Local Wisdom of Indigenous Community of *Kampung Dukuh* as Culture Preservation in Ciroyom Village, Cikelet district, Garut Regency, West Java Province

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Abstract. *Kampung Dukuh* has a pattern of life that loaded by glorious values. These values of local wisdom of *Kampung Dukuh* that have been examined and proved effective to control human behavior in interaction with nature or with the other human being become strategic value in social culture which makes *Kampung Dukuh* has been set as Culture Preservation Region by the Government of Garut Regency. The success of indigenous community of *Kampung Dukuh* in maintaining cultural tradition as social institution that still grow and develop in the midst of influence today gives positive implication in their life. This research aims to identify local wisdom of indigenous community of *Kampung Dukuh* which has strategic social culture value to serve as Culture Preservation Region and how far indigenous community of *Kampung Dukuh* maintains the ambience of nature and tradition that they embrace in order of preservation and cultural protection.

1. Background

Indonesia is a country that has a variety of culture and tribes as a wealth of intellectual and cultural. The different cultural values contain a lot of local wisdom which still relevant with situation nowadays. The existence must be maintained and preserved as a part of legacy of nation culture. Each region has different local wisdom because the process of interaction between human and their environment to fulfilling life necessity. The experience in fulfilling life necessity becomes the source of knowledge, both relate to the environment and social life.

Local wisdom is one of the source of community knowledge which can be found in tradition and history, formal and informal education, art, religion and the other creative interpretation. Local wisdom is one of product of community culture that was born because of need having value, norm, and rule to become a model in doing the action [1].

In managing and use environment to fulfil the necessity of life, many of local community in Indonesia has an orientation for cultural values [2]. One of them is the community of *Kampung Dukuh* as an indigenous community is located in Garut Regency, West Java Province, which is still tenacious in managing and use living environment and culture. The indigenous community of *Kampung Dukuh* is firmly holding and practicing tradition with the supervision of undertaker in obeying taboos or ancestral advice, which is must be obeyed and believed to its existence. Consistency of being submissive to the law as a form of obeying the rules in custom that makes local wisdom in *Kampung Dukuh* still hold out.

Kampung Dukuh is region that has natural ambience and strong cultural religion. The indigenous community of *Kampung Dukuh* has a views of life that is based on the Sufism of the Imam Syafi'i

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Mazhab. This cultural base influences regional appearance and community custom that very uphold the harmonization and the harmony of life.

Local wisdom which becomes the object of research has holistic character because concerning to knowledge and comprehension about entire life with all of its relation in universe. Keraf reveals that "nature is net of life that wider than the total number of separate parts of each other. Nature is a series relation which relates each other, makes the knowledge and comprehension about nature must be a thorough knowledge" [3].

The success of indigenous community of *Kampung Dukuh* in maintaining cultural tradition as a social institution that can still grow and develop in the midst of influence of the period nowadays gives positive implication in their life. Garut Regency Government in Local Regulation No.29 year 2011 on Garut Regency Spatial Plan year 2011-2031 sets *Kampung Dukuh* in Cikelet District as Culture Preservation Region. The realization of strategic region from the point of social cultural interest forms Culture Preservation Region is for maintaining natural ambience and tradition, which is based on strong religion culture and preserve culture and as a place to protect cultural inheritance.

This research aims to identify local wisdom of indigenous community of *Kampung Dukuh* which has strategic social culture value to serve as Culture Preservation Region and how far indigenous community of *Kampung Dukuh* maintains the ambience of nature and tradition that they embrace in order of preservation and cultural protection. By acquiring description about local wisdom values of indigenous community of *Kampung Dukuh* that have strategic social culture value to be set as Culture Preservation Region, it will acquire picture about how far indigenous community of *Kampung Dukuh* maintains the ambience of nature and tradition that they embrace in order of preservation and cultural protection.

2. Methods

This research uses qualitative method with descriptive analysis. Subject in this research is indigenous community of *Kampung Dukuh* in Ciroyom Village, Cikelet District, Garut Regency. Data collection technique uses participant observation, semi-structured interview and documentation.

