

DEVELOPING EDUCATIONAL VIDEOS ON KAMPUNG ADAT CIREUNDEU BASED ON ETHNO-TECHNOPEGAGOGY APPROACH

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Abstract

In the industrial revolution 4.0, the use of ICT in learning is necessary, including using videos in promoting local wisdom through education. This study aims to develop educational videos of *Kampung Adat* Cireundeu, Indonesia, based on an ethno-technopedagogy approach. The content of the videos comprised the history, geographical location, cultural tourism, natural tourism, culinary tourism, and handicraft tourism at the village. The process of the video making consisted of pre-production, production, and post-production. The video made was implemented as an educational medium presenting local wisdom values. It is expected that the videos are able to be beneficial for the people of Cireundeu as an effective promotion, which can be used every time. In a wider scope, it is also expected that the videos are used in educational institutions so that young generations will know the local culture and local wisdom in such an interesting way as an edutainment.

Keywords: Cireundeu traditional village, Ethno-technopedagogy, Teaching wisdom, Tourism education video.

1. Introduction

Kampung adat, or a traditional village, is a cultural asset in need of preservation and conservation so that it can be a heritage for the youth [1]. It commonly has uniqueness and attraction in terms of history, nature, culture, landscape, heritage, and its indigenous people [2, 3]. The uniqueness of *Kampung Adat* makes it a local wisdom - based tourism destination. One of the tourism models based on *kampung adat* is sustainable rural tourism model based on a traditional village, which has three components as material, social, and spiritual aspects integrated on tourist area life cycle [4]. A tourism model focusing on reconstructing traditional villages have priorities on regional system, human relationship, and village's settlement psychology [5]. Another model focuses on the aspect of changes in land where they try to integrate the policy of land users for tourism in the perspectives of government and stakeholders [6].

Traditional village sustainability development is a strategic issue, which needs more public attention. Yu [7] and Zhang et al. [8] mentioned that traditional villages are historical villages, which become a part of cultural conservation. This aspect actually contains educational values on local wisdom on the traditional village (ethnopedagogy). To this relation, this paper is trying to develop an educational model of a traditional village namely Traditional Ecological Knowledge (TEK). This model is emphasizing the aspects of living things, physical environment, and the society surrounding the traditional village [9]. Hernández-Morcillo [10] proposed that the TEK model is also related to cultural transmission, indigenous people and sustainable ecosystem. A study in Scotland proved that the use of videos is one of the benefits as well as challenges for tourism education practitioners and stakeholders [11] as videos promote deep learning [12]. Some of those models put more focus on the aspect of ethnopedagogy. In other words, the models have not implemented ethno-technopedagogy, which can help make the videos of the traditional village more interesting and practical. As an attempt to make such videos of Cireundeu traditional village, this paper is applying an ethno-technopedagogy approach.

The purpose of this paper is to develop an ethno-technopedagogy based educational videos of Cireundeu traditional village. The making of the video will help the leaders of Cireundeu to give comprehensive information of Cireundeu in edutainment so that they do not have to do it manually and repeatedly. Giving the information on Cireundeu traditional village through the traditional leaders is time-consuming. In addition, giving the information this way also depends on the leaders. When the leaders are absent, for instance, the whole information is gone with them. By having educational and interesting videos, the leaders can spread the information to the local people and also insert them to schools and educational media.

2. Materials and Method

2.1. Research site

Cireundeu traditional village is an area located in Cimahi, West Java, Indonesia. The area covers as much as 66.48 Ha and was recognized as traditional village in 1911. One of the factors making the village a traditional village is that its people have cassava as their staple food instead of rice, which is the most common staple food among Indonesians. The tradition, where people have cassava as their staple

food, has begun since 1924 when there was a food crisis until present time. Back in the moment, the Dutch was monopolizing the distribution of rice, and, unfortunately, Cireundeu was one of the areas not receiving it since there was no rice planted on their land. However, their survival instinct made them change their staple food from rice to cassava, which they have in good amount. Since the habit is inherited from generation to generation, cassava has been the staple food of Cireundeu traditional village until now. This fact also made one of Cireundeu's identities as an independent village. Map of Cireundeu region can be seen in Fig. 1.

