

Research Article

The Local Wisdom on Sundanese People in Relationship with the Natural Environment: An Analytical Study of the Philosophy of Society of Kampung Dukuh Garut

Malki Ahmad Nasir*, Muhammad Fauzi Arif, Irfan Safrudin, N. Sausan Muhammad Sholeh

Lecturers at Department of KPI, Universitas Islam Bandung (UNISBA)

ORCID

Malki Ahmad Nasir: <https://orcid.org/0000-0001-5430-7903>

Muhammad Fauzi Arif: <https://orcid.org/0000-0002-0414-3522>

Irfan Safrudin: <https://orcid.org/0000-0001-9628-9395>

N. Sausan Muhammad Sholeh: <https://orcid.org/0000-0003-4705-6952>

Abstract.

There is no doubt that the advent of Islam in the Archipelago Region, particularly in the Sunda World, has transformed the *weltanschauung* of the local community, shifting from a polytheistic paradigm to the monotheistic paradigm (*tawhid*). This has fostered a synergy between the outcomes of Divine revelation and Sundanese wisdom, giving rise to local wisdom in Malay-Islamic society. Moreover, the role of intellectuals in bridging the perspectives of "sky idealism" with "earth/cultural reality" is crucial in shaping dynamic, relevant, and applicable teachings of local wisdom embraced by the Sundanese people. This reciprocal process is evident in the collection of Sundanese local wisdom in Alam Parahyangan, whether in written form or through actions and practices. The objective of this study is to highlight several points. Firstly, it aims to demonstrate that the awareness of living in harmony with nature is manifested in the local wisdom of indigenous peoples through their views and concepts. Secondly, it seeks to emphasize the unique construction and formulation of Sundanese local wisdom, which results from the synthesis of Islamic values and Sundanese thought. Lastly, the study proposes the re-examination of Sundanese manuscripts, which serve as repositories of local Sundanese-Islamic wisdom. These manuscripts exhibit various forms of thoughts, including rhymes, *dangding* (a form of Sundanese poetry), advice, and others.

Keywords: the local wisdom of Sundanese people, natural preservation, Sundanese text

1. INTRODUCTION

The human beings are a part of the natural surroundings that what is said accordingly to various stories and belief systems including religion that man is created by God and

Corresponding Author: Malki Ahmad Nasir; email: malki_tea@yahoo.com

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lives with other creatures on this earth. It can be seen there is a strong correlation between oral culture and tradition and adheres to Islamic teachings [1]. And as it is said that the life of human being evolves in how to maintain his existence by his struggling and to expand with others, therefore in the end human being can manage to exist until now and can beat other creatures that are bigger, stronger, more dangerous etc. [2]

The existence of human being from the very beginning of his existence anthropologically develops and is able to adapt to the surrounding natural environment, because human being has a system of reason and instinct that are able to catch the natural phenomena and dealing with them adaptively. In order to create a culture as an adaptation system that man creates in relation to keeping the existence of a relationship with the surrounding nature. Therefore, there is a concept that there is a close-relationship between man, nature and culture as a triangulation relation together with God as well. In this case that man creates his culture for interacting how to face with the situation that occurs in natural environment or vice versa that the nature shapes the culture who lives in the natural environment. [3]

As it is said in earlier that man is the main factor causing environmental damage on the earth's surface in various daily activities. The population growth accompanied by intensive exploitation of natural resources also causes environmental damage, especially in the form of land degradation. In addition, the orientation of modern human life which tends to be materialistic and hedonistic, as well as the error in the human perspective on above system, which has a very large contribution to the occurrence of environmental damage today.[4]

In relation to this issue, the Garut Regency has a traditional village, namely Dukuh Village which is located in Ciroyom Village, Cikelet District. The village has the Dukuh Indigenous People who have a socio-cultural life by complying with the customary and religious rules. At this village there is a charismatic leader from the Dukuh Traditional Village called *Kuncen*, its position is highly respected and obeyed by his words/advice and behavior in life.[5] [6]

