

THE CULTURE AND LOCAL WISDOM OF THE INDIGENOUS PEOPLE KASEPUHAN SINAR RESMI

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Abstract. The indigenous people of Kasepuhan Sinar Resmi are one of the indigenous communities that are members of the Banten Kidul traditional unit, which is located in the Sukabumi district, West Java. This study aims to: Identify the living conditions and their philosophies, social and cultural conditions of the people of Kasepuhan Sinar Resmi and Identify the local wisdom of the Kasepuhan Sinar Resmi residents and their implementation in daily life. To study the local wisdom values of the Kasepuhan Sinar Resmi, using a descriptive-qualitative method by conducting analysis and literature review. This study found that local cultural values serve as the basis for the daily life of the Kasepuhan indigenous people. As a farming community, Kasepuhan residents obey the rules of their ancestors by carrying out various traditional rituals related to agricultural activities. The philosophy of life of the Kasepuhan indigenous people, in treating nature, is a form of local wisdom that is maintained by the Kasepuhan indigenous people. The development of technology and information may affect the sustainability of the cultural values of the Kasepuhan indigenous people. The results of this study are expected to provide benefits in the form of: Understanding the philosophy of life as the basis for local wisdom of the community; and As a consideration in determining policies related to indigenous peoples.

Keywords: culture; local wisdom; kasepuhan

I. INTRODUCTION

The State of Indonesia is an archipelago which includes 17,504 islands and 633 ethnic groups. Based on these data, Indonesia is called a rich country with a variety and types of culture. Each tribe has a different culture. These ethnic groups live and settle scattered throughout the territory of Indonesia, both on small and large islands, on the sea coast, plains to mountains. Therefore, this country has a high cultural diversity. Indonesian culture is formed through a long process with a very long period of time. The elements of culture that develop include religion, language, norms, knowledge, economy, art, living equipment, and the culture of living. It is through this cultural diversity that makes a national identity that must be maintained and preserved. The diversity of tribes and indigenous peoples and their settlements is a cultural treasure of Indonesia that must be maintained for its sustainability. In the era of globalization, it is easy for foreign cultural influences to enter and develop, so it is difficult to stem it which can result in the disappearance of the existing culture in an area in Indonesia. The emergence of technology and information that continues to develop is the cause of a shift in ancestral cultural values that are passed on to future generations.

However, because of the belief in grounding the cultural values and local wisdom of the Kasepuhan indigenous people for that culture and local wisdom are maintained and preserved. It is this determination that is maintained by the indigenous people of Kasepuhan Sinar Tatali paranti karuhun as the cultural foundation of the

indigenous people of Kasepuhan in order to continue to preserve local wisdom as a form of embodiment of the philosophy of life of indigenous people in the form of religion, belief, economy and social and cultural life that lasts from generation to generation.

Kasepuhan indigenous people who still maintain ancestral cultural values in the Halimun area who are members of the traditional Kasepuhan community of Banten Kidul with a pattern of daily life carrying out karuhun culture from generation to generation. Adat as a legacy of the ancestors is a traditional kasepuhan community that is thick with relationships in treating the natural environment wisely and wisely based on norms, customs and culture that are believed to have developed until now. Kasepuhan means old, which is based on the pattern of people's lives based on the Sunda Wiwitan ancestral culture and still maintains it strongly, especially in agricultural activities. Kasepuhan indigenous people who still maintain traditional values by carrying out patterns of social and cultural life as well as local wisdom <https://wisatahalimun.co.id/desa-wisata> based on 16th century Sundanese culture. This kasepuhan indigenous community lives with small groups living in the areas of Banten, Sukabumi and Bogor, West Java province. Domiciled on the slopes and hills in the Halimun mountain cluster. Kasepuhan indigenous people believe that their community is descended from a Sundanese king whose capital was Pakuan Pajajaran 500 years ago.

The official Kasepuhan Sinar is a community that still carries out the nation's cultural values which are

implemented on a daily basis, in the implementation of traditional socio-cultural life based on the criteria of 18th century Sundanese culture. The kasepuhan community in carrying out its activities is carried out from generation to generation, this self-identity is preserved and maintained as a form of gratitude and appreciation for the ancestors, the Kasepuhan indigenous people carry out their lives individually as well as social and religious groups that have different characteristics from citizens in general. This local wisdom is still firmly held as a motivating inspiration and is contained in a preserved cultural system.