There is one interesting fact related to local wisdom of Cireundeu traditional village people in managing their environment. As Cimahi, the city where Cireundeu is located, keeps developing in terms of the number of citizens and the shift of open space into housing, the landscape of Cireundeu traditional village is relatively stable. The stability of forest condition in Cireundeu traditional village reflects the local wisdom of its people to preserve and manage their nature. In relation to this, their cassava plantations are a restricted area since it is considered a sacred place where their resource of life is located.

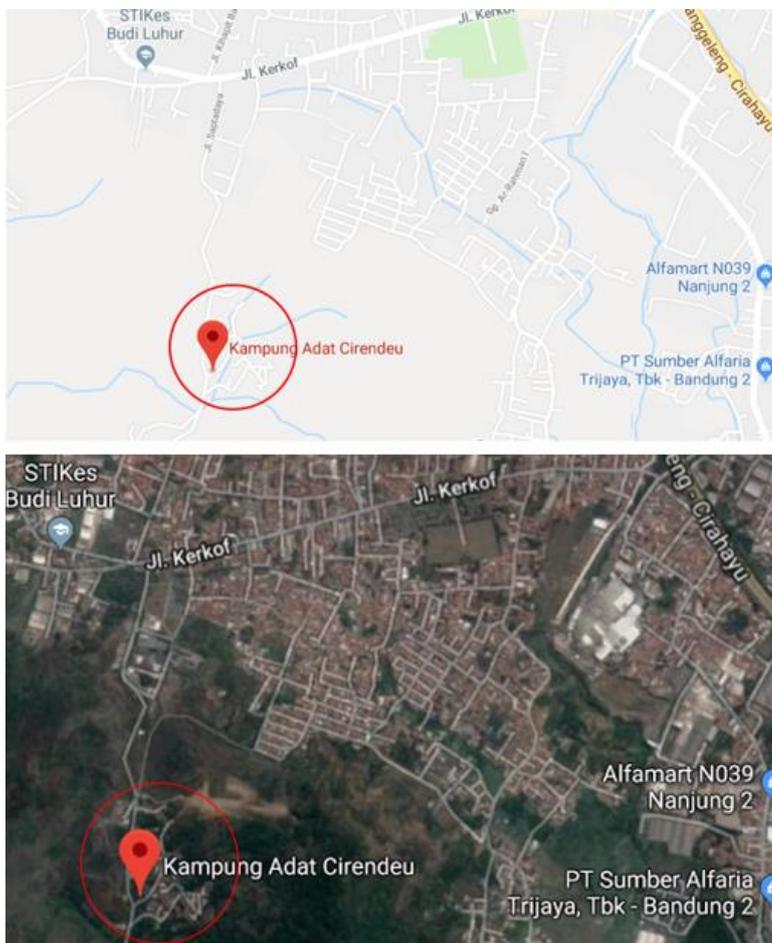


Fig. 1. Map of Cireundeu.

2.2. Video making

The educational videos of Cireundeu traditional village are made as an information and education medium of local wisdom of the area. In general, the videos consist of the history, geographical location, cultural tourism, natural tourism, culinary tourism, and handicraft tourism in the village. The prospective contents of the videos were gathered through observation and followed up by interviews with some of the people in the village. The videos did not only present pictures of Cireundeu but also some detailed information of the village told by the local leaders of the village.

The making process of the video had three steps namely pre-production, production and post-production [13, 14] (see Fig. 2). The pre-production step resulted in a story board in accordance with the requirement and concept. The story board was made as the guideline of the video making about Cireundeu and was divided into several scenes. In the production step, the camera used was a mirrorless camera with 24.2MP APS-C CMOS sensor, full HD 1080p Video Recording at 60 fps, and EF-M 15-45mm f/3.5-6.3 IS STM Lens. A tripod was also used to help have a more stable shot, either pictures or videos. To make it easy for the audience to understand, a narration was made.

