



This is an open access article under
CC-BY-SA license

* Corresponding Author

LOCAL CULTURE-BASED COMMUNITY DEVELOPMENT IN SUBANG REGENCY, WEST JAVA

Abu Huraerah^{*1}, Riany Laila Nurwulan², Peter Voo³

^{1,2} Pasundan University, ³Universiti Malaysia Sabah

Email: ¹huraerah_ks@unpas.ac.id, ²riany.lailanurwulan@unpas.ac.id, ³peter@ums.edu.my

Abstract. *The purpose of this study are to describe the elements that influence local culture and local culture that supports community development at Banceuy, Sanca Village, Ciater District, Subang Regency, West Java Province. This study uses a qualitative descriptive research method with a case study approach. Primary data collection techniques include interviews, observation, document study and focus group discussions. Meanwhile, secondary data sources were obtained through searching various references such as books and journals. The informant selection technique was carried out through purposive sampling. The validity of the data using triangulation of sources and data analysis techniques through data reduction, data display and conclusion/verification. In detail, data analysis uses the coding manual consists of open coding, axial coding, and selective coding. The main factors influencing local culture at Banceuy, Sanca Village, Ciater District, Subang Regency, West Java Province are geography, natural charm, history, and economy. Meanwhile, the local culture for community development are ritual, art, environmental tourism, mutual cooperation, and cultural tourism. Local culture can be a driving force in community development and should be considered in making development policies in the region. Local culture is a community cultural heritage that can support the community's economy. Local culture can be used as a participatory approach in community development.*

Keywords: *model, local cultur, community development.*

Abstrak. Tujuan penelitian ini adalah untuk mendeskripsikan unsur-unsur yang mempengaruhi budaya lokal dan mendeskripsikan budaya lokal yang mendukung pengembangan masyarakat di Banceuy, Desa Sanca, Kecamatan Ciater, Kabupaten Subang, Provinsi Jawa Barat. Penelitian ini menggunakan metode penelitian deskriptif kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data primer meliputi wawancara, observasi, studi dokumen dan diskusi kelompok terarah. Sementara, sumber data sekunder diperoleh dengan mencari berbagai referensi seperti buku dan jurnal. Teknik pemilihan informan dilakukan melalui *purposive sampling*. Validitas datas menggunakan triangulasi sumber dan teknik analisis data melalui reduksi data, display data dan penarikan kesimpulan/verifikasi. Secara rinci, analisis data menggunakan koding secara manual, yaitu *open coding*, *axial coding* dan *selective coding*. Faktor utama yang mempengaruhi budaya lokal di Banceuy, Desa Sanca, Kecamatan Ciater, Kabupaten Subang, Provinsi Jawa Barat adalah geografi, pesona alam, sejarah dan ekonomi. Sementara, budaya lokal untuk pengembangan masyarakat adalah ritual, kesenian, wisata lingkungan, gotong-royong dan wisata budaya. Budaya lokal dapat menjadi pendorong dalam pengembangan masyarakat dan hendaknya menjadi pertimbangan dalam pembuatan kebijakan pembangunan di daerah. Budaya lokal merupakan warisan budaya masyarakat yang dapat menunjang ekonomi masyarakat. Budaya lokal dapat digunakan sebagai pendekatan partisipatif dalam pengembangan masyarakat.

Kata kunci: model, budaya lokal, pengembangan masyarakat.



INTRODUCTION

Community development is a process where people are united with those of governmental authorities to improve the economic, social, and cultural conditions of communities and communities are integrated into the life of the nation enabling them to contribute fully to national progress (United Nations, 1999). Haines (2007) (Phillips and Pittman, 2009). said that "community development is defined as a planned effort to produce assets that increase the capacity of residents to improve their quality of life". Meanwhile, Huraerah (2011) said that "community development is a method of social work that aims to improve people's lives by involving the community in the whole process of activities. Working with the people and to help people to help themselves are the main principles in applying this method".