Many cultures and local wisdom of Kasepuhan residents have a strong attraction for tourists, including the Seren Tahun traditional ceremony, Kasepuhan residents hold the Seren Taun ritual or traditional ceremony aimed at giving thanks to God for the blessings of an abundant harvest and as a sign of the start of the early years of agriculture. Sundanese tradition holds a festive party, at this event local and even foreign tourists come to Kasepuhan Sinar Resmi to witness cultural tourism destinations, nature tourism and historical tourism in the traditional Kasepuhan unity of Banten Kidul.

Moral values, religiosity and local wisdom are valuable clues for the preservation of culture and the environment. Environmental problems are not enough to be solved only through the fields of technology and scientific methodologies, but also need to be assisted by other strengths, namely religiosity, belief, and local wisdom. Attitudes towards the environment and culture become the basis for real behavior or concern for the environment. (Pudjiastuti [1])

Permana [2] explains that there is a link between local wisdom and local communities, which is referred to as local wisdom (policies from the local community), local knowledge (knowledge owned by local communities), or local genius (society intelligence). View of life, knowledge possessed and various ways of dealing with life in the form of activities that can be carried out by Kasepuhan residents in responding to various problems in meeting their needs, including all elements of life including; Religion, science and technology, social organization, language and communication, and art are forms of local wisdom. The Kasepuhan community has an understanding, a program of activities, and in its implementation aims to maintain, improve, and develop the elements of need in various ways to fulfill them, taking into account human resources and natural resources around them.

In local wisdom there are efforts to manage and preserve the environment. Pudjiastuti [3] explains the principles related to managing and preserving nature traditionally, including: (1) Respect for the harmonious relationship between humans and the natural surroundings. The kasepuhan people see themselves as part of nature, (2) an exclusive sense of belonging. For the Kasepuhan community, certain areas and natural products are communal property resources, (3) Knowledge systems are owned to overcome problems in managing natural resources, (4) Adaptability in utilizing appropriate technology according to

environmental conditions, (5) How to enforce customary rules that can protect shared resources from being misused, by Kasepuhan residents or by migrants, (6) The mechanism for the equal distribution (distribution) of shared harvests is expected to prevent inequality. Social order prevents violations of the customary rules that have been applied to the Kasepuhan residents.

The awareness to raise and rediscover local wisdom is motivated by the economic and social progress of the community which is currently accompanied by various environmental damage. Public knowledge of the existence of natural disaster warnings determines the community's preparedness for the impact of natural disasters in the future. (Pudjiastuti [4]) Local cultural wisdom is an accumulation of collective experience from one generation to the next and must be preserved in order to enrich and complement innovations from technology in a sustainable future. Humans are a factor causing environmental damage. Without realizing it, human activities in daily life can damage the environment, this is due to economic conditions and low public understanding (Maridi [5]) The interaction between humans and their environment does not always have a positive impact on the environment. The interaction according to Suparmini [6] can have a negative impact and can cause disasters, calamities, and other losses. In conditions like this, local wisdom in the community can minimize negative influences. By following, implementing, and believing in existing local values, which are carried out from generation to generation, directly or indirectly, have a big role in cultural preservation.

Environmental care is not just aesthetics (beauty) but rather the implementation of the objectives of the implementation of Islamic values. (Pudjiastuti [7]) The approach to empowering local wisdom is expected to lead to basic changes in social behavior related to cultural and environmental preservation behavior. These changes can only be implemented if they are fully based on the awareness, sincerity, and sincerity of all parties (stakeholders) in the process of social mobilization. Changes in behavior and social structure are closely related to values, norms, and institutions that become the lifeblood of people's lives towards a better and permanent one (Stanis [8]) Local wisdom, culture, and religious norms adopted and adhered to by the community must be maintained and preserved. Furthermore, Pudjiastuti [9] explained, that behavior is closely related to the relationship between humans and their environment where the results of their actions can be a mirror of personal self, imitate other people's styles or because of ecological conditions that naturally affect human behavior.

Even though the current of modernization is rapidly sweeping through the lives of the Kasepuhan residents, loyalty to tradition is still maintained, for example in planting rice only the type of rice according to the provisions, it is forbidden to sell rice, until moving places must be in accordance with customary provisions. All existing cultures must be associated with orders from the ancestors (wangsit), and continue to be maintained by the abah and his followers.

Denying the existence of wangsit will have an effect on ancestral punishment in the form of "kabendon". It is believed by the people of Kasepuhan that if they violate customary provisions, they will receive customary sanctions known as kabendon, namely in the form of a disease that is difficult to cure medically. For those who are affected by kabendon, for example, they can get lost in the forest until they die. A person can be free / apart from kabendon if he remembers the mistakes that have been made and the violations committed, and immediately apologizes and apologizes to father and promises not to do it again.

