



CULTURAL NEGOTIATION THROUGH COMMODIFICATION AND INTERCULTURAL COMMUNICATION IN NYAWANG BULAN IN KASEPUHAN BUNISARI

NEGOSIASI BUDAYA MELALUI KOMODIFIKASI DAN KOMUNIKASI ANTARBUDAYA DALAM NYAWANG BULAN DI KASEPUHAN BUNISARI

Shalsa Billa Fadillah^{1*}

^{1*}Universitas Bhayangkara Jakarta Raya, Email: billashalsa159@gmail.com

*email koresponden: billashalsa159@gmail.com

DOI: <https://doi.org/10.62567/micjo.v3i1.2111>

Abstract

The Nyawang Bulan tradition in Kasepuhan Bunisari, Girimekar Village, Bandung Regency faces challenges of preservation amid modernization and cultural tourism. The local community must balance maintaining the historical and spiritual values of the tradition with the economic and entertainment demands of tourists. This research problem focuses on how the process of cultural commodification affects the meaning of the tradition, as well as how intercultural communication strategies are employed by the community to convey cultural values to diverse audiences. This study aims to analyze the relationship between cultural commodification and intercultural communication practices in the Nyawang Bulan tradition, as well as to identify adaptation strategies implemented by the community to preserve the core meaning of the tradition. The research employs a descriptive qualitative approach with a post-positivist paradigm. Data were collected through participant observation, in-depth interviews, and documentation, and then analyzed using the Miles and Huberman model. The results indicate that the Nyawang Bulan tradition undergoes a process of commodification through artistic performances, cultural markets, and digital branding, allowing local culture to be consumed more widely without losing its fundamental meaning. Intercultural communication strategies, including message and symbol accommodation, enable tourists to understand the values of the tradition while maintaining local identity. The tradition serves as an adaptive space for cultural dialogue, integrating preservation, cross-cultural interaction, and community economic empowerment.

Keywords : Cultural Negotiation, Cultural Commodification, Intercultural Communication, Nyawang Bulan, Kasepuhan Bunisari.

Abstrak

Tradisi Nyawang Bulan di Kasepuhan Bunisari, Desa Girimekar, Kabupaten Bandung menghadapi tantangan pelestarian di tengah modernisasi dan pariwisata budaya. Masyarakat lokal harus menyeimbangkan antara menjaga nilai historis dan spiritual tradisi dengan tuntutan ekonomi dan



hiburan bagi wisatawan. Masalah penelitian ini berfokus pada bagaimana proses komodifikasi budaya memengaruhi makna tradisi serta bagaimana strategi komunikasi antarbudaya digunakan masyarakat dalam menyampaikan nilai-nilai budaya kepada audiens yang beragam. Penelitian ini bertujuan untuk menganalisis hubungan antara komodifikasi budaya dan praktik komunikasi antarbudaya dalam tradisi Nyawang Bulan, serta mengidentifikasi strategi adaptasi yang diterapkan masyarakat untuk mempertahankan inti makna tradisi. Pendekatan penelitian menggunakan metode kualitatif deskriptif dengan paradigma post-positivisme. Data dikumpulkan melalui observasi partisipan, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa tradisi Nyawang Bulan mengalami proses komodifikasi melalui pertunjukan seni, pasar budaya, dan branding digital, yang memungkinkan budaya lokal dikonsumsi lebih luas tanpa kehilangan makna dasar. Strategi komunikasi antarbudaya, termasuk akomodasi pesan dan simbol, memungkinkan wisatawan memahami nilai tradisi sekaligus menjaga identitas lokal. Tradisi ini berfungsi sebagai ruang dialog budaya yang adaptif, memadukan pelestarian, interaksi lintas budaya, dan pemberdayaan ekonomi masyarakat.

Kata Kunci : Negosiasi Budaya, Komodifikasi Budaya, Komunikasi Antarbudaya, Nyawang Bulan, Kasepuhan Bunisari.