Social work that is more suitable for practice in developing countries is social work in dealing with socio-economic problems. This is because the problems experienced by people in developing countries, including Indonesia, are generally more socio-economic problems than psychological problems. Thus, as an alternative development-oriented social work has been developed. Social work like this is more suitable for developing countries that are carrying out development efforts (Huraerah, 2021). Midgley (Huraerah, 2011) said "if social work is to survive as a profession, it needs to transcend its narrow concern with remedial practice and promote activities that make a positive contribution to social well-being".

Rothman (1995) also identifies three models of community organization and macro practice. Originally developed in 1970, Rothman's three models of community practice have probably been one of the most influential conceptualizations of macro social work practice. Although the models are presented as distinct approaches to macro practice, in reality they are generally "mixed and phased" in order to develop a comprehensive plan of action or organizing paradigm for macro practice. Three models of community organization and macro practice are locality development (bottom-up), social planning (top-down) and social action (inside-out).

In Ciater District there are various potential local resources, such as ecotourism in the Banceuy traditional village, cooperatives and Small and Medium-Sized Enterprises (SMEs), processed food products in Darmaga Village, Pasanggrihan, Banceuy traditional village, Sanca village. Banceuy traditional village tourism object with cultural, traditional, spiritual, agro, and nature tour packages. The Sanca

Village community is a community that still preserves *buhun* values (custom, culture, spirituality) and nature.

In the community development based on local resources, be guaranteed the sustainability of development ideas that are productive, creative, and innovative. The success of this community development lies in intelligence in managing public awareness using various potential local resources including the use of indigenous knowledge-based technology. The process of community empowerment is a deliberate effort to facilitate local communities in planning, deciding, and managing local resources are owned through collective action and networking so that in the end they have the ability and independence in economic, ecological, and social, so that need appropriate strategies to be succeed (Meirinawati, Prabawati, & Pradana, 2017).

Local culture is a local resource that has an important role in community development. Adedokun (2020) said that culture has been defined in various ways by various authors and people. Culture is simply defined as the entire way of life of a group of people such as their values, norms, rules and regulations and their standard of behavior. William (2004) believes that local culture is indispensable to community development because culture deals with ways of life of the people and power culture in each territory and community as they hinder or enhance development. The import here is that as good as local culture is in issues of development, when interspersed with power culture (which is also an aspect of culture) in an unfavourable way, it could hinder development but when put to good use, development is enhanced. He further explains that viewing culture as either enhancing development or being a constraint to local development depends on the ways in which ethnic, gender, race, and other cultural identities impact on people's capacity to change their lives and communities.

Power culture is a very important aspect of culture in relation to community development because community development is a democratic process in which every community member must participate in their social, economic, cultural, and political issues. However, in a situation where leaders carry and invest power in themselves, even though cultural norms and values are well respected by members of community, participation in community development will be difficult. Thus, autocratic leadership does not give way for effective practice of culture in ways that will lead to development. When power is invested in an individual or particular groups of people at the

expense of community members, it may lead to misuse of powers leading to situations where some members wield their powers and privileges and other community members are denied the rights and access to taking part in development process as they lack access to community resources and their voices are kept to the background.

The purposes of study are to describe factors affecting local culture and local culture-based community development. Local culture in Ciater Regency, Subang Regency, West Java needs to be developed so that it has great benefits for improving people's living standards. Thus, it is important to conduct research on community development based on local culture. This research can produce a novelty about the local culture-based community development.

METHOD

This study uses a qualitative descriptive research method with a case study approach. Creswell (2010) said that "researchers carry out careful research of a program, event, activity, process, or group of individuals with cases limited by time and activity". This is in line with Creswell's statement, namely that "a case study is a research strategy in which the researcher carefully investigates a program, event, activity, process, or group of individuals.

The informant selection technique used purposive sampling. Bryman (2008) says "most sampling in qualitative research entails purposive sampling of some kind". Informants are community leaders (religious leaders, traditional leaders), actors of SMEs (Small & Medium-Sized Enterprises), tourism driving group, community development practitioners and Sanca village government officials.

