

## Implementation of the Rebo Nyunda Program at SDIT Al-Taftazani in Pedagogical Studies

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**Abstract.** This research is motivated by the lack of attention to educational practices on program policies carried out in schools. The Rebo Nyunda program is a policy of the Bandung City and Regency Government that aims to preserve Sundanese culture. This study aims to describe pedagogical studies, especially educational goals, the role of educators, and the role of students in the implementation of the Rebo Nyunda program at SDIT Al-Taftazani. This research is qualitative research using descriptive research methods. The results showed that: (1) the educational objectives in the Rebo Nyunda program need to be aligned with the national education goals; (2) the role of educators in the Rebo Nyunda program is only as a guide and as an example for the children, so it needs to be adjusted to the characteristics of an educator; (3) the role of students in the Rebo Nyunda program is not only seen as subjects but as individuals who can develop and have potential. The results of this study can be used to understand how pedagogical studies are carried out in the Rebo Nyunda program.

**Keywords:** Rebo Nyunda, Pedagogical Studies, Educational Goals, Educator Role, Student Role.

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**INTRODUCTION** ~ Sundanese culture is one of the cultures in Indonesia. Today's Sundanese people are starting to be exposed to the currents of globalization which has caused the decline of Sundanese values and teachings in the Sundanese community. Departing from these problems, it is necessary to have a program that can be implemented in the school and community environment in order to preserve Sundanese culture. One of them is the Rebo Nyunda program which is implemented at SDIT Al-Taftazani. However, in practice, the Rebo Nyunda program at SDIT Al-Taftazani is still a habituation program and there are several components that are not appropriate when viewed from the pedagogical aspect. These components are the objectives, the role of educators and the role of students in the implementation of the Rebo Nyunda program. Looking at the objectives of the

Rebo Nyunda program at SDIT Al-Taftazani, it can be said that these goals are still very general and do not reflect the practical aspects of education, especially when viewed with the formulation of the functions and objectives of Indonesian education as stated in Law Number 20 of 2003 concerning the National Education System.

Likewise, the role of educators in the Rebo Nyunda program at SDIT Al-Taftazani is still very simple. Educators only act as mentors and examples during the implementation of the Rebo Nyunda program. Meanwhile, when viewed from the pedagogical aspect, educators have a very important role as expressed by Syaripudin and Kurniasih (2010, pp. 70) suggesting that educators act as: (1) substitute for students' conscience; (2) the manager of learning activities; (3) role models for students; (4) learning

motivator; (5) supervisor; (6) facilitator; and (7) evaluators. So it can be said that the role of educators in the implementation of the Rebo Nyunda program at SDIT Al-Taftazani is still incomplete. The role of students in the implementation of the Rebo Nyunda program is only as subjects who carry out the Rebo Nyunda program. Meanwhile, the characteristics of students according to Syaripudin and Kurniasih (2010, p. 65) can be identified as follows: (1) students are subjects; (2) learners are developing; (3) students live in a certain "world"; (4) students live in a certain environment; (5) students have dependence on adults; (6) students have potential and dynamics. Thus, there is a need for further studies regarding the implementation of the Rebo Nyunda program at SDIT Al-Taftazani in terms of its pedagogical aspects, namely: educational goals, the role of educators, the role of students, educational content, educational environment, and educational tools. Especially in the aspect of educational goals, the role of educators and the role of students.

Based on the explanation above, it is necessary to conduct research on pedagogical studies in the implementation of the Rebo Nyunda program at SDIT Al-Taftazani which is still a habituation program. Therefore, it is necessary to conduct research and analysis of the pedagogic studies that underlie the implementation of the program, which can also be accommodated in pedagogic studies in schools.

## **METHOD**

The research design used in this research is qualitative research. The method used in this research is descriptive qualitative

method. As explained by Creswell (2010, pp.4-5) as follows:

Qualitative research methods are used to investigate and understand the meaning that some individuals or groups of people ascribe to social or humanitarian problems. This qualitative research process requires significant efforts such as asking questions and procedures, collecting specific data from participants, analyzing data inductively starting with broad themes, and interpreting the meaning of the data.

The type of qualitative descriptive research used in this study is intended to obtain information on comprehensive and in-depth pedagogical studies in the implementation of the Rebo Nyunda program. The research participants were grade 2 students, grade 5 students, and SDIT Al-Taftazani teachers. This research was conducted at SDIT Al-Taftazani, Katapang District, Bandung Regency, West Java Province. The research data were collected through observation, interviews, and documentation techniques. As for validating the accuracy of the research data, the researchers used triangulation. The next stage is data analysis. Data analysis in this study uses qualitative research data analysis according to Miles and Huberman (in Emzir, 2016, pp. 129-135), namely data reduction, data model (data display), conclusion drawing/verification.

