government but also in security and economy. As Cultuurstelsel and Preangerstelsel were abolished, the Priangan region with its regencies changed in number and size, and the Ujungberung district was no exception. The next change occurred in 1900 when Governor General W. Rooseboom issued a decree dated August 10, 1900 (Staatsblad van Nederlandsch Indie 1901 No. 128). The decree abolished the boundaries of regencies, districts and onderdistricts and replaced them with new boundaries. A significant change occurred when Bandung City became a Gemeente or Kotapraja on April 1, 1906. The Ujungberung area at that time was divided into 2 (two), namely the Ujungberung Kulon district which was included in the North Bandung afdeeling and the Ujungberung Wetan district which was part of the South Bandung afdeeling. In 1911 the Ujungberung Kulon district changed its name to Bandung district.

Until the issuance of Besluit May 7, 1913 No. 60 (Staatsblad van Nederlandsch Indie 1913 No. 356) the change in administrative area was further emphasized and the name Ujungberung district survived with the following boundaries: Lembang district to the north, Bandung district to the west, Ciparay district to the south, and Tanjungsario and Cicalengka districts to the east

(Archives Inventory of the Department of Binnenland Bestuur: Seri Grote Bundel (1862-1944 no. 554). Changes occurred not only at the district level but also at the onderdistrik (village) level in quantity during 1926. Thus, various changes in the status of the Ujungberung area occurred until finally with the issuance of regulation No. 16 of 1987 concerning changes in the boundaries of the Municipality of Level II and the Regency of Level II Bandung. The impact of this change was that Ujungberung was originally a large and extensive area that was narrowed down to just a sub-district area whose status is now no longer within the Bandung Regency government but within the Bandung City area. The policies of the Dutch colonial government and the Indonesian government related to the change in the status of the Ujungberung area are an important part of history to look back at Ujungberung in its various aspects, especially the various activities that reflect its society, which at present includes changes in the Sukamiskin Islamic boarding school, which still maintains its traditional characteristics but still follows the development of modern times.

### ***b. Scientific importance***

The Sukamiskin boarding school area and the sites scattered around it have important scientific values, especially archaeology, architecture, anthropology, urban planning, and geology. The importance of archaeology, architecture and planning are interrelated, as several archaeological objects with the layout of the past sub-district city pattern can still be witnessed. The pattern consists of the Ujungberung Great Mosque in the west, the telegraph office and Ujungberung Sub-district office in the north, the market and post office in the east and the boundary of A.H Nasution road which used to be Daendels' post road in the south. Likewise, geological studies, especially to see the distribution of settlements that occurred considering that in the past long before the Dutch / European colonial influence came, the Ujungberung area was part of the edge / end of the ancient Bandung lake which based on the results of archaeological research found a variety of stone tools left over from ancient human habitation.

### ***c. Educational importance***

As a cultural resource that is still in situ, especially in the Sukamiskin boarding school complex area in Ujung Berung, it has the potential to be used as a museum site. This area is not only seen from its remaining physical context but is also part of the landmark of the historic cultural heritage area of the Ujung Berung sub-district office complex, square, market and post office which can be enriched with information in the form of maps, toponymy, history and archeology and has the potential to become an object of tourist attraction.

### ***d. Cultural significance***

The memory stored in the archaeological remains of the Sukamiskin Islamic boarding school that can still be

witnessed is a long picture of evidence of the historical journey of the Ujungberung area. The strong culture to date in the form of worship activities, education and customs shows that the continuity of these activities is not extinct in time (living monument). Likewise, on the other hand, Ujungberung also has very interesting intangible wealth, namely the art of banjang, pencak silat, wayang golek, kecapi suling, culinary and natural tourism in the Pasir Kunci countryside, which if in the form of a cultural festival with archaeological remains displayed together will have the potential to bring in local and foreign tourists.

### ***e. Importance of religion***

The presence of monuments such as Islamic boarding schools and mosques (Ujungberung Great Mosque) shows that the Ujungberung community has always been a religious community. Their presence since the Dutch colonial period clearly shows the value of tolerance that is upheld. This value of tolerance has been maintained until now, even now the status of the Ujungberung mosque is not only the pride of the Ujungberung community but also the community in general, especially because of its proximity to the square which is a public space that is freely enjoyed by anyone.

## ***3.2. Results***

A sense of ownership of the cultural heritage of the Sukamiskin Ujungberung pesantren needs to be maintained, as do other forms of cultural heritage such as the benjang cultural art for example. Benjang is a traditional wrestling art that characterizes the culture of the Ujungberung community. They feel a strong sense of belonging to the art of benjang which is largely a symbol because the aspects (especially the movements) contained therein are interpreted based on the agreement of the Ujungberung community (Wahyuni et.al, 2021:33). It is also worth mentioning that in its relationship as a traditional educational institution, it seems that the pesantren tradition has creatively developed elements of educational traditions that have taken place before, such as the "padhepokan" ("dormitory") system in the Hindu-Buddhist period under the care of teachers, pandhita or Brahmins, then formed into a new "Pondok" system (fundug, Arabic, = hotel or dormitory) or "Pondok-Pesantren"; under the care of a recitation teacher, kiyai or ulama (Suryo, 2000: 3). Likewise, the "teacher-student" patronage relationship between "Pindhita - Cantrik", or "Resi (leading teacher)-Cantrik (student)" was developed in a new model of "Kiyai-Santri" relationship. The most important new element included in this traditional Islamic religious education institution, among others, is the mosque building which occupies a central place as a center of worship and a place of Islamic religious learning. Of course, it includes the substance of the lessons and Islamic religious books taught.