1. INTRODUCTION

The Nyawang Bulan tradition, which is practiced in Kasepuhan Bunisari, Giri Mekar Village, Bandung Regency, is a cultural heritage that has strong historical and spiritual value for the local community. This tradition serves as a symbol of Sundanese cultural identity as well as a social glue that strengthens the solidarity of the indigenous community (Koentjaraningrat, 2009). In its implementation, Nyawang Bulan becomes a shared space for reflecting on life values and building intergenerational relationships. Through this process, the indigenous community maintains the continuity of tradition amid the dynamics and changes of the times.



Figure 1. One of the Nyawang Bulan Performing Arts

(Source: researcher's personal documents)

The sustainability of the Nyawang Bulan tradition faces various challenges in line with ongoing social changes. The tide of modernization, urbanization, and shifting social values has put cultural traditions at risk of being neglected, especially by younger generations who have grown up in a digital environment (Haryanto, 2014). This situation calls for appropriate adaptation strategies to ensure that the Nyawang Bulan tradition remains relevant and does not become disconnected from the context of contemporary society.



In the context of this adaptation, understanding the historical and cultural roots of Nyawang Bulan is an important foundation for interpreting the changes that have taken place. Historically, this tradition originated in the Sunda kingdom and was interpreted as a form of reverence for the Moon Goddess, who was believed to bring blessings through the light of the moon (Ekadjati, 2005). The practice of moon gazing is generally carried out in sacred spaces, such as hilltops or lakeshores, which have spiritual significance for the communities that support it (Koentjaraningrat, 2009). With the arrival of Islam in the Sunda region, the Nyawang Bulan tradition underwent adjustments in its values and meanings. The full moon came to be understood as a symbol of self-reflection and an expression of gratitude to the Creator (Rosidi, 2011).

The process of adjusting these values shows that culture is dynamic and constantly transforming in accordance with the social context of the community (Hidayat, 2019). This is reflected in the current practice of Nyawang Bulan, which is not only carried out as a cultural ritual, but also as a means of teaching life values and passing on culture to the younger generation. Nyawang Bulan activities involve various segments of society, from children to the elderly. This participation is manifested through communal prayers, traditional food markets, and art performances held on the night of the full moon (Rizkyawati, 2025).

As public interest grows, the Nyawang Bulan tradition has developed into one of the cultural attractions in Bandung Regency. This tradition has been made more accessible to tourists through regular events, art performances, and cultural markets using the “Nyawang Bulan Coin” transaction system. This development marks the entry of Nyawang Bulan into the realm of the creative economy and tourism industry. This situation also indicates a process of cultural commodification, where cultural values are transformed into consumable tourist experiences (Hendro, 2021).

The inclusion of the Nyawang Bulan tradition into the tourism system is closely related to the role of tourism communication as a link between indigenous communities and tourists. Tourism communication not only serves to convey information about activities, but also builds the image and cultural meaning that is to be presented to the public (Paramita, 2015). Through this communication process, the Nyawang Bulan tradition is presented as a valuable cultural identity and packaged as an attractive tourism product for tourists.



Figure 2. Nyawang Bulan coin

Source: researcher's personal documents



However, this communication process does not always run smoothly. Cultural differences between the Kasepuhan Bunisari community and tourists often influence how cultural messages are understood. Symbols, language, and values held by the local community are not always interpreted uniformly by tourists from different cultures. This difference in meaning has the potential to cause a communication gap in the delivery of traditional meanings. Therefore, the theory of communication accommodation is relevant to explain the process of adjusting the communication style of the local community. This adjustment aims to ensure that cultural messages can be understood by tourists without losing their inherent cultural identity (Sari, 2019).

Based on these dynamics, the Nyawang Bulan tradition can be understood as a space for negotiation between cultural preservation efforts and the demands of modern tourism. Through adaptive communication strategies, the Bunisari community strives to accommodate the different cultural backgrounds of tourists without neglecting spiritual values and local identity. This condition shows that communication practices play an important role in maintaining a balance between economic interests and cultural preservation. Therefore, studies on cultural accommodation in Nyawang Bulan tourism communication are relevant to understanding the relationship between commodification, communication, and cultural preservation in community-based tourism.