3. Results and discussion

3.1. Local wisdom values of Kampung Dukuh community which has strategic social cultural value to be set as culture preservation region

Kampung Dukuh community is an indigenous community that still holds firmly the ancestors culture in the midst of this developed era. The real form of *Kampung Dukuh* community's firmness in preserving its ancestors culture is reflected in its cultural social life. In the daily life, they live with full of the local wisdom, it can be seen from how they behave, both to human being and nature. The indigenous community of *Kampung Dukuh* is always obedient to the custom rules that exist in *Kampung Dukuh*. In addition, in facing modernization that has negative impact, they try to maintain the culture.

The social cultural life that exists in the indigenous community of *Kampung Dukuh* is a form of local wisdom which derives from the teachings of Islamic religion, the teachings of ancestors, and customs that they make as a guidance in living live. As according to Ernawi "that local wisdom is a positive human behavior in dealing with nature and surrounding environment, which can derive from values, religion, custom, ancestor advice or local culture that is naturally formed in community to adapt the surrounding environment" [4].

The forms of local wisdom that exist in indigenous community of *Kampung Dukuh* are an implementation of the value of the teachings that have been living and have been believed by the indigenous community of *Kampung Dukuh*. The forms of local wisdom that exist in indigenous community of *Kampung Dukuh Dalam* are in the form of religious teachings, the values of ancestor teachings, custom, distinctive rules, and behavior patterns in maintaining their surrounding environment. As according to Sirtha "the forms of local wisdom can be as value, norm, ethic, belief, custom, customary law, and distinctive rules" [5].

Local Wisdom substantively can be in the form of institutional and social sanctions; provision about spatial use and seasonal estimates for cultivation; conservation and protection of sensitive areas; adaptation and mitigation of shelter on climate, disaster or other threats [3]. Based on that, local wisdom values of indigenous community of *Kampung Dukuh* which substantially relate to the preservation and protection of sensitive areas and have strategic social cultural values to serve as culture preservation region are:

3.1.1. Local wisdom values based on religious teachings. All of the indigenous community of *Kampung Dukuh* embraces Islam religion, so that the teaching of Islam religion is used as a guidance in living all activities of life. The forms of local wisdom of indigenous community of *Kampung Dukuh*, which is based on Islam religion teaching are *Muludan, Rajaban,* and *Shalawatan.*

3.1.2. Local wisdom values based on ancestor teachings. The ancestor of *Kampung Dukuh* community is believed as waliyullah (the guardian of Allah) and became a key figure in the history of ancestor teaching named Sheikh Abdul Jalil bequeathed Sufi teaching to his community. The teachings of their ancestor suggested community to live in simplicity and worship to Allah. Sufi life that is still maintained by indigenous community is an ikhtiar (endeavor) in *keikhtiatan* (sincerity) which strives with caution in living life with the aim to maximize the quality of worship to Allah.

3.1.3. Local wisdom values based on customs. *Kampung Dukuh* has customs which are still carried out by the community. That customs are inheritances from the ancestors which contains a good behavior that also had been done by their ancestors. The community obeys and practices the customs by imitating, preserving and implementing it as a form of love and respect for the teachings of goodness that had been inherited by the ancestors of *Kampung Dukuh*. Here are the customs of indigenous community of *Kampung Dukuh*: (1) *The custom ngahaturan tuang:* The custom ngahaturan tuang is an activity to give some food to undertaker to be prayed by the undertaker with hope to get blessing and given convenience to achieve all the goals. Foodstuffs that are given to undertaker consist of rice, side dishes and enough spices to be used for cooking and then the foods are served for guests; (2) *The ritual cebor opat puluh:* The ritual cebor opat puluh is a bath activity with forty times of kucuran (pouring the water into the body) which is led by lawang or vice undertaker. The water that is used for bath in ritual cebor opat puluh is water that has been given prayer by undertaker and the water must come from Karomah (glorious) water of Sheikh Abdul Jalil, which is believed to have merit. The purpose of this ritual is to cleanse the soul from all sickness both spiritual and physical. The implementation of cebor opat puluh is carried out in the public toilet of Kampung Dukuh on Saturday night after completion of the Shalawatan event. There is also ritual cebor opat puluh that is only held once a year in the night of 14th of Mulud. This annual ritual is a promise of Sheikh Abdul Jalil who wants to bathe all the community or people who visit Kampung Dukuh; (3) *The ritual nanam cai:* The community of Kampung Dukuh has a high concern for water resources. The location of Kampung Dukuh is located in the hilly area causes them to be consistent to maintain the source of water that they have. The source of water in Kampung Dukuh comes from Mount Dukuh, which is located in the North. The source of water is never dry even in the dry season. In maintaining that source of water, community always carries out ritual nanam cai, which is held once a year.