## **RESULTS**

### **Pedagogic Studies in the Implementation of the Nyunda Rebo Program at SDIT Al-Taftazani**

#### **1. Educational Goals**

Based on the Basic Education Curriculum, the operational objectives of education in

elementary schools are to provide basic reading, writing and arithmetic skills, basic knowledge and skills that are useful for students according to their level of development, and to prepare students to continue their education to junior high school level. The educational objectives at SDIT Al-Taftazani are as follows:

- a. Explore and develop the ability to develop a curriculum that is in accordance with regional conditions and student potential;
- b. Increase the average value of US and UN achievements at least 90% of SDIT Al-Taftazani graduates enter Favorite Junior High Schools;
- c. Increase competitiveness with other schools;
- d. Realizing a comfortable, effective and transparent, accountable, aspirational and democratic school management between school principals and teachers, schools and communities, schools and related institutions;
- e. The creation of comfortable, safe and effective learning through the improvement of adequate facilities and infrastructure;
- f. Optimal achievement of learning objectives through learning approaches/strategies, learning models and appropriate learning methods

Thus the educational objectives of the implementation of the Rebo Nyunda program at SDIT Al-Taftazani are more focused on developing learning that is in accordance with regional conditions in the SDIT Al-Taftazani environment. The objectives of implementing the Rebo Nyunda program at SDIT Al-Taftazani are: (1) Preserving Sundanese culture; (2)

Preserving Sundanese culture by wearing Sundanese traditional clothes; (3) Introducing Sundanese to all students; and (4) Respect the culture that has been passed down by the ancestors.

Referring to the purpose of implementing the Rebo Nyunda program at SDIT Al-Taftazani, the Rebo Nyunda program is only limited to understanding traditional clothing and the use of Sundanese in communicating, but not accompanied by an understanding of what Sundanese culture is and how Sundanese culture can be applied in learning at school.

## 2. The Role of Educators

Educators in the Rebo Nyunda program are all educators who teach at SDIT Al-Taftazani, both class teachers and subject teachers. During the implementation of the Rebo Nyunda program, educators act as mentors and role models for students. Thus, educators must reflect attitudes, behaviors and characters that are in accordance with Sundanese teachings.

Based on the results of observations and interviews that have been carried out, in terms of discipline, all educators and education staff at SDIT Al-Taftazani have high discipline and work ethic. This is evidenced by the use of traditional clothing in accordance with the rules and the time of arrival on time. Before learning begins, educators take turns welcoming the arrival of students. Not to forget there are also educators who are tasked with maintaining health protocols (prokes) to prevent the transmission of COVID-19. Based on the results of observations made in grade 2 and grade 4, during the teaching and learning process, the teacher communicated using Sundanese. Furthermore, the teacher also

provides full service to students during the Rebo Nyunda activity.

### 3. The Role of Learners

Students who take part in the Rebo Nyunda program are all students who attend SDIT Al-Taftazani, ranging from grade 1 students to grade 6 students. Students are the central subject in the implementation of the Rebo Nyunda program. This is because it is the students who will carry out the Rebo Nyunda program, starting from wearing traditional clothes, communicating using Sundanese, to inculcating behavior and character in accordance with Sundanese teachings.

Since students began to enter the SDIT Al-Taftazani environment, students have gotten used to communicating using Sundanese with teachers and friends. If there are students who forget not to use Sundanese, they will immediately be given a subtle reprimand by the teacher and their friends. This also applies to the use of traditional Sundanese clothing. For students who do not wear traditional Sundanese clothing in the form of pangsi for men and kebaya for women will be given a warning. However, due to the current pandemic, and it has been almost two years since students have been studying at home, the school has given a dispensation regarding traditional clothing. This is because for two years the students have grown very quickly so that their clothes are no longer enough, so for parents who are experiencing financial problems, the school is given leeway by not forcing students to buy new pangsi clothes or kebaya.

During the teaching and learning activities, grade 2 students had difficulty

when the teacher delivered learning materials using Sundanese, so the teacher had to repeat some of the words he conveyed in Indonesian. In addition, grade 2 students tend to be shy because they are afraid of being wrong when they want to speak in Sundanese. Unlike the case with grade 4 students, they tend to be more orderly during the implementation of the Rebo Nyunda program. Grade 4 students are more confident when speaking in Sundanese, even when there is an incorrect use of the word, the teacher or other students are able to correct it correctly.

## DISCUSSION

### **Pedagogic Studies in the Implementation of the Nyunda Rebo Program at SDIT Al-Taftazani**

#### 1. Educational Goals

The educational objectives in the Rebo Nyunda program must be aligned with the national education goals as stated in Law Number 20 of 2003 concerning the National Education System Chapter II Article 3 which reads:

National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent. and become democratic and responsible citizens.

