

CULTURAL LITERACY THROUGH REBO NYUNDA

FITRI WULAN AGUSTIANI

Universitas Pendidikan Indonesia

fitriagustiani@upi.edu

NANA SUPRIATNA

Universitas Pendidikan Indonesia

nanasup@yahoo.com

Abstract

Cultural literacy is a strategy of the Ministry of Education and Culture in achieving one of the government's Nawacita or nine priority agendas, that aims to redevelop the nation's character. This cultural literacy pushes student for a deeper understanding of knowledge and develop a better moral values. This study shows that education does not only produce knowledgeable and intelligent generation, but also develops the student's character in line to the national culture. To produce a generation that has ethical values, education should contain cultural wisdom content, especially based on their local culture. Nevertheless, the sources and teaching materials related to local culture are still inadequate. Here, Rebo Nyunda as a program that initiated by West Java government can be implemented in educational institutions as an alternative to tackle the issue. This program, especially in the city of Bandung is a promotional day of using Sundanese language and special attires every Wednesday in educational institutions and other institutions. From this study literature and observation, we can conclude that Rebo Nyunda is one of local government initiative that potential as a program that help government to achieve its target in cultural literacy among students in Indonesia.

Keywords: Cultural literacy, *Rebo Nyunda*, Local culture

INTRODUCTION

Human existence is currently influenced by previous education and future human existence is influenced by current education. Through education, it is now expected to give birth to people who are able to deal with

various developments and changes in society that take place quickly. An educational environment that is quite instrumental in instilling life values for students is the school institution.

Cultural values that have been formed since the past and continue to be passed down to each generation must not be interrupted let alone stopped until now. Culture must become an image of civilization that is continuously preserved, organized, and disseminated in order to be able to live and survive. The lack of understanding of cultural values in the community according to Subkhan (2016, p. 194) is one of them caused by not appreciating, not preserving, and not developing Indonesian cultural products.

The 2013 curriculum contains a mission to implement an educational paradigm to shape independent and personality people through the development of character-based education. In developing character-based education, the curriculum adopts local wisdom and diverse vocations that are tailored to the geographical needs, talents, and potential of students.

Indonesia is a multicultural country (has many cultures), this is reflected in the motto of "Bhineka Tunggal Ika". This means that Indonesia consists of various ethnic groups, which have their own characteristics that can distinguish them from other ethnic groups because each ethnic group has its own cultural identity. One of the ethnic groups in Indonesia is the Sundanese who develop and grow in the regions of West Java and Banten. In addition to Sundanese language which characterizes the identity of procrastination, it can also be seen from the art, personality and typical clothes of the Sundanese themselves.

Knowing the characteristics of Sundanese culture is very important because it is our identity as a part of the Sundanese tribe. But in reality, preserving culture is not something easy especially for the millennial generation or students today, because it collided with changes that occur in Sundanese society itself. The swift influences of western culture that entered the Sundanese culture began to shift and fade among the Sundanese people themselves. This can be reflected in the reduced use of Sundanese, especially among students who are more concerned about the younger generation (students) who are more interested and more interested in Western culture than their own culture. Saepudin, et al. (2018, p. 2) mentions Sundanese culture both in terms of language, art, and its peculiarity in maintaining cultural power and quality is still weak, this is because it does not have the right strategy. Furthermore, Rahmat (2016, p. 238) explains the culture that at this time, some have begun to erode and some have even been lost by modernization so that the values of culture fade and change. This is confirmed

by the statement in the UNESCO report (in Purwo, 2000; Lauder, 2001) it is announced that every year there are ten languages that die, most languages, especially small and weak languages are predicted to die within a generation or two if there are no get used to the language routinely.