Primary data collection techniques include interviews, observation, document study and focus group discussions. Meanwhile, secondary data sources were obtained through searching various references such as books and journals. The validity of the data using triangulation of sources and data analysis techniques using the analysis model of Miles & Huberman (1994) through data reduction, data display and conclusion/verification.

Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in writing-up field notes or transcriptions. Generically, a display is an organized, compressed assembly of information that permits conclusion drawing and action. From the start of data collection, the qualitative analyst is beginning to decide what things mean --- is noting regularities, patterns, explanations, possible

configurations, causal flows, and propositions (Miles & Huberman, 1994). Meanwhile, detailed data analysis uses manual coding. The coding manual consists of open coding, axial coding, and selective coding (Saldana, 2009).

RESULTS AND DISCUSSION

The Main Factors Influencing Local Culture

Local culture can also be interpreted as a characteristic of a community group in interacting and behaving in their environment. The main factors influencing local culture at Banceuy, Sanca Village, Ciater District, Subang Regency, West Java Province are as follows.

Geographical

Banceuy is included in the administrative area of Sanca Village, Ciater District, Subang Regency, West Java Province. Geographically, Banceuy is located at an altitude of 770 meters above sea level. The average temperature in the region is in the range of 26-28 degrees Celsius. Meanwhile, the annual rainfall is 2,700 mm. The topography of this area consists of plains and hills or mountains. The area of Banceuy reaches 157 hectares, of which 47 hectares are forest, 78 hectares are rice fields, 20 hectares are gardens, and 12 hectares are residential areas. Forests, gardens, and rice fields are natural resources at Banceuy. In addition, in this village area there is a small river called Solokan Ito, Solokan Cipadaringan and a waterfall named *Curug Bentang*. Until now, *Curug Bentang* has become one of the tourist attractions at Banceuy.

The location of Banceuy is bordered by other villages as follows: to the north it is bordered by the Tegal Malaka rice fields; to the south it is bordered by Solokan Cipadaringan; the west is bordered by Solokan Cipatat; and in the east by the Cipunagara River. Access to Banceuy can be reached through several alternatives, namely: The first, through Palasari Village, Cinungku, Cicalung and arriving at Banceuy. The journey takes about 25 minutes by means of a motorbike (*ojek*). The second, through Jalan Cagak, Kasomalang, Sanca, and arrived at Banceuy. The travel time for the route is about 60 minutes which can be reached by four-wheeled vehicles or motorcycle taxis. The third, went through Ciater, Nagrak, Cibitung, Cicalung, and arrived at Kampung Banceuy. The time required to take this route is about 30 minutes by *ojek*.

The distance that must be traveled from Banceuy to Jalan Cagak District is 7-8 kilometers, with a travel time of half an hour; the distance to Subang Regency is 23 kilometers with a travel time

of about 2 hours; and the distance from Banceuy to the capital city of West Java Province or Bandung City is approximately 50 kilometers with a travel time of 2 hours; the distance to the national capital or Jakarta is about 186 kilometers, with a travel time of about 3.5 hours. Meanwhile, the distance from Banceuy to the center of the nearest city facilities such as economic facilities (markets) and health facilities located in Kasomalang Village, is about 45 minutes.

Natural Charm

Visitors can enjoy beautiful nature, walk on rice fields, walk along waterfalls, learn to grow rice and other plants. Local government, farmer groups, agricultural extension agents, homestay forums and local communities have collaborated in developing ecotourism, namely tourism that is environmentally sound by prioritizing aspects of nature conservation, aspects of social, cultural, economic empowerment of local communities as well as aspects of learning and education based on local values.

History

Banceuy which is located in Sanca Village, Ciater District, Subang has a long history before. At first, the area was called *Kampung Negla* but experienced a disaster in the form of a white wind that flattened the entire village, thus making the seven figures or heads of families consult. The word of *musyawarah* or in other words '*Ngabanceuy*' is the beginning of the formation of the *Kampung Adat* Banceuy which is known to this day.