The belief in ancestors, wangsit and fear of kabendon are still firmly held, which is the reason that traditional values and local wisdom are still maintained and carried out. Although there are changes with the presence of TVs, cellphones, cars and even changes to the physical form of the house and the use of chemical fertilizers, this is allowed by the ancestors with a note that it has been approved by the father. If abah gives his blessing, it is considered that the ancestors have approved, because what is the basis for abah's blessing means the ancestral blessing. The main kasepuhan tradition/culture is in livelihoods, the focus of which is rice farming. Traditional farming patterns carried out by Kasepuhan residents have close relationships with agricultural practices, social institutions, belief systems with natural elements such as soil, water, air, sunlight, weather and others. Since centuries ago, from generation to generation, they have known and interacted intimately with their natural environment.

II. RESEARCH METHODS

The method used in this study was carried out by descriptive-qualitative analysis to obtain the views and meanings of the local wisdom of the Kasepuhan community. Secondary data was obtained through literature review and interviews about the related themes and study locations. The discussion in this study was carried out through descriptive analysis supported by secondary data and literature studies. (Pudjiastuti & Rumiati [10]) This research is in the form of a case study that prioritizes research by investigating interrelated phenomena and contexts and utilizing a lot of evidence or information to find data. (Pudjiastuti [11])

III. RESULTS AND DISCUSSION

The indigenous people of Kasepuhan Sinar Resmi are local people who live in Sirna Official Village, Cisolok District, Sukabumi Regency. Indigenous peoples can also be said to be traditional communities, with the characteristics of: (1) close ties between the community and the environment, (2) magical religious life attitudes and behavior, (3) there is a mutual cooperation life, (4) upholding tradition strongly, (5) respect for elders, (6) trust in local and traditional leaders, (7) relatively static social organization, and (8) high social value. (Hazairin [12])

The implicit meaning of a kasepuhan is that there is a preservation of the values and traditions that have been inherited by the ancestors, for the people of kasepuhan it is called tatali paranti karuhun. A kasepuhan is led by a tustutul which is determined on the basis of the magical instructions (wangsit) of the previous tustutul. The head of the kasepuhan cannot serve in the village government structure so that there is no confusion in maintaining the tatali paranti karuhun. Incu putu (descendants) of the traditional Kasepuhan residents of Banten Kidul are scattered in the areas of Sukabumi, Bogor, Lebak, South Banten, Bandung, Jakarta, Cirebon, Kuningan and in several cities outside Java. The number of incu putu each year can be different, because each citizen can have confidence in the elder kasepuhan. For example, residents live in the Kasepuhan Sinar Resmi environment, but they are older than Kasepuhan Ciptagelar. They think that all of these are old-fashioned lines of the Banten Kidul Indigenous Peoples Unit, descendants of Pancer Pangawinan.

Kasepuhan Banten Kidul is a traditional institution that has an institutional structure with each function having duties according to customary rules that have been carried out for generations. Abah as the chairman of Kasepuhan makes customary institutions to manage stable relationships between fellow citizens (social harmony), as well as between society and nature and the environment (natural harmony) which is the main source of life. Thus, wise behavior with the social environment can be realized, protecting nature and the environment as well as harmony between communities.

The people of Kasepuhan Sinar Resmi are citizens who are open to the outside world and modern life. This is accompanied by the entry of electricity, the development of technology and communication facilities that have penetrated residential areas. Kasepuhan residents also recognize the existence of state law, this is reflected in the wearing of headbands for men. The headband uses a rectangular cloth that symbolizes the four cardinal directions. The cloth is folded in a triangular shape, symbolizing the three laws, namely; customary law, state law and religious law. In the implementation of elections both at the regional and central government levels, citizens always participate.

The indigenous people of Kasepuhan Sinar Resmi cannot be separated from the philosophies of life that have been integrated with the soul and self of the Kasepuhan indigenous people themselves. It is this philosophy that guides people's lives. In social life, the basis of the Kasepuhan customary law is the philosophy of life, "tilu sapamulu, two sakarupa, hiji eta-eta keneh", which literally means 'three faces, two like, the same one'. can only take place properly and with full peace if three conditions are met, namely: (1) determination, speech and lampah, (intentions that are in accordance with thoughts, words and actions) must be appropriate and can be accountable to incu-putu (children and grandchildren). and elders (parents and ancestors). (2) soul, body and actions, must be appropriate and have morals. (3) The traditional beliefs of sara, nagara, and mokaha must be in harmony, harmony and not conflict with one another. In addition to guidelines for socializing