This ritual has considerable benefits in protecting the environment. Ritual nanam cai is ritual to planting the water in the source of water uses bamboo as a media, and that bamboo must grow. Along with the growth of the bamboo, the source of water which dries or small will be abundant again. The meaning of the ritual nanam cai means water is a main source for the living, it becomes the obligation for the human being to conserve the source of water in order it can fulfil the necessity of life in the present and the need of future generation. Bamboo plant has a very strong fibrous root system. That the characteristic of bamboo's root allows this plant to keep the hydrological system as a binder of soil and water, so that it can be used as conservation plant [6]; (4) *The ritual jaroh:* The ritual jaroh is the activity of visiting the tomb of Sheikh Abdul Jalil which has the special terms and must be obeyed by people

who will do the jaroh. The special terms that must be obeyed are: must bathe first; must have wudhu (ablution) and should not void ablution during the activity of jaroh; banned from spitting; don't be careless in dressing. Rules in dressing are: do not wear batik clothes; koko embroidered shirt and collared shirt with button shirt (in the part of arms), t-shirt, trouser, batik sarong and flower motif, forbidden to wear sandals, forbidden to wear underwear, prohibited from wearing gold and prohibited to bring mobile phone and camera. The meaning of not wearing batik or floral clothes is that human has to have a pure heart in order our prayer can be granted by Allah.

3.1.4. Local wisdom values based on the values of life.

The values of the teaching of the indigenous community of *Kampung Dukuh* are to believe to the *karomah* (glorious) of the auliya or the beloved of Allah. The community of *Kampung Dukuh* really believes in the glory of the auliya by always implementing custom *ritual*s and rules in *Kampung Dukuh*. The *ritual* that shows respect for the auliya is *ritual munjangan*, which is to provide some ready-to-eat food in containers that are arranged on a tray and then brought to *bumi alit*. This *munjangan* carries out as a form of gratitude for the favours and the available sustenance.

3.1.5. Local wisdom values based on distinctive rules.

Kampung Dukuh is traditional village which has customary rules that must be obeyed by the while community, especially by those who live in the prohibited land area. These customary rules have been inherent in the daily life of the community. All customary rules in *Kampung Dukuh* is local wisdom that is still maintained and implemented by the community until now.

The custom rules include: (1) *Trade prohibition:* The ban on trading in Kampung Dukuh community is a form of local wisdom that has a function to prevent the emergence of disharmony between neighbours in Kampung Dukuh neighbourhood. In religion, there is no information about the prohibition in trade, as long as the trading activities are in accordance with the provision that has been set by Allah. However, specifically in Kampung Dukuh neighbourhood the ban applies. The evidence of the ban om trading is the absence of a shop, there is no one that does the activity of buying and selling; (2) *Prohibition to become a civil servant (PNS):* The prohibition of becoming a civil servant (PNS) applies to community who is settled, in Kampung Dukuh. Kampung Dukuh people may become civil servants (PNS) but must live outside Kampung Dukuh. This prohibition exists due to their disillusioned ancestors for being cheated by their superiors (Regent Rangga Gempol) that they considered civil servant. Since it happened, Sheikh Abdul Jalil swore off his offspring should not be a civil servant; (3) *Prohibition of electricity entered into Kampung Dukuh area:* The community of Kampung Dukuh believes that if electricity goes into the area of Kampung Dukuh, it will trigger the emergence of the wishes of the community to have electronic goods such as television, refrigerator, radio, washing machine, etc. Electronic appliances have benefits, but in the other side also has negative impact and can interfere worship activity. In addition, the community considers that television broadcasts many inappropriate things that can cause sin to those who see it.