Geographically, the Dukuh Traditional Village is located about 120 km from the center of Garut Regency, has a lot of tourism potential, such as Santolo Beach, Heulang Beach, Cikaso Beach, and Gunung Geder Beach. In addition to beach tourism, there are also other tours, namely the existence of the Dukuh Traditional Village, which can be reached by private vehicles. However, guests who do not bring a vehicle can take advantage of the *Ojeg* (private transformation) service from the local community base, with a one-way fee of IDR 50,000 or it is maybe more depending on the situation and natural conditions. The atmosphere of the Dukuh Traditional Village is surrounded by the forests, the rice

fields and the plantations and is not contaminated with the use of technology as in other villages. The Dukuh Traditional Village community considers that the use of modern technology can affect the relationship between humans and nature. [4] [7] [8]

The *Kuncen* and his descendants have a position and a place of honor, including being glorified until the end of his life. This can be seen in the place and position of the traditional *makom* leaders, both at the time of pilgrimage to *kuncen* who have died or those who are still alive. His advices are still obeyed and implemented by the local residents and the outside community during the pilgrimage to *makom* Sheikh Abd. Jalil, and other religious ritual activities that are held regularly, such as the *majlis ilmi* on Tuesdays and Fridays are held in Madrasahs, and *majlis ilmi* for children and youth at every *ba'da* prayer *Ashr* at the mosque. The weekly religious ritual of visiting (ziarah) the *makom* is held every Friday night, starting after the *ba'da* prayer *Isya* until Saturday. This ritual is led directly by traditional leaders/*kuncen* with the help of the *Lawangs*. (Ibid)

The *Kuncen* and *Lawang* as leaders in the traditional management of Dukuh have their respective duties and functions. The manifestation of the success of the Dukuh community in maintaining cultural traditions in social institutions can still grow and develop in the midst of today's influences and have positive implications in their lives. Although the openness to outsiders who visit will bring the different cultures and impacts, so far it does not change the Dukuh community to remain the obedient to customs that have been rooted for generations. (Ibid)

The Dukuh area is an area of Rukun Warga (RW) which includes the Dukuh Luar and Dukuh Dalam communities called the indigenous peoples. The difference between the outside and the inside lies in the observance of the rules and prohibitions that are carried out on certain things which is according to the teachings of Syech Abdul Djalil. The two Dukuh Dalam and Luar Dukuh communities are still bound by kinship/blood ties, therefore, in social life they cooperate with each other, as indicated when building houses, holding weddings, or performing funerals or funerals, including the holding of various weekly religious activities, holidays or special events, and etc. The Dukuh village area is located in a forest and rice field area, this makes the forest a source of drinking water and a source of agricultural irrigation, where the Dukuh community cultivates rice fields, housing, and plantations. Besides being planted with hard trees, the garden or arable land is also planted with crops that can be harvested in a short time such as peanuts, bananas, and cassava and others. [7]

The division and arrangement of the land is in accordance with customary rules and is one of the unique knowledge of the Dukuh Indigenous community which was

conveyed by Sheikh Abdul Jalil, to cultivate and use it correctly, this illustrates that the sustainability of the community's life has been long thought by the leadership for the welfare of the citizens. The Dukuh community is an indigenous community where the community mingles with nature and in religious nuances, for example to be holding regular recitations, pilgrimages, and other activities. This is not only followed by the surrounding community, but also by visitors who come from outside the Dukuh Traditional Village. [9]

The visitors who visit can usually meet traditional leaders or "Kuncen", and those who are interested in knowing and studying traditional rules, such as houses, furniture, clothes, which are summarized in Tilu Pacaduan, namely Pacaduan Kampung, Pacaduan Makom, Pacaduan Leuweung Larangan. The philosophy of life that has become a hereditary teaching from the Grandma namely Abdul Jalil. While the "Apes lingsem" is a teaching about a simple life." This philosophy of life continues to be maintained from generation to generation through his pikukuh pitutur. [10]

The implementation of the Friday night ritual, starting after the Maghrib prayer until the morning. The delivery of Pikukuh Pitutur/religious advice that is applied to life, followed by the reading of Sholawat Nariyah 4444 times which is read together using pebbles/natural stones, after the recitation is followed by the Cebor 40 Ceremony, which is meaningful and serves as a ritual of repentance or cleansing of spiritual and spiritual ailments. Physical. This ceremony is not followed by all who come, but only by visitors who have a special purpose or intent, such as having serious life problems or difficulties. Then on Saturday the visitors continued with pilgrimage activities to Makom Sheikh Abdul Jalil. (Ibid)