This study aims to analyze the process of cultural commodification that occurs in the Nyawang Bulan tradition in Kasepuhan Bunisari, Girimekar Village, Bandung Regency, in the context of cultural tourism development. The research also focuses on identifying and describing the communication accommodation strategies used by the Bunisari community in adapting the delivery of Nyawang Bulan cultural values to tourists. Through this study, the research seeks to understand the relationship between cultural commodification and communication strategies in preserving the meaning of tradition amid interactions with the tourist audience.

2. RESEARCH METHOD

This study uses the post-positivism paradigm as a philosophical basis for understanding social and cultural reality (Nugraha, 2025). This paradigm believes that reality does exist, but cannot be fully understood because it is influenced by the involvement and perspective of the subject observing it. As a critique of positivism, which emphasizes absolute objectivity, post-positivism views truth as something that approximates objectivity and is always open to revision (Mulyana, 2003). Therefore, this paradigm is relevant for examining the practice of cultural accommodation in Nyawang Bulan tourism communication, which is laden with symbolic meaning and cultural value negotiation.

The object of this study covers the entire process, patterns, and meanings of communication, both verbal and nonverbal, which take place from the preparation, implementation, to post-ceremony. These communication activities are understood as a system of meanings that reflect the values, beliefs, and social norms of society (Kuswarno, 2008).



This research was conducted in Bunisari Village, Girimekar Village, Cilengkrang District, Bandung Regency, West Java. This location was chosen because the community still maintains strong traditional customs, particularly the Nyawang Bulan ritual, which has now also developed in the context of cultural tourism. The research was conducted from September until the report writing stage, giving researchers sufficient time to understand the cultural dynamics and communication practices that take place. This allowed for in-depth observation of the interactions, adaptations, and meanings contained in each stage of the ritual.

Furthermore, in order to obtain comprehensive data, this study used several data collection techniques, namely participant observation, in-depth interviews, and documentation. Participant observation was carried out by involving researchers directly in a series of Nyawang Bulan activities to understand the symbolic meaning, ritual actions, and social interactions that occurred (Meldgaard, 2023). In-depth interviews were conducted in a dialogical and flexible manner with key informants to explore their experiences, views, and interpretations of cultural accommodation practices (Moleong, 2019).

Documentation is used to supplement observation and interview data through archives, photos, videos, and other supporting documents (Sugiyono, 2021).

Furthermore, this study uses several data collection techniques, namely participant observation, in-depth interviews, and documentation. Participant observation was carried out by involving researchers directly in a series of Nyawang Bulan activities to understand the symbolic meaning, ritual actions, and social interactions that occurred. In-depth interviews were conducted in a dialogical and flexible manner with key informants to explore their experiences, views, and interpretations of cultural accommodation practices (Moleong, 2019). Documentation was used to supplement observation and interview data through archives, photos, videos, and other supporting documents (Sugiyono, 2021).

The collected data were analyzed using Miles and Huberman's qualitative data analysis model, which includes data reduction, data presentation, and conclusion drawing and verification (Haryoko et al., 2020). The analysis process was carried out simultaneously and continuously from the data collection stage. The validity of the findings was maintained through the application of credibility, transferability, dependability, and confirmability criteria (Nowell et al., 2017). This approach ensured that the data analysis was systematic, transparent, and accountable.

3. RESULT AND DISCUSSION

a. Intercultural Communication in Nyawang Bulan Practice

Nyawang Bulan in Kasepuhan Bunisari is a tradition that also serves as a medium of interaction between the local community and tourists from various cultural backgrounds. In this context, the Bunisari community acts as cultural communicators who convey the symbolic meaning and philosophy of the tradition to outsiders. This communication process involves simplifying local values so that tourists can understand them without diminishing the essence



of the tradition. Thus, this ritual also serves as a means of cultural education and an interactive experience for tourists.

Interactions between tourists from different cultural backgrounds give rise to an exchange of meanings, where tourists' expectations are negotiated with local cultural practices. The Bunisari community strives to balance preserving their cultural identity with adapting their message so that it is acceptable to a diverse audience. This process makes the Nyawang Bulan tradition a dynamic space for cultural dialogue. Thus, this tradition not only provides a spiritual experience, but also an educational experience that enriches tourists' cross-cultural understanding.