People in Kampung Dukuh still maintain good relations among their neighbours. This is evident by still holding the rules of custom such as prohibiting build luxury homes exceeding neighbours. Every house in Kampung Dukuh has the same physical form, such as the shape of a house on stilts with a roof made of fibres, windows do not wear glass, and walls are made from awi cubicle (bamboo). Prohibition to build a house facing north because in the north is the location of the grave of karomah Sheikh Abdul Jalil. Tomb karomah Sheikh Abdul Jalil is a place that must be respected so that the direction of the house should only long ways from the east to the west. The rule is still obeyed by the community of Kampung Dukuh. Prohibition of stretching the feet to the north in Kampung Dukuh is a form of homage to the glorified people because in the north there is the grave of karomah Sheikh Abdul Jalil. So the community while is sleeping or sitting, the direction of the feet should not be stretched to the north. The prohibition of urinate facing to the north exists because in that direction, there is the tomb of Sheikh Abdul Jalil that must be respected. The prohibition of eating and drinking while standing is a reflection of manner or courtesy that must be exercised in everyday life.

3.1.6. Local wisdom values in maintaining the environment.

Indigenous community of *Kampung Dukuh* has local wisdom in terms of how to maintain the condition of the natural environment in their territory. Customary rules have a function to set the nature which applies universally, it has meaning it applies to everyone [7]. The function of custom in regulating nature relates to the distribution and use of soil type in *Kampung Dukuh*, as follows: (1) *Tutupan land or the covered land:* The covered land is a mountain area where there is a closed forest that can be utilized, but in ways that do not damage the forest. The covered land serves as a place of growth of natural spikes (trees) that support environmental stability. Trees that grow in the mountain environment should not be cut down only to fulfill the short-term needs. The community of Kampung Dukuh realizes that the mountain is the main source for life because the mountain is the source of the water that is needed by everyone. Water is a natural resource that serves for agriculture, to be consumed in everyday life, for worship, and useful to support daily activities; (2) *Titipan land or boarded out land*: Titipan land is the land that is boarded out by ancestors of Kampung Dukuh for the life of future generations in the future. Titipan land in Kampung Dukuh consists of several parts of land area that is not known yet for certain. Land titipan in Kampung Dukuh is commonly called awisan land. The awisan land includes: Arabic awisan land; Dukuh awisan land; Bangkelung awisan land; Sukapura awisan land; and Sumedang awisan land; (3) *Prohibited land:* Prohibited land is an area where there are custom rules that must be obeyed. There are three lands restrictions in Kampung Dukuh, namely the prohibited land of village, the prohibited land of makom (tomb) and the prohibited land of forest that have certain restrictions in acting on the environment they occupy.

The prohibited land of village the location where the settlement of community of Kampung Dukuh is located. In the prohibited land of village there are custom rules that exist, it makes every person who settles must obey to the rules. The prohibited land of village is a special place to be used as a settlement location for the community. The prohibited land of makom is the location of the tomb of the ancestor of Kampung Dukuh, Sheikh Abdul Jalil. To enter the prohibited land of makom, there are special rules that must be obeyed by everyone. The location of the prohibited land of makom is located in the North of the community settlement and adjacent to the prohibited land of forest, which causes similarities in the management to the environment. In the prohibited land of forest, there are custom rules that must be obeyed not only by indigenous people of Kampung Dukuh only but also by people outside Kampung Dukuh. Customary rules state that prohibited land of forest is not allowed to cut trees indiscriminately, it is also forbidden to plant production trees, such as Teak and Alba trees. The indigenous community of Kampung Dukuh believes that if the prohibited land of forest is planted with production trees such as Teak and Alba trees, could cause the forest to be damaged because many trees will be cut down by irresponsible parties.

The prohibited land of forest must grow and develop naturally without any interference from humans to ensure the authenticity of the forest environment is maintained. The prohibited land of forest in the area of Kampung Dukuh is the location for the source of water, for the life of Kampung Dukuh community, if the forest is destroyed it is feared will cause disaster to the community, such as the loss of springs and can cause landslides. Therefore, the community of Kampung Dukuh are very consistent in maintaining the prohibited land of forest condition in their area.

The utilized land is a part of nature that can be utilized and managed by the community of Kampung Dukuh. In accordance with the function, the utilized land has an important role in supporting the needs of people in meeting the needs of food. Sources of food needs are generated from cultivated land managed by the community, such as rice fields, gardens and fields.