In an effort to overcome these problems, the city of Bandung organized a program called the *Rebo Nyunda* program. This program is a local cultural preservation program that was socialized in 2013 and was initiated by the mayor of Bandung, Ridwan Kamil. In this program, all people of Bandung are encouraged to use Sundanese language and traditional clothes every Wednesday. With the implementation of the program at school it is hoped that it can arouse students' interest and love for Sundanese culture. Because students are considered very influential in the future. So there is a need to instil Sundanese values so that these values can be preserved to the next generation. The ability to understand the diversity and responsibilities of citizens as part of a nation is a skill that should be possessed by every individual in the 21st century. Therefore, important cultural literacy is given. Cultural literacy not only saves and develops national culture but also builds the identity of the Indonesian people in a global society.

METHOD

This type of research is library research. The nature of this research is descriptive analysis with a philosophical and pedagogical approach. The data used in this study are secondary data in the form of books and primary or original scientific reports contained in articles or journals (printed and / or not printed) relating to cultural literacy. Analysis of the data used in this study is an annotated bibliography to obtain identification results on each document that will be developed into a paper.

RESULTS AND DISCUSSION

A. Cultural Literacy

Literacy is not new in the academic realm. In simple terms, literacy can be interpreted as the ability to read and write. Literacy is also known as literacy or literacy. But now literacy has a broad meaning so that literacy is no longer a single meaning but contains a variety of meanings. One type of literacy is cultural literacy. In the book "supporting material on cultural and civic literacy" written by the Ministry of Education and Culture, cultural literacy is defined as the

ability to understand and behave towards Indonesian culture as national identity. A person is said to be 'literate' if he is able to understand something because he reads the right information and does something based on his understanding of the contents of the reading (Kardi, 2013).

Literacy can also be juxtaposed with a culture so that the term cultural literacy was born. Bandung City people who have obtained information about the history and ethnicities in West Java and understand the character of each ethnicity means that the people of Bandung City can be said to be people who are literate in history and culture. Cultural literacy is an important thing to master in the 21st century. Indonesia has various ethnic groups, languages, customs, customs, beliefs and social strata. As part of the world, Indonesia is also involved in global development and change arena. Therefore, the ability to accept, adapt, and act wisely on diversity becomes a must.

Cultural literacy needs to be developed in education because it has the benefits of giving birth to competent and dignified generations, reflecting cultural values, participating in shaping the nation's character, contributing to the creation of national identity, and contributing to preserving the nation's culture (Oktavianti, Eka, & Yuni, 2017, p. 36). Nasir and Hand (2006, p. 449) explain that "... research on race, culture, and schooling has revealed many significant factors affecting school achievement and articulated many details of how culture and learning intersect in daily school life". The study shows that schools have a role to develop students' character in accordance with national cultural wisdom, moreover the local culture of students. Therefore, education must be oriented to culture to form a generation that has spirituality and noble values.

Related to this, Diana (2012, p. 185) explains that culture-based education is the most powerful tool in order to instil a cultural foundation with the true character of identity and preserve the values of local wisdom (local wisdom) so that the community is not uprooted from its roots. In this regard, Tilaar (2002, p. 93) explains the values, morals, habits, customs or traditions, and certain cultures that become people's daily lives are things that students need to know and learn.

Social studies subjects in junior high schools have one purpose so that students have the ability to recognize concepts related to community life and the environment. Integrating cultural literacy is not

only on a subject matter but also on adequate learning resources and media for local culture.

Strategies of cultural literacy movement that can be implemented in schools are written in the book "supporting materials on cultural and civic literacy" written by the Ministry of Education and Culture, as follows:

Table 1. Cultural Literacy Strategies in Educational Institutions

Form Of Strategy	Explanation
Creative Workshop Regional Language	In creative workshops, students will unleash their talents and interests into real work in the oral, written, audio and visual fields. Students can use digital facilities as learning tools, learning resources, and publication of works.
Residential	A program that takes students to a community or community for some time with the aim of knowing the process of community, process, and work.
Making educational games	Educational Games in the classroom can be applied in the form of traditional games, such as <i>engklek</i> , <i>congklak</i> , etc.