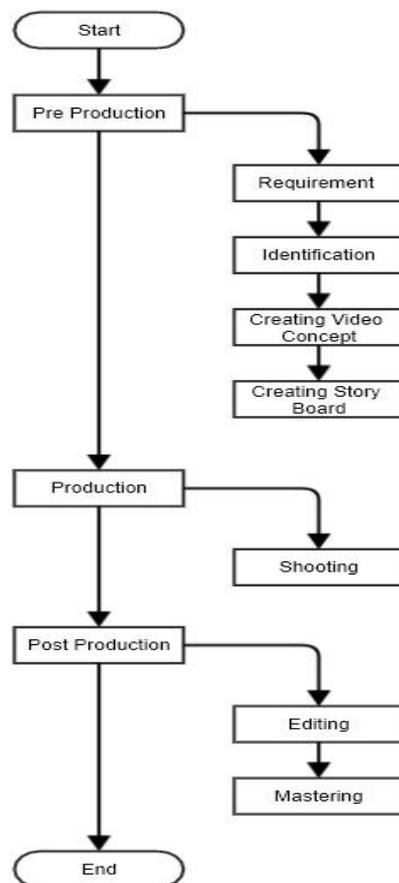


Fig. 2. Flowchart of video development of Cireundeu traditional village introduction.

The pictures taken by the camera were then edited (see Fig. 3) based on the storyboard and the concept of the video. The video editing was carried out using Adobe Premiere Pro CC. This process mainly involved video, audio track, graphics, and also another material combination to create interesting media (Fig. 3). This process also included increasing picture resolution such as stabilizing and filtering and also adding some narrations (Fig. 4). When the editing was done, it was ready to render.

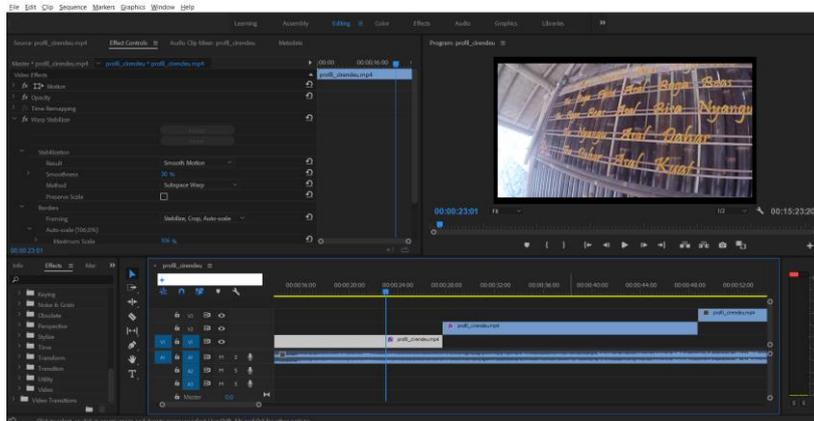


Fig. 3. Cutting video process.

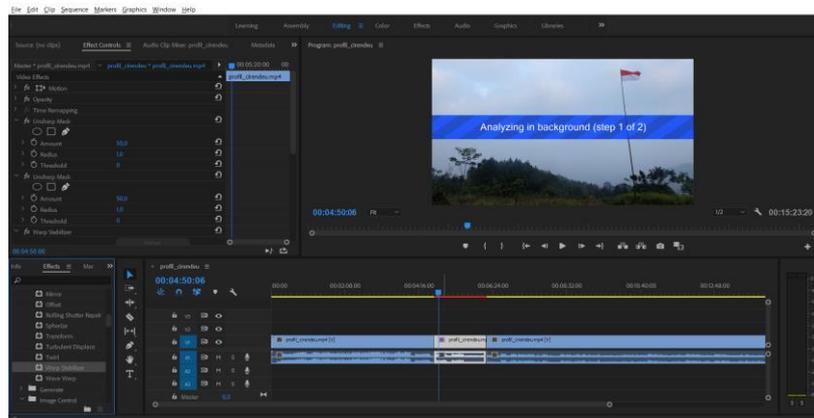


Fig. 4. Stabilizing process.