Nyawang Bulan presents the coin system as a transaction tool that is rich in communicative meaning. The use of coins is not merely a means of payment, but also represents cultural values that have been passed down from generation to generation. This practice allows tourists to engage in economic exchange while also experiencing cultural experiences. The traditional symbols embedded in the coins help tourists understand and appreciate old traditions. Thus, the Nyawang Bulan tradition remains relevant in a modern context without losing its cultural meaning.

Traditional arts such as jaipong, angklung, pantun, and silat serve as effective means of communication. Although presented on a scheduled basis and for entertainment purposes, these arts still convey the cultural identity and collective values of the community in a symbolic manner. This richly meaningful presentation makes art performances capable of attracting the interest and attention of tourists. Thus, traditional arts also serve as a bridge connecting local experiences with tourists' perceptions.

Through these art performances, cultural messages can be conveyed in an easily understandable way, while also creating an interactive experience between the local community and tourists. Traditional arts serve as a bridge of communication that connects local experiences with the perceptions of tourists. This strengthens cross-cultural understanding and enriches the meaning of tradition. Interaction through art makes traditions more relevant to a wider audience. Thus, art performances become an effective means of preserving and popularizing local culture.

Overall, intercultural communication in Nyawang Bulan displays a process of negotiation, adaptation, and active communication of meaning. This practice shows that culture is not static, but is continuously shaped through social interaction between local communities and external audiences. Thus, this tradition becomes a dynamic space where cultural values, symbols, and identities are preserved and adapted to remain relevant in a modern context. This process affirms the role of communication as an important medium in the preservation and dissemination of culture.

b. The Process of Cultural Commodification and Local Identity Transformation

The process of cultural commodification in Nyawang Bulan is evident when traditional elements are packaged into tourism products that can be enjoyed by the public. Cultural elements such as traditional food, arts, and the atmosphere of the old village are arranged in



such a way as to appeal to tourists. These adjustments reflect a balance between preserving cultural values and meeting market needs. Traditions are communicated strategically so that they retain their meaning while providing an attractive tourist experience.

The commodification of culture in Nyawang Bulan occurs through planning and management involving traditional leaders, managers, and village officials. This process ensures the participation of various parties in maintaining the continuity of traditions. The culture that is displayed still refers to traditional symbols. However, the function of these cultural practices has undergone a transformation, from social expression to tourist attraction. This transformation allows traditions to remain relevant in the context of the modern economy. Thus, local identity is preserved while adapting to the needs of contemporary tourism.

The change in the timing of Nyawang Bulan from Friday Kliwon night to Sunday night is a clear example of compromise between tradition and market logic. This decision shows that economic orientation influences cultural practices without eliminating their traditional roots. With this adjustment, the tradition can continue while being more accessible to tourists. This confirms the dynamic nature of cultural adaptation in the face of modernity.

The impact of the commodification of the Nyawang Bulan tradition can also be seen in the economic empowerment of the local community. Local residents who were previously not involved in economic activities are now active as traders, event organizers, and activity managers, so that cultural traditions have become a source of income that empowers the community. This phenomenon shows the close relationship between cultural identity transformation and the economic benefits generated. Thus, the Nyawang Bulan tradition affirms the ability of culture to adapt to the needs of modern tourism.

However, the commodification process carries the risk of shifting meanings. The spiritual and philosophical values inherent in Nyawang Bulan have the potential to be displaced by entertainment and commercial aspects. This shift can reduce the depth of the cultural experience for tourists. To anticipate this, the community has implemented a communication strategy that emphasizes the narratives of “preserving culture” and “remembering the past.” This strategy aims to maintain the legitimacy of tradition while ensuring that cultural meaning is conveyed. Thus, the tourist experience continues to respect authentic cultural values while being accessible to a modern audience.