Economy

Community economic empowerment is carried out at Banceuy, Sanca Village, Ciater District. Banceuy is encouraged to be able to utilize its potential into economic value. The programs that have been carried out include workshops on the development of miniature handicrafts processed at tourism villages, capacity building for tourism driving groups based on design sprints, strengthening of institutional attribute branding of tourism driving groups, initiation of the formation of art and handicraft product galleries, strengthening of tourism travel networks (information boards) and strengthening of *leuwi lawang* facilities, memorandum of understanding marketing with agencies and outlets, event management training (arts) and agro tourism for tourism driving groups management and simulation of tourist visits (Banceuy Festival).

The Local Culture for Community Development

The local culture for community development at Banceuy, Sanca Village, Ciater District, Subang Regency is as follows.

Ritual

The rituals at Banceuy e as explained by informant "o" are:

"Banceuy has various rituals that are carried out from generation to generation and are often held in groups or individually. Examples of individual rituals, namely marriage (*pernikahan*), circumcision (*sunatan*), birth (*lahiran*), and even local residents if they want to build a private house must know the exact layout of space and time. Meanwhile, group rituals such as *selokan*. The *selokan* itself is an irrigation, usually the party who organizes the ritual is the owner of the rice field. There is also the biggest ritual at Banceuy, namely *Ruwatan Bumi*."

The culture of Banceuy is found in traditions such as *ruwatan bumi*, *upacara hajat wawar*, *hajat mulud aki leutik*, *hajat solokan*, *mapag cai (nabeungkat)*, *mitembeyan tandur*, *hajat puput puser*, *ngabangsar*, and *hajat safaran*. As for arts of Banceuy, such as *celempungan*, *gambyung*, *dogdog*, *rengkong*, *durkeung*, and *tutunggulan*. The attractions community of Banceuy include *cikibung*, *miruha*, *kokoleceran* and *nyumpit*. Traditional games found in Banceuy such as *gatrik*, *jajangkungan*, *engklek* and *gusur upih*.

Then, the informant "o" stated that:

"The term '*Kampung Adat*' has only been echoed since 2000 when there was guidance from consultants so that the surrounding community was able to maintain the values of local wisdom which lasted for approximately three months. Gradually the wider community began to hear various local wisdom and arts at the Banceuy Traditional Village. In addition, the majority of visitors who arrived there came from academics and figures. There are many fields that want to be further improved and developed, such as education in agriculture, plantations and tourism."

Local wisdom is important for a country because it can function as a guardian of natural resources, and become a source of knowledge about the past as well as in agriculture. Local wisdom is very important to be preserved in a society to maintain a balance with the environment and at the same time to be able to preserve the environment. The community must recognize and understand the

importance of local wisdom so that their culture is not easily mixed with the new culture that enters.

Some taboos (prohibited things), namely Mondays are not allowed to go to the forest R. Suada, Alif year (8 years) is not allowed to do activities related to traditional ceremonies, building houses, holding wedding celebrations, and so on, Saturday children of Karang Taruna is not allowed to hold activities on the football field and always maintains hospitality (*greeting*) with anyone it meets.

Art

Types of traditional arts that are still preserved at Banceuy such as *celempung*, *toleat*, *gembyung*, *kowengkang*, *durkeung* and *dogdog*. Types of food developed on a home-industrial scale at Banceuy namely *kue satu*, *banpia*, *rangginang katumbiri*, *wajit* and *papagan samples*. Meanwhile, the types of children's games (*kaulinan barudak*) that continue to be preserved at Banceuy are *enggrang*, *engkle*, *gusur upih*, *gatrik*, and *perepet jengkol*.

Eco-tourism

Banceuy is being developed as a tourism village based on local culture and nature conservation. Apart from that, visitors can enjoy nature, walk on rice fields, walk along waterfalls, learn to grow rice and other plants. This cool, peaceful, and comfortable rural atmosphere makes many high school students and students interested in visiting Banceuy. They learn to plant rice and develop other crops related to assignments at school or for students as well as doing community services.