3. Result and Discussion

Educational videos on Cireundeu traditional village are made for either internal use of the people of Cireundeu or external use of how to spread the information through education. The scope of the video contents comprises the history, geographical location, natural tourism, cultural tourism, culinary tourism, and handicraft tourism in Cireundeu.

The opening of the videos displays its logo “*Julang Ngapak*” and also the traditional houses of Cireundeu traditional village as the centre of activity and also a place for guests as shown in Fig. 5. The logo of the house “*Julang Ngapak*”, is a symbol as well as a dream of Cireundeu people who want to fly high (*Julang*) and flap their wings (*Ngapak*) meaning that they want to give as much contribution as possible to the society. The symbol also represents the characteristics of Cireundeu people, which are independence and self-confidence. “*Julang Ngapak*” as their symbolic belief also gives them courage to have integration between local values and global world and makes it Cireundeu’s signature of teaching and practising wisdom concepts [15, 16].

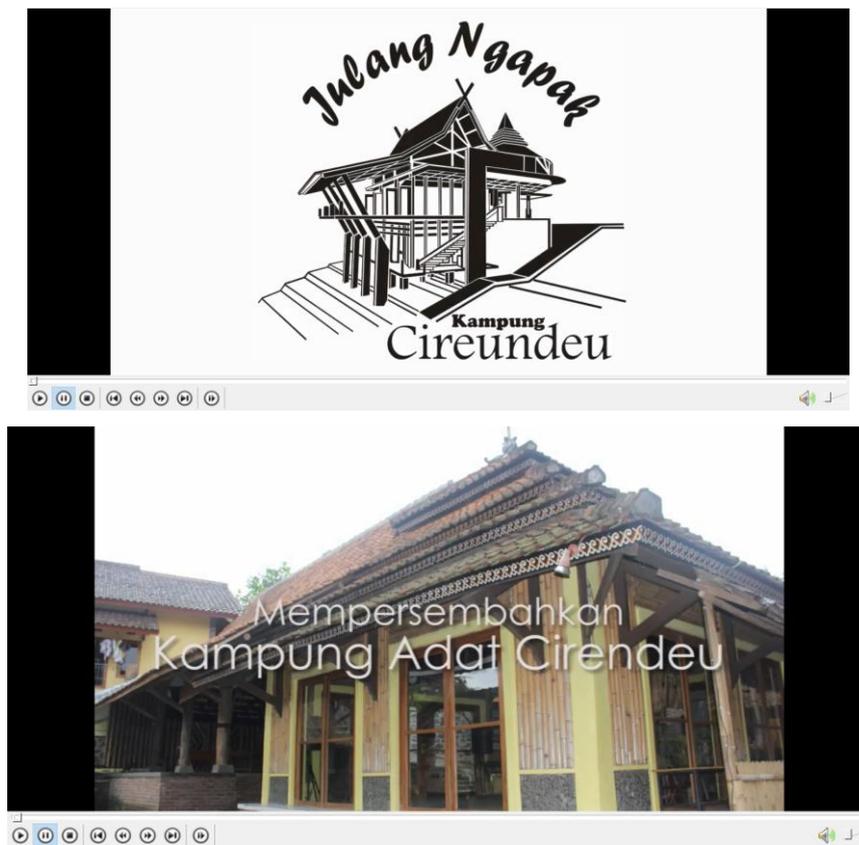


Fig. 5. Opening of tourism education video.