The integration of economic empowerment and a thoughtful communication strategy makes Nyawang Bulan an example of how local traditions can survive and remain relevant in the era of modern tourism. This transformation expands the social and economic benefits for the community. Cultural values are conveyed to diverse generations of tourists. This tradition serves as a dynamic space for cultural dialogue. Thus, Nyawang Bulan demonstrates how cultural preservation and tourism experiences can coexist sustainably.

c. The Role of Digital Media in Cultural Reproduction and Branding

Digital media, especially Instagram and TikTok, play an important role in expanding Nyawang Bulan's reach to a wider audience. Visual content allows local cultural practices to be consumed across cultures, while increasing tourism appeal and economic value. The



presentation of culture through digital media is done in an aesthetic and narrative format to suit the tastes of modern audiences. This strategy helps traditions remain relevant without losing their original meaning.

The transformation of the Nyawang Bulan tradition shows how culture is reproduced through curation, where local practices are no longer only enjoyed contextually by the local community, but are also packaged into cultural representations that are accessible to the digital public. This curation process reinforces the dimension of commodification, as traditions are arranged in such a way as to attract the attention of a wider audience, while also posing challenges in maintaining the authenticity of the cultural values inherent in the original practices.

In addition, the branding of Nyawang Bulan outside the Bunisari region, including in major cities, marks an advanced stage of cultural commodification. Local culture is reproduced in a new context with a different audience, so that traditions become cultural products that can be marketed and recognized more widely. This transformation requires the community to adjust the delivery of cultural values through appropriate communication strategies. Such adjustments are important in order for traditions to remain relevant and attractive to urban audiences.

Furthermore, Nyawang Bulan's branding efforts to reach a wider audience mark a further stage in the commodification of culture. Local culture is reproduced in a new context with a different audience, so that traditions become cultural products that can be marketed and become more widely known. This transformation requires communities to adapt the delivery of cultural values through appropriate communication strategies. Such adaptation is important to ensure that traditions remain relevant, attractive, and acceptable to urban audiences.

In addition, digital media serves as a highly adequate means of education and documentation. Through uploaded content, tourists can understand the symbolic meaning of Nyawang Bulan even if they are not physically present at the location. This allows cultural communication to continue and spread more widely. Thus, the reach of cultural influence is expanded without completely eliminating the local context.

Thus, digital media serves not only as a promotional tool, but also as a medium for intercultural communication that enables simultaneous cultural reproduction, branding, and legitimization. Nyawang Bulan is an example of a cultural practice that is adaptive to modern technology, while still maintaining its local identity. This shows how tradition can interact with innovation without losing its original value and meaning. This practice affirms the strategic role of digital media in cultural preservation and dissemination.

4. CONCLUSION

The Nyawang Bulan tradition in Kasepuhan Bunisari demonstrates the dynamics of adaptive cultural preservation in the face of modernization and tourism. This cultural practice preserves historical and spiritual values while also serving as a medium for intercultural communication, enabling local communities to convey their philosophy, symbols, and cultural identity to tourists. Through direct interaction, art performances, and a coin system as an



economic symbol, Nyawang Bulan becomes an educational cultural dialogue space that strengthens cross-cultural understanding.

The communication accommodation strategies implemented by the community ensure that the meaning of the tradition is conveyed in a relevant manner. Thus, this tradition successfully bridges local experiences with tourist perceptions without losing the core of cultural identity. Additionally, commodification and the use of digital media reinforce the relevance of traditions in the context of modern tourism. The transformation of Nyawang Bulan into a tourism product with elements of art performances, cultural markets, and digital branding allows local culture to be consumed more widely while empowering the community's economy.

Despite the risk of meaning shifts due to commercial orientation, the community implements communication strategies that emphasize the preservation of cultural values and historical narratives. Thus, Nyawang Bulan serves as an example of harmonizing cultural preservation, adaptation to market needs, and the utilization of digital technology, demonstrating how local traditions can endure, evolve, and remain meaningful for both local generations and audiences at large.