with the community, the Kasepuhan community has an interaction with nature. With the philosophy of "mother of the earth, father of the sky, land of the queen" the point is in people's lives to maintain the integrity of the earth and its contents so that nature is maintained and its balance is maintained. Based on these philosophies, the people of Kasepuhan have the belief to maintain what has been determined by their ancestors, both maintaining their relationship with nature. The ancestral heritage that continues to be carried out in community life is the agricultural system of fields/huma and rice fields which is carried out once a year. This agricultural system is not just an agricultural activity that generally leads to productivity, but the agricultural system that is run by the indigenous people of Kasepuhan Sinar Resmi is more oriented towards a strong interaction between the community and God, the community with the community and the community with nature. In the management of the agricultural system, starting from preparing the land to resting the land again, it is always followed by a series of accompanying traditional ceremonies or rituals that have been passed down by the ancestors.

The strength of this tradition is due to the reciprocal relationship between the Kasepuhan indigenous people and their environment that has been going on continuously for a long time and has produced a tradition that is used by the community to anticipate environmental changes. This community adaptation strategy to environmental changes is based on local knowledge that is passed down from generation to generation. This local knowledge has not changed much since the time of Abah Harjo (his predecessor), although the dynamics of the physical and social environment have occurred. The social reality experienced by the Kasepuhan community today shows that there is a clash between local wisdom / knowledge and government wisdom / knowledge which is full of various political interests.

From this description, it is clear that the locality (village) which is a social container of local culture and structure that has characteristics in managing natural resources, finds challenges and is full of vulnerabilities, because they have to deal with capital globalism, global knowledge systems and inter-state conspiracies that surround all aspects of life. direction. According to Dharmawan [13] this vulnerability can affect and arise in two sides of the dilemma, namely: (1) the dilemma of dependence on livelihoods, information, and culture (2) the dilemma of losing traditional cultural identity by crippling local structures or fusion traditional institutional identity to the dominant global identity. Continuing to suspect that the functioning of the three currents of globalization that hit indigenous communities, Dharmawan [13] compiled a theory on the management of natural resources by local communities. The theorization refers to Friedman's framework [14] which states that global trends offer two domains of thought about "power structure identity" in the area of regulatory power and "local cultural identity" in the area of local socio-cultural systems.

Friedman's [14] theory explains that the realm of power structure identity touches two opposing poles, namely "self-directed regime" (local sovereignty) at one pole and "other directed regime" (colonization by foreign powers) at the other. The two poles are related to the continuum of identity where between the two poles are found variations in the identity of the power structure with its authority. In addition, there are also two other poles in the realm of cultural system identity, namely the "cosmopolitanism" (total openness) pole which has the characteristics of interculturalism and multiculturalism on the one hand, and the "communitarianism" pole (total cultural closure) which has the characteristics of an "enclave cultural identity". " (highly homogeneous cultural traits) on the other hand. The two poles build an identity of culture continuum, between the two poles, variations of their derivative cultural identities can be met.

Local wisdom which is characteristic of the Kasepuhan Abah Asep (Sinar Official) is characterized by several understandings of the relationship between humans and nature and the way residents manage natural resources. This knowledge is also what directs the pattern of human adaptation to nature and how to earn a living for families who depend on agriculture. People's understanding of Mother Earth, Father Heaven and Guru Prey which is the basis of everything in working on agricultural land with the existence of the earth being treated like a mother (human) so that in managing the earth must consider the ability of the earth. Like mother, the earth can only harvest once. The appreciation of Dewi Sri underlies the concept of Mother Earth which is identical to Dewi Sri (rice). Likewise, the concept of the Heavenly Father and the Prey Guru which became the basis for making decisions to manage land according to what was taught by the ancestors and reflected in the universe through the stars kidang and kerti as well as learning to a time where only certain months were allowed by humans. For other months, other creatures, such as pests, are allocated, because all creatures are God's creation, which also has the right to live. The local wisdom of the residents about agriculture is complemented by the existence of a "leuit" (rice barn) as an institution for food security, whose function is to store rice harvests that cannot be sold and only consumed by themselves. If crop yields decrease, traditional leuit will be a solution to overcome food difficulties.

Another form of knowledge of the Kasepuhan community that characterizes adapting to the environment for the sake of environmental sustainability and benefit is the concept of wewengkon which is based on the division of forests into three zoning, namely leuweung Tutupan, leuweung surrogate and leuweung garapan. The concept of local knowledge about human relations with nature and how humans treat nature is summarized in the kasepuhan cosmology in pancer pangawinan. Pancer means lulugu or origin, while pangawinan means ngawin, which