Based on a review of the functions and objectives of education in the national education system, it can be said that education aims to shape students to become human beings who have faith, have noble character, are healthy,

knowledgeable, capable, creative, independent, and become democratic and responsible citizens. To achieve this, of course, one cannot rely solely on the four objectives of the Rebo Nyunda program that have been described previously. Thus, it is necessary to further study the

purpose of education which is not only in the form of habituation but can foster student attitudes and behaviors that reflect the attitude of Sundanese teachings. The following identifies the educational objectives of the Rebo Nyunda program:

**Table 1.** Identification of Educational Goals for the Nyunda Rebo Program

<b>The Purpose of the Rebo Nyunda Program at SDIT Al-Taftazani</b>	<b>Visible Results</b>	<b>National Education Goals</b>	<b>Expected results</b>
Preserving Sundanese culture	Students only follow the directions given but do not understand the essence of the importance of Rebo Nyunda as a tool in preserving Sundanese culture.	Students who believe and fear God Almighty	Students gain an understanding that Sundanese culture has its own beliefs or what is known as "Sunda Wiwitan" namely belief and worship of the power of the world and ancestral spirits (animism and dynamism). However, students still respect the Sunda Wiwitan belief as part of Sundanese culture but still believe in God Almighty.
		Forming students who are physically and mentally healthy	Students preserve Sundanese culture not only in the form of understanding and teaching, more than that preserving Sundanese games such as sondah, high jump, stilts, uucingan etc. Through fun games and sports, not only improve the health of students, but also the desire of students to preserve culture in the form of Sundanese games.
		Forming creative students	Students are able to create Sundanese culture in everyday life. One example is playing

			congklak while learning to count with friends.
Preserving Sundanese culture by wearing Sundanese traditional clothes	Students know Sundanese traditional clothing, but it is not accompanied by a sense of love and pride when wearing Sundanese traditional clothing as a Sundanese identity.	Forming knowledgeable students	Students have knowledge of the importance of preserving Sundanese culture.
Introducing Sundanese to all students	Students only use Sundanese at school, the lack of support from the family and community for Rebo Nyunda. So it is important to carry out regular monitoring.	Improving noble character	Students understand the importance of being polite to older people and the use of Sundanese in accordance with the Sundanese Usuk Basa Steps.
Respect the culture that has been passed down by the ancestors	Students do not understand the importance of preserving Sundanese culture for their present and future lives.	Forming independent learners	Learners communicate using Sundanese independently without any coercion and periodic supervision from others.
		Forming capable students	Students are able to identify Sundanese teachings that deserve to be preserved.
		Forming students to become democratic and responsible citizens	Students respect other ethnic cultures.

## 2. The Role of the Educator

The role of educators in implementing the Rebo Nyunda program at SDIT Al-Taftazani is only as an example and mentor for students. Meanwhile, Syaripudin and Kurniasih (2010, p. 70) suggest that educators act as: (1) a substitute for students' conscience; (2) the manager of learning activities; (3) role models for students; (4) learning motivator; (5) supervisor; (6) facilitator; and (7) evaluators. Thus, the role of educators in the implementation of the Rebo Nyunda program at SDIT Al-Taftazani is still incomplete, because it does not fully reflect the role of an educator.

It should also be emphasized that educators have a very important role in learning. "Educators are adults who deliberately guide children and are responsible for maturing or becoming human adults" (Syaripudin and Kurniasih, 2010, p. 68). Thus, the success of education is determined by the role of educators in carrying out their duties. An educator who wants to shape students into responsible children and mature human beings is not enough just to guide, supervise and give examples, but educators must also be directly involved in every educational activity and be sensitive to all problems that occur in the field. The following is an explanation of the role of educators in detail, namely:

**Table 2.** The Role of Educators in the Nyunda Rebo Program

<b>The Role of Educators</b>	<b>Activity Description</b>
Substitute students' hearts	Educators are sensitive to any problems experienced by students when learning takes place. Thus, educators are able to identify the difficulties experienced by students during Rebo Nyunda activities.
Learning activity manager	Educators manage learning activities by always connecting Sundanese culture in their educational practices. One example is using Sundanese art tools such as <i>angklung</i> when explaining material about the benefits of plants for humans.
An example for students	Educators are not only role models for students in terms of the use of traditional clothing and the use of Sundanese in communicating, but educators must be able to display attitudes and characters that are in accordance with Sundanese teachings. An example is to get used to speaking the word "punten" when passing in front of other people with a slightly bent body position. This not only reflects the use of Sundanese, but also reflects polite behavior towards others even when we are walking.
Learning motivation	Educators are able to motivate students to continue to be enthusiastic in participating in the Rebo Nyunda program. Educators are required to be creative in increasing students' curiosity about Sundanese culture. One way is to introduce and modify Sundanese games a lot so that they can be applied in learning. For example, the <i>sondah</i> game can be modified into a game in learning to count.
Advisor	Educators guide students during the Rebo Nyunda program by not only focusing on Sundanese words, but on the application of Sundanese. That is, more emphasis on the basic <i>usuk</i> steps used by students when communicating, the meaning of sentences spoken by students, to the gesture or attitude of students when talking to their interlocutor.
Facilitator	Educators are able to facilitate any difficulties experienced by students by always looking for solutions to the problems experienced by students. Of course, so that students want to talk about the difficulties they are experiencing, students must first feel comfortable with their educators. Thus, educators need to have comfort figures so that educators are able to become superior facilitators for students.
Evaluator	Each activity that has been carried out, needs to be evaluated to find out how far the success of these activities. In this case, educators are expected to be able to carry out evaluations after the Rebo Nyunda program activities take place. Thus, educators are able to find out how successful the Rebo Nyunda program was on that day and how the success of the Rebo Nyunda program can continue to increase every week.

## 3. The Role of Learners

Syaripudin and Kurniasih (2010, p. 65) suggest the following characteristics of

students: (1) students are subjects; (2) learners are developing; (3) students live in a certain "world"; (4) students live in a certain environment; (5) students have dependence on adults; (6) students have

potential and dynamics. The following is a detailed explanation of the role of students in the Rebo Nyunda program, namely:

**Table 3.** The Role of Students in the Nyunda Rebo Program

The role of students	Description
Learners are subjects	As a subject, students have a very important role in the success of the Rebo Nyunda program. Students do not only act as the main target of the Rebo Nyunda program, but students are also expected to be able to contribute to every activity, both during class hours and outside class hours related to the Rebo Nyunda program.
Learners are growing	Students are children who are developing and still need guidance from adults. Thus, during the implementation of the Rebo Nyunda program, students need to be continuously guided by educators, especially if students make mistakes, students must be notified immediately so that students are able to learn and correct their mistakes.
Learners live in a certain "world"	Students have their own world. In a sense, students have a very extraordinary imagination which in this case needs creativity from an educator in choosing models, methods and learning strategies that can be used during the implementation of Rebo Nyunda.
Learners live in a certain environment	Students do not come from a homogeneous environment, but come from a heterogeneous environment. Not all students can easily capture learning related to Rebo Nyunda. For students who come from a family environment that preserves Sundanese culture, of course it will be very easy to join the Rebo Nyunda program. On the other hand, for students who come from a family environment that has been affected by globalization, it will be quite difficult to participate in the Rebo Nyunda program. Thus, it is necessary to follow up and different treatment between students.
Students are dependent on adults	In line with the understanding of students according to Sadulloh (2017, p. 135), namely students are someone who is developing, who has certain potential, and is best assisted by educators in realizing that potential. Thus it can be said that students are individuals who have not yet reached the maturity stage in the aspect of thinking and acting. So the role of adults or in this case educators is very influential on the development of aspects of thinking and acting students. In the implementation of Rebo Nyunda, students are given detailed directions and given guidance if there are mistakes made by students.
Learners have potential and dynamics	After students have successfully participated in the Rebo Nyunda program, give freedom for students to develop their potential. This is important why in the implementation of Rebo Nyunda not only discuss the Sundanese language and Sundanese traditional clothing,



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but also discuss culture, folk songs, Sundanese dance, traditional musical instruments, traditional food etc. Thus, for students who have studied all of them, students who are interested in the art of Sundanese folk songs are given the freedom to develop their potential in Sundanese art.

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#### 4. Impact of the Nyunda Rebo Program for Students

The impact of the Rebo Nyunda program at SDIT Al-Taftazani is the creation of attitudes of students who love Sunda culture and show it according to Sundanese teaching *silih asih, silih asah, silih asuh*. The meaning of *silih asih, silih asah, silih asuh* contains the value of harmony in building the quality of humanity.

#### CONCLUSION

Based on the research that has been done, it can be concluded that the Rebo Nyunda program implemented at SDIT Al-Taftazani when viewed from the pedagogical aspect there are problems in the aspect of objectives, the role of educators, and the role of students. Thus, the educational objectives in the Rebo Nyunda program must be aligned with national education goals, the role of educators in implementing the Rebo Nyunda program is not only as an example and mentor but also in accordance with the role of educators according to Syaripudin and Kurniasih (2010, p. 70), the role of participants Students are not only limited to implementing Rebo Nyunda activities, but must harmonize with the characteristics of students according to Syaripudin and Kurniasih (2010, p. 65). Thus the Rebo Nyunda program in the school environment can be in line with the principles of educational praxis.

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