The purpose of strengthening cultural literacy in schools through the learning process for students is to foster an understanding of Indonesian culture as a national identity. Social studies learning has a role in guiding and guiding students to understand the cultural values that exist around the environment where they live because this is relevant to the purpose of social studies in the classroom so that students understand themselves as social creatures and understand the surrounding environment where they live and settle.

B. Rebo Nyunda

Sundanese is one of the regional languages that grows and develops in Indonesia. Sundanese is used by Sundanese people who mostly live in West Java. Sundanese language is not merely a medium of communication for the speakers' community, nor is it merely a distinctive identity of Sundanese from other ethnic groups. Much deeper, the Sundanese language contains a system of values, knowledge, and perspective of the Sundanese people towards the

universe of life. Therefore, Sundanese must continue to be used, maintained, and developed for the sustainability of a society's culture.

Of the 300 likes of the nation in Indonesia, one of them is the Sundanese. Sundanese is tribes that have Sundanese culture and use Sundanese as an introduction in their daily lives, and develop and grow in the area of West Java and Banten, as expressed by Harsodjo (in Koentjaraningrat, 2004, p. 307) that:

In cultural anthropology it can be said, the so-called Sundanese are people who have traditionally used the Sundanese mother tongue and dialect in daily life, and originated and resided in West Java, an area often also called Tanah Pasundan or Sundanese Tatars.

So it can be understood that West Java is the place of birth and growth of Sundanese culture, and Sundanese is a clear and distinctive feature of Sundanese culture. Furthermore, Harsodjo (in Koentjaraningrat, 2004, p. 307) argues that "culturally the Pasundan region in the east is bordered by the rivers of Cilosari and Citanduy, which are the language borders". From this opinion, it can be interpreted that Sundanese has certain regional boundaries in its cultural development, and in plain view the development of Sundanese culture can be seen from the development of its language.

In the area of West Java now began to develop policies for the community in preserving and developing Sundanese culture, especially in Bandung is carrying out the *Rebo Nyunda* program because of concerns about the fading of Sundanese culture in Bandung. In this program, the Bandung community especially students are encouraged to use Sundanese and Sundanese traditional clothes. The main target of this program is students because students are considered to be very influential in the future.

The inculcation of Sundanese cultural values, especially in students, is a must because they are in the process of education. In addition, the school as an educational environment is a means of inheriting cultural values that have an important role in maintaining the preservation of cultural values of an area. Therefore, the *Rebo Nyunda* program needs to be socialized to students especially those in the West Java region.

C. Expected Learning Outcomes

The Indonesian nation faces two threats related to national stability. The first is the diversity possessed by the Indonesian people as an archipelagic nation, the second is the global influence that comes as a result of the opening of the Indonesian state in world cooperation and activities. Therefore, the ability to understand diversity, accept differences, be able to

adapt and respond wisely to diversity in an absolute way. Cultural literacy is a skill that should be possessed by all Indonesian citizens in the 21st century.

The expected outcome of learning is that students are able to empathize, tolerate and work together in diversity. All members of society from various walks of life, classes, and cultural backgrounds have the same obligations and rights to participate actively in the life of the state. *Rebo Nyunda* Program is expected to be able to shape the character of students in accordance with the identity and identity of their ancestors. In addition, it is expected to produce competent and dignified generations, reflect cultural values, participate in shaping the nation's character, contribute to the creation of national identity and contribute to preserving Sundanese culture.

Rebo Nyunda is a concept, ideas, and ideas on the cultivation of local culture that is wise and can be used as a way of life of students. Although local culture is often referred to as a product of the past, it is still worth preserving because it is a connecting point from generation to generation.

CONCLUSION

School culture literacy is intended to foster students' character. The character developed was referred to from local cultural wisdom in this case, *Rebo Nyunda*, which is through the habit of talking and dressing Sundanese culture every Wednesday in the school environment and surrounding communities so that it will affect the insight, mentality, and behaviour of students. It is hoped that in the future these students will be able to preserve, develop and utilize the potential of their regions and be able to behave and behave according to the wisdom of their local culture.

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