Reserve land is a land that serves for the continuity of Kampung Dukuh in the future. This reserve land is the inheritance land of the ancestors of Kampung Dukuh covering all the preserved forest areas in order to be utilized by future generations of Kampung Dukuh in the future.

3.2. Culture preservation and protection of Kampung Dukuh community in maintaining the natural ambience and tradition

The community of *Kampung Dukuh* are firm in maintaining their own culture. They consider that the current culture is the inheritance of the ancestors of *Kampung Dukuh* so it should be preserved and implemented as a form of love and respect for the ancestors. The community of *Kampung Dukuh* are trying in order the modernization which has negative impact does not make their culture become faded.

Effort to preserve the culture they have, it certainly does not always go well. As time passes, intervention from the outside of *Kampung Dukuh* always exists. Examination of cultural existence of indigenous community of *Kampung Dukuh* is a real existence such as modernization and technological progress. If there is no mental and strong self-awareness, then the flow of modernization and technological progress can slowly erode the culture that exists in society.

Local culture that exists in the indigenous community of *Kampung Dukuh* is a local wisdom because it can survive in the midst of today's progress. As according to Soerjanto "the cultural elements that now exist in local culture can potentially be regarded as local genius that have proven their ability to survive until the present" [8]. A positive point of view can explain that the local genius features are as follows : Able to survive against the outside culture; Have the ability to accommodate the elements of outside culture; Have the ability to integrate elements of external culture to their own culture; Have the ability to control; Able to give direction to the development of culture

Local wisdom of indigenous community of *Kampung Dukuh* that still exists today is the result of efforts made by the community in maintaining the local wisdom they have. The various efforts which are carried out by the community of *Kampung Dukuh* in maintaining local wisdom are as follows :

3.2.1. Holding the teachings of the ancestors. In maintaining local wisdom in *Kampung Dukuh* is generally influenced by the strong values of the teachings of ancestors in life. The Sufi life inherited by the ancestors of *Kampung Dukuh* Sheikh Abdul Jalil is still preserved as an ikhtiar (effort) in keikhtiyatan (sincerity), meaning be careful in acting for the purpose of maximizing quality and perfection in performing worship.

The principle of Sufi life of indigenous community of *Kampung Dukuh* is a form of choice from various life choices that aim to worship. The condition of life in *Kampung Dukuh* community seems so peaceful with the life they live, they voluntarily follow the principle of life according to the inherited custom by the ancestors of *Kampung Dukuh*.

3.2.2. Form of rejection against electricity. The form of rejection against electricity is one of the efforts of *Kampung Dukuh* community in maintaining local wisdom. Although the government had ever provided assistance for the installation of free electricity, but because they strongly uphold the customary rules then the offer was rejected by the community. They believe that the existence of electricity can lead to the desire to buy electronic devices such as television, radio, refrigerator, gas stove and others that feared the electronic devices will interfere with their lives in worship.

3.2.3. Cultural inheritance. Community in a region basically wants to pass down the culture to the next generation. In reality, the inheritance of culture in community can be both vertical and horizontal. This is in accordance with the point by Poerwanto "that the cultural inheritance of human beings, not always occur vertically or to their grandchildren, but can also be horizontal for example is human being can learn the culture from the other human being" [9].

4. Conclusions and suggestion

The local wisdom of *Kampung Dukuh* community that has been examined and proven to control human behavior in interacting with nature or with fellow has a strategic social cultural value to serve as culture preservation region. Conservation and protection of this sensitive area will substantially protect local wisdom from challenges that threaten its sustainability along with the evolving of technology which contains the process of adoption of innovation and diffusion of technology adoption.The realization of

strategic area in the form of Culture Preservation Region can maintain natural ambience and tradition through strong religious culture, culture preservation and place for protected inheritance culture from the point of view of socio-cultural interest of the community.

By understanding local wisdom it will become increasingly evident that local wisdom becomes an important capital in managing natural resources and environmental conservation. The local wisdom of indigenous community that is closely linked to efforts to preserve the natural ambience and tradition needs to get support from various parties to be preserved. All that is done in order to preserve and protect the culture of local wisdom is not only for personal interest but also everybody's interest.

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