RESULTS AND DISCUSSIONS

A *Pamali* as a concept of local wisdom where it rules to control people by obeying how to maintain the nature's stability. The pamali is an unwritten law that applies in the Pasundaan traditional village in the form of prohibitions and taboos which if violated will cause havoc and problems for the perpetrators. The pamali is something that is taboo or should not be violated in Sundanese customs, this term is usually called Pamali in Sundanese. The pamali in Sundanese society usually aim to be careful, alert, respect each other, and doing good things according to the time and place. Despite the myths that exist, most of the pamali can actually be explained with logic and good intentions, so it can be learned from him that the law of cause and effect exists, and is not just a myth. [11] The pamali are various customary rules within the scope of society that are still upheld, especially when it relates to a concept common to the community of Sundanese ethnic, namely in the form of a prohibition to do something.

The influence of pamali as community control in Dukuh Village is still so strong because it has been embedded in the people's view of life. This pamali has been passed down for centuries, generally passed down through myths from the karuhun or those closely related to the traditional cosmology of the Dukuh community. The cosmology of Kampung Dukuh is reflected in the spatial layout where they have implemented a zoning system and in the division of each zone there are a myriad of binding pamali (remember the writing on at the monument). For example, the people of Kampung Dukuh have a clean zone, namely a residential area that should not be used as a place to raise animals, bathe, wash and use latrines. Places for keeping animals and toilets are devoted to dirty areas. Then other areas such as rivers, Serang (rice fields) and Leuweung (forest) have their own pamali. (Irsyad Ibadulloh, Ibid) Hence, for the pamali in the forest is going into a forbidden forest and cutting it down. Those are some examples of prohibitions implemented by the people of Kampung Dukuh who use the word pamali a lot, starting from trivial to complex things. The violations of pamali will be given customary sanctions with a certain level of punishment. The heaviest pamali violation will be punished by being expelled from Dukuh village.

Until now, the existence of customary institutions to control pamali is still considered effective in the Kampung Dukuh community to regulate community activities and protect their natural environment. The authority of the Kuncen is so strong that it influences the community so that when the customary leadership in other Sundanese lands begins to be degraded, the authority of the authority through the guardianship of the pamali by the Kuncen is still very strong. Therefore, as long as the traditional leadership pattern is maintained amid various changes in the form of modernization of the times, then these challenges will be overcome.

Meanwhile, in relation to the characteristics of indigenous peoples of Sundanese are people who like mountains. This is evidenced by his more life in mountainous areas and the management of mountainous areas as agricultural and livestock land. In addition, the evidence of the closeness of the Sundanese in the mountains is widely expressed through Sundanese songs with the theme of mountains or life in the mountains. Based on the natural shapes of the mountains, in the life of the Sundanese people in the past it was known as a "cultivator" community, both permanent and nomadic farming. The existence of the farming community is still found in several "indigenous peoples" who live in various mountainous areas in West Java and Banten, such as the Baduy indigenous people in Kanekes, the Kampung Naga indigenous people in Tasikmalaya, including the Indigenous people of Kampung Dukuh Cikelet Garut. [2]

The indigenous culture of local wisdom is a social condition that contains a treasure trove of cultural values that respect and adapt to the environment, and are firmly structured in a traditional order of a Sundanese indigenous people. Talking about custom does not always have to be related to community customs, because "custom" itself is definitively habits that have been standardized in their lives to become "social culture" that takes place in a certain society for example, the cultural customs in rural and urban areas as well.

The harmony of the Sundanese people with the natural surroundings, either directly or indirectly form the character that is "in accordance" with nature and the surrounding environment, which is revealed in folklore, proverbs or parables that are full of life guidelines and the names of people who take many names and natural terms. This also means that nature for the Sundanese people is not only seen from the "economical" side to meet the needs of life, in terms of natural literature it is often used as a symbol of human life, ethics and aesthetics. Nature is used as a place of supposition, a parable for human character and behavior, through expressions in the form of comparative language, figuratively or metaphorically. Through this form of language we can know the richness of flora and fauna of the natural environment of the Sundanese people. [12]