5. REFERENCES

- Aryanti, L. E. P., & Wahyuni, G. A. S. (2024). Analisis Pengaruh Komodifikasi Budaya terhadap Nilai-Nilai Tradisional Budaya Songkran Di Thailand. *Arus Jurnal Sosial dan Humaniora*, 4(3), 1858-1863.
- Bahreisy, A. M., & Siswhara, G. (2025). Strategi Pelestarian Budaya Dan Alam Untuk Pariwisata Berkelanjutan: Studi Kasus Kampung Adat Banceuy, Subang, Jawa Barat. *Jurnal Pariwisata Indonesia*, 21(1), 1-8.
- Cohen, M. I. (2019). Wayang in Jaman Now: Reflexive Traditionalization and Local, National and Global Networks of Javanese Shadow Puppet Theatre. *Theatre Research International*, 44(1), 40-57.
- Giles, H., Coupland, N., & Coupland, J. (1991). *Accommodation theory: Communication, Context, and Consequence*. Cambridge University Press.
- Gudykunst, W. B., & Kim, Y. Y. (2003). *Communicating with Strangers: An Approach to Intercultural Communication* (4th ed., illustrated). McGraw-Hill.
- Koentjaraningrat. (2009). *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
- Hall, E. T. (1976). *General and Theoretical: Beyond Culture*. Anchor/Doubleday.
- Haryanto, S. (2014). *Perubahan sosial dan budaya di Indonesia*. Bandung: Pustaka Setia.
- Haryoko, S., Bahartiar, B., & Arwadi, F. (2020). *Analisa Data Penelitian Kualitatif: Konsep, Teknik, Prosedur Analisis* (Cetakan Pertama). Badan Penerbit UNM.
- Hendro, E. P. (2021). Komodifikasi budaya dalam pengembangan wisata di Kabupaten Nagekeo Nusa Tenggara Timur. *Endogami: Jurnal Ilmiah Kajian Antropologi*, 4(2), 71-87.
- Hidayat, R., & Nurhadi, F. (2019). *Cultural Resilience in the Era of Globalization: A Case*



- Study of Tahlilan in Central Java. *Asian Journal of Cultural Studies*, 12(1), 67-81.
- Irianto, A. M. (2016). Komodifikasi Budaya Di Era Ekonomi Global Terhadap Kearifan Lokal: Studi Kasus Eksistensi Industri Pariwisata dan Kesenian Tradisional di Jawa Tengah. *Jurnal Theologia*, 27(1), 212–236.
- Mandasari, M., Nabila, R. R., Jannah, Z. N., & Ruli. (2024). Peranan Lingkungan sebagai Sumber Pembelajaran Geografi dalam Menumbuhkan Sikap Dan Perilaku Keruangan Peserta Didik di SMA Negeri 8 Tasikmalaya. *El-Jughrafiyah*, 4(1), 39-45.
- Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mosco, V. (2009). *The Political Economy Of Communication*. Sage Publications.
- Mulyana, D. (2003). *Metode Penelitian Komunikasi*. Bandung: Remaja Rosdakarya.
- Paramita, Sintia. (2015). *Entrepreneurship And Communications Tourism In Yogyakarta Indonesia. Proceeding The Fourth International Conference on Entrepreneurship and Business Management. (ICEBM 2015)*. 56-59.
- Rizkyawati, I. (2025). Peran event Nyawang Bulan sebagai upaya pelestarian wisata gastronomi di Kasepuhan Bunisari, Kabupaten Bandung [Undergraduate thesis, Universitas Pendidikan Indonesia]. Universitas Pendidikan Indonesia Repository.
- Rosidi, A. (2011). *Sunda: Sejarah dan Budayanya*. Bandung: Kiblat Buku Utama.
- Samovar, L. A., Porter, R. E., & McDaniel, E. R. (2010). *Communication between cultures (7th ed.)*. Wadsworth Cengage Learning.
- Sari, E. (2019). Konstruksi sosial festival budaya di Kampung Cempluk, Kampung Celaket dan Kampung Dokar [Diploma thesis, Universitas Negeri Malang]. Universitas Negeri Malang Repository.
- Smith, A. (2013). *An Inquiry Into The Nature And Causes Of The Wealth Of Nations*. Harpress Publishing.
- Simamora, A., & Sinulingga, J. (2023). Komodifikasi Budaya Tradisi Mangebang Solu Bolon dalam Meningkatkan Pariwisata di Kecamatan Baktiraja. *Kompetensi*, 16(1), 148-159.
- Sugiyono. (2011). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- West, R., & Turner, L. H. (2009). *Pengantar Teori Komunikasi*. Jakarta: Salemba Humanika.