Mutual Cooperation

Mutual cooperation (*gotong-royong*), mutual assistance, solidarity with others, maintaining harmonious social relations, maintaining ties of friendship, working hard, prioritizing peace, obeying customs, must always remember the Creator, in doing something must be blessed by God, must obey religion, must perform prayers, believe in destiny are things that must be used as guidelines for their lives. The norms in the form of prohibitions are not to suspect each other among community members, do not like to blame others, do not live excessively, avoid conflict, do not fight fate later on, do not forget to always thank God, do not fight against customs that have been passed down from generation to generation, and do not do anything that is not lawful (Marwanti & Huripah, 2015). Examples of forms of mutual cooperation are community service to build houses, community service to make roads and community service to clean the environment.

Culture Tourism

Informant "o" said that:

"Banceuy elevates culture as a strength in tourism because they want to have something different from other regions. Don't let people from outside Subang only see nature, but also, they are curious about the existing cultures."

Tourist visitors can get art treats, traditional ceremonies and cultural attractions of Subang. Many students and college students come from various cities to spend a few days staying at people's houses that are used as homestays. Besides being able to enjoy and have activities in the open, visitors can also enjoy arts, traditional ceremonies and cultural attractions typical of Banceuy. At night they usually could hear legends that had almost been forgotten.

Initially, Banceuy was left abandoned after the tourist facilities there caught fire. In 2012-2013 the mountain mineral water company in Subang carried out community-based conservation activities with reforestation and agroforestry approaches to make the Banceuy village beautiful again. Since 2016 the Subang drinking water company has collaborated with the local community and various other related parties to innovate to develop this Banceuy village into a tourist village. Starting with empowering the community's capacity to be able to manage this Banceuy village into a tourist village. Then followed up with various trainings, including improving event management skills, hospitality, agro-tourism management, digital content skills, and training on product development of micro and small and medium enterprises scale.

Local culture as a fundamental component of community life shapes the unique character, needs and concerns of individuals in communities. Culture and attachment to it can thus be used as a motivating factor in promoting community development and this can serve as a tool for policy makers and other interested groups in encouraging development at the local level (Adebola, Modupe, & Olufunke, 2022). Culture can be perceived as representing both the means and ends of development. Therefore, by emphasizing the wealth and diversity of people's cultural heritage, communities would be able to develop activities that enhance social and economic wellbeing of their communities. (Adedokun, 2020). When community development is approached from the cultural point of view, all areas needing development will be touched bearing in mind that culture deals with the total way of life of people thus leading to the use of participatory approach for development (Adebola, Modupe, & Olufunke, 2022).

Collaboration between various parties, including government, academia, industry, and the local community to initiate the development of local culture (Permana, Dewanti, & Apriliani, 2020). Thus, to develop local culture, collaboration between stakeholders is needed, namely the government, academia, industry, and local communities. Without this cooperation, local culture is difficult to develop properly.

Collaboration that is built with linkages between actors in the pentahelix model, starts from the planning stages of sustainable tourism development. The role of each actor is to always try to do their best for the development of tourism that has an impact on society and nature. The involvement of indigenous peoples through Indigenous Peoples' Institutions (*Lembaga Masyarakat Adat*), is an effort to maintain local wisdom that has grown and is rooted in the local community. Optimizing pentahelix in tourism development based on local wisdom, can be done by increasing coordination and collaboration among regional actors, strengthening institutional capacity for offices and technical institutions that have a role in the development and promotion of tourism, culture, and the arts in Merauke Regency (Permana, Dewanti, & Apriliani, 2020).

CONCLUSION

Local culture is an important aspect in community development. The main factors influencing local culture at Banceuy, Sanca Village, Ciater District, Subang Regency, West Java Province are geography, natural charm, history, and economy. Meanwhile, the local culture for community development are ritual, art, environmental tourism, mutual cooperation, and cultural tourism. Local culture can be a driving force in community development and should be considered in making development policies in the region. Local culture is a community cultural heritage that can support the community's economy. Local culture can be used as a participatory approach in community development.