The integration of cultural heritage and contemporary education, especially in the context of pesantren in Ujungberung, West Java is based on historical and archaeological data. On this basis, the cultural heritage preservation policy recommendation is a guideline for the implementation of preservation that contains a planning design and feasibility analysis, which is used as a basis for consideration in determining preservation recommendations. This study is also an effort to raise the important values of preservation that bridge the interests of cultural heritage with the existence of the Sukamiskin Ujungberung Islamic boarding school which represents an example of contemporary educational needs. This requires a deep understanding of course, which not only includes cultural heritage but also future developments related to cultural activities (Islamic religious education) in the midst of cultural changes that are at risk of being reduced by the rapid development of science and technology. The following is a flow chart of the intended preservation-oriented study/research as previously described.



**Figure 4.** a flow chart of the intended preservation-oriented study

The main key to the survival of contemporary education is based on the role of the pesantren teacher/kiyai who places himself as a teacher as well as a person who is respected and has charisma both among his students and in the community. Islamic religious education taught in pesantren will form a good character for students, which indirectly correlates to knowledge and behavior in maintaining and preserving the cultural heritage of the Sukamiskin pesantren building and its environment. Likewise, pesantren education with a relevant curriculum that follows the changing times along with increasingly developing methods that are rooted from traditional characteristics to modern ones contribute to the development of education in Ujungberung. This will have a positive impact on the pesantren, the local community, the improvement of education, community development and the role of pesantren in cultural preservation.

Thus, it can be said that religion and culture are two different areas, but they cannot be separated, let alone interchanged. Both have a relationship that triggers harmony. A famous anthropologist, Clifford Geertz (1999) said that culture is the first door to explain the phenomenon of religious people. The life of santri for him is considered to emphasize more on their religious behavior based on the formality of Islamic teachings. Through human religious behavior, it can be seen in terms of position (kiyai and santri) and their role both in the boarding school and in a society.

#### 4. CONCLUSION

The development of pesantren in Ujungberung is strongly influenced by the history and local wisdom of the local community. Through historical and archaeological research, it was found that pesantren in Ujungberung have existed since the early 19th century and continue to play an important role in Islamic education and community development in the local area. Pesantren Sukamiskin is known as one of the largest Islamic boarding schools in West Java and has produced generations of scholars and kyais who are influential in the community. In addition, the development of pesantren in Ujungberung also pays attention to cultural heritage and local customs as part of local wisdom. Understanding and respecting local culture is an important factor in shaping the identity of pesantren and strengthening their sustainability and contribution to society. In the context of contemporary education, pesantren in Ujungberung also strive to develop a comprehensive curriculum and teach various disciplines to meet the increasingly complex needs of society. The pesantren also utilize technology and appropriate facilities to improve the quality of education. Thus, efforts to build bridges between cultural heritage and contemporary educational needs are key in the development of pesantren in Ujungberung. The development of pesantren based on history and archeology can strengthen the identity of pesantren as well as preserve the local cultural heritage, and the need for contemporary education allows pesantren to adapt to changing times and meet the needs of the community comprehensively.

#### 5. RECOMMENDATION

Preservation is essentially a dynamic effort to maintain the existence of cultural heritage and its value by protecting, developing and utilizing it.

##### a. *Protecting*

In order to maintain the Sukamiskin Ujungberung Islamic boarding school area as a cultural heritage of the past, protection efforts are needed. Together with the sub-district office, mosque, square and post office, because they hold an important history of the past development of the Ujungberung Sub-district area, the area needs to be designated as a cultural heritage area.

### b. *Developing*

As an area full of important values, cultural heritage areas need to be developed by adapting, and revitalizing to maintain the integrity of the building aspects and old patterns that still remain. To achieve this goal, cross-sectoral cooperation is needed involving expertise from various disciplinary backgrounds such as archeology, anthropology, architecture and so on, which of course is supported by the Regional Government.

### c. *Utilizing*

The potential of the Ujungberung Sub-district area is enormous, given that this area is one of two that still retain the old urban planning pattern in Bandung City. Every day this area is bustling with market activities, worship and play activities in the square. This diversity is a trait that is so thick in the memory of the community now considering all the needs of the community there are represented, it's just that the attraction of historical tourism is less noticed, even though material and intangible wealth is still owned by the Ujungberung District area. Therefore, what needs to be done in the future is to conduct a study on the determination of cultural heritage status by a team of cultural heritage experts. With a clear status, the development is expected not to clash with the various interests that characterize the daily scenery there, including religious and educational activities that are still taking place related to the existence of the Sukamiskin pesantren there.

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