Some expressions, usually in the form of advice or piwuruk that must be a behavioral guide or as a supposition not to do for the sake of goodness that has element names nature in Sundanese society that are first, *Muncang labuh ka puhu* that means in English a candlenut falling again to the base that has a meaning telling people who return to their village after long wandering from other places, second, *Cecendet mande kiara*, or *cileuncang mande sagara* that means in English a cecendet whose shape is small and fragile wants to match the big and sturdy kiara tree, or water that matches expectations means incompatibility in life. Third, *Cecendet mande kiara*, or *cileuncang mande sagara* means a slender tree that small and fragile shape want to match the big kiara tree and sturdy, or want to make similar with ocean that means the expression of incompatibility in a life. Fourth, *Mihape hayam ka heulang* that means entrusting chicken to an eagle, which means to entrust valuables on a bad person and take advantage while has an opportunity or showing a wrong behavior. Fifth, *Kawas awi sumaer di pasiri* (like a bamboo tree) that moves never stands still when the wind on the hill that means to reveal or refers to the character of the person who unclear stance, always changing. Sixth, *Ka cai jadi saleuwi, ka darat jadi salebak* means to the water into one lake, to the land become one area that means a life must be in line or harmony. Seventh, *lebak balongan, sampalan sawahan, walungan rempekan* means Mountains must be guarded,

the forest must be noticed, the garden must be cultivated, the cliff must be planted with bamboo, valley basin made a pond, the plain must be made rice fields, rivers planted with trees on the outskirts. [2]

Therefore, the rituals that are always carried out by the people of Kampung Dukuh, such *Ngahaturan Tuang*, is a tradition of serving guests or visitors to Dukuh Village. *Tilu Waktos* refers to a special ceremony performed by the kuncén in which he prays for the late ancestors and family members and brings the foods into the *Bumi Alit* (the small house). *Manuja* is a ritual ceremony in which the kuncén asks for God to bless the agricultural products. *Perayaan Moros* is a ceremony where the adat community gives away the agricultural products to the government as a token of appreciation. *Cebor Opat Puluh* is a ceremony where the adat community purify their bodies and souls by taking a forty-shower bath while reciting the istighfar. *Zaroh* is a routine visit every Saturday to the tomb of Sheikh Abdul Djalil and the other prominent figures. *Shalawatan* refers to a ritual activity where the indigenous people recite the salawat 4444 times which are still carried out today, [8] and bring the hope that they can maintain their surrounding especially the nature environment.

Therefore, the Leuweung Kolot or leuweung geledegan is the untouched forest that is still overgrown with old big and small trees, that is located in the nature reserve, the Leuweung Sempalan is a type of forest that can be widely exploited by humans that can open the fields, graze livestock, and take firewood. Meanwhile the leuweung titipana is a type of forest that is recognized by all Kasepuhan of indigenous people as a sacred forest. This type of forest may not be exploited by humans, except with the permission of an elder (customary leader). Or in this word, it can be explained that the forest management has many divisions and is divided into five areas a.) forest conservation, which is to maintain the water resource, and to conserve it by banning the tree logging in this forest. b.) forest protection, which is to protect the special forest by mandating that the forest belongs to their ancestors. c.) forest reservation, which is to reserve the forest for the future generations and also to make the forest as a reserve in case of disaster or food shortage period. d.) forbidding the forest, which is to reserve the forest as having the area for funerals, and e.) forest cultivation, which is to make the forest as agricultural land. (Ibid).

Conclusion

Nature is the "earth of residence as well as the book of life" for the Sundanese people. The local wisdom in its development became 'customs and culture in the Sundanese people. It is certain in the end that Sundanese culture that grows and develops within the Sundanese community (including the Sundanese customary order that develops among

the Sundanese indigenous peoples or the Sundanese community who still maintains the tatali paranti karuhun) has a role in maintaining the preservation and balance of nature in relation to Sundanese people's life. The Sundanese people in their culture not only know the names or terms of nature but also have the ability to 'live the character of every element of nature' as a lesson which is then used as a presupposition in viewing themselves and other humans. In this case of the life of Dukuh community, especially Dukuh Dalam which is thick with a tradition of obeying Islamic teachings conveyed by Sheikh Abdul Jalil is continuously passed down from generation to generation, has an impact on the lives of the Dukuh Community to have an open attitude towards the outside community, without having to be influenced in the continuity of obedience to the community. The existence of a Kuncen figure is very important because he is considered a charismatic traditional leader to be obeyed as well as a role model. The natural potential in the Dukuh village is an invaluable resource and requires regulation for the survival of the Dukuh community.

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