ACKNOWLEDGEMENT

The author would like to thank the Leaders of the Faculty of Social and Political Sciences, University of Pasundan for providing financial support for this research activity. Without financial support from Leaders of the Faculty of Social and Political Sciences, Pasundan University, this research could not have been carried out properly.

REFERENCES

- Adebola, O. (2022). Modupe, K., G., & Olufunke, A., M. (2022). Accessing The Role of Local Culture in Community Development. *International Journal of Research and Innovation in Social Science (IJRISS)*. Volume VI, Issue XI, November 2022|ISSN 2454-6186
- Adedokun, M.O. (2020) A Handbook of Community Development. Lagos, Honey Crown Educational Publishers
- Bryman, A. (2008). Social Research Methods, Third Edition, New York: Oxford University Press Inc.
- Cresswell, J.W. (2010). Qualitative Inquiry and Research Design Choosing Among Five Traditions. California: SAGE Publication, Inc.
- Haines, A. (2007). Asset-Based Community Development. In Green & Haines, An Introduction to Community Development. Edited by Rhonda Phillips and Robert H. Pittman (2009). By Routledge 270 Madison Ave, New York, NY 10016, USA
- Huraerah, A. (2011). Pengorganisasian dan Pengembangan Masyarakat: Model dan Strategi Pembangunan Berbasis Kerakyatan. Bandung: Humaniora
- Huraerah, A. (2021). Perbandingan Model Intervensi Komunitas dalam Praktik Makro Pekerjaan Sosial. *Jurnal Sosio Informa*. Vol.7 No. 03, September-Desember, Tahun 2021. Kesejahteraan Sosial
- Marwanti, T., M. & Enung Huripah, E. (2015). Modal Sosial Komunitas Adat Banceuy di Desa Sanca Kecamatan Ciater Kabupaten Subang. *Jurnal Ilmiah Pekerjaan Sosial Politeknik Kesejahteraan Sosial Bandung*. <https://doi.org/10.31595/peksos.v11i1.6>
- Maturbongs, E., E., & Lekatompessy, R., L. (2020). Kolaborasi Pentahelix dalam Pengembangan Pariwisata Berbasis Kearifan Lokal di Kabupaten Merauke. *Transparansi : Jurnal Ilmiah Ilmu Administrasi*. Vol 3 , No. 1, Juni 2020, pp. 55 - 63
- Meirinawati, Prabawati, & Pradana, G.W. (2017). Strategy Community Development Based on Local Resources. *The 2nd International Joint Conference on Science and Technology (IJCST) 2017 IOP Publishing IOP Conf. Series: Journal of Physics: Conf. Series 953 (2017) 012158 doi :10.1088/1742-6596/953/1/012158*
- Miles, M.B, & Huberman, A.M. (1994). Qualitative Data Analysis. Second Edition, Newbury Park, CA: Sage
- Permana, R., Dewanti, L., P., & Apriliani, I., M. (2020). Pemetaan Profil Budaya Sosial dan Kearifan

Lokal di Desa Cintaratu Kabupaten Pangandaran. Dharmakarya: *Jurnal Aplikasi Ipteks untuk Masyarakat*. ISSN 1410 - 5675. Vol. 9, No. 3, September 2020: 179 - 183

Rothman, J. (1995). Approaches to Community Intervention. In Rothman, J., Erlich, J. L. & Tropman, J. E. (Eds.). *Strategies of Community Intervention*, Fifth Edition. Itasca, IL: F. E. Peacock Publishers, Inc., p. 26-63

Saldana, J. (2009). *The Coding Manual for Qualitative Researchers*. SAGE Publication Ltd.

William, L. (2004). Culture and Community Development: Towards New Conceptualizations and Practice. *Community Development Journal*. 39 (4)345-359