Figure 6 is one of the video contents explaining the history and daily activities (when the people eat and do other activities) of the people of Cireundeu. On the video, the one giving narration about the village is one of the local leaders. According to Yang [17], local leaders play an important role in the community since they are considered the central resource of wisdom. On the geographical location scene, there is infographical and narrative information of the location of the village. The infographical information contains the structure of Cireundeu local government, the video of their traditional house, and the activities of the people of Cireundeu.



Fig. 6. Video contents of the history of Cireundeu traditional village.

Figure 7 shows the main gate of Cireundeu traditional village. As a village located in Sundanese culture, the writing on the gate, “*Wilujeng Sumping*” was in “*hanacaraka*” letter, the ancient Sundanese writing, which means welcome. The writing represents a Sundanese symbol.

Another content of the video is about food tourism in Cireundeu traditional village. The food tourism in the village is the making of “*rasi*”, their staple food made from cassava. For them, it is taboo to consume rice as their staple food. *Rasi* has always been the symbol of food security for the people of Cireundeu so that this area is nominated as a prototype of a national food security area. The content discusses the making of *rasi* started from how they plant the cassava until *rasi* is ready to serve. There is also a video explaining other traditional food and cookies of Cireundeu. The fact that Cireundeu is a food tourism destination is a part of learning wisdom entitled to local values [18].



Fig. 7. Contents main gate video of Cireundeu and how to make Rasi.

A video discussing the homestay facilities and 1 Shura traditional ceremony – an annual ritual celebration commemorated on every first day of an Islamic month called Shura - in Cireundeu is presented in Fig. 8. The video also explained the nature of tourism in the village. The tourism started from mountain Salam peak, cassava plantations, and *Bale Saresehan*. There is also a video related to the homestay facilities in the village. All the videos are equipped with informative narrations so that people will have comprehensive information.

There is another offer of the tourism of Cireundeu traditional village, which is various ceremonies (wedding, *Masar Daerah*, *Masar Pusat*, *Ngaras*, *Siraman*, *Ngeuyeuk Seureuh*, *Ijab Kabul*, funeral, birth, and 1 Shura tradition) in the village. The video on 1 Shura traditional ceremony is one of the most favourite ones. It is one of the biggest celebrations in Cireundeu. When the ceremony is taking place, many domestic and international tourists come to witness it. The activities in the ceremony have also been officially settled by the local government as a tourism destination. It is believed that the ceremony is a nature wisdom [19], promoting the local values.



Fig. 8. One of homestay facilities and 1 Syura traditional ceremony.

As the ending part of the video, there is an invitation to visit Cireundeu (see Fig. 9). The video was made as interesting and as educational as possible so that people will be able to absorb the local wisdom promoted by the video. A concept of pedagogical content is then emphasized on the digital platform. This principle is an effective alternative to socialize local wisdom for the youth [20-23]. Widiaty et al. [24] proposed the technological touches on the video were good since digital media have multiple modes and reader interaction characteristics to have a fun and entertaining digital media application, this paper employs videos as its platform.



Fig. 9. Closing of the video of Cireundeu traditional village.

Even though the trial is going to be conducted in the next study, it can be assumed that the video is applicable with the existing education of Indonesia, particularly those in vocational high schools. In terms of the content, it is adjustable to the learning materials of tourism-related topics in every major of vocational high schools in Indonesia. In addition, through an informal trial to several teachers and students of vocational high schools in the surrounding areas, it has been proven that both teachers and students share the same opinion that the videos are user-friendly and appropriate to be implemented to as learning media in vocational high schools.

4. Conclusions

Tourism education videos of Cireundeu traditional village were made based on an ethno-techno pedagogy approach. The videos aimed to introduce the local wisdom of Cireundeu traditional village in more fun, edutaining, practical, and with a long-term effect way. The videos were made both for internal and external uses. Internally, they were a good medium to give information for whoever comes to the village. Externally, they could be utilized as learning media in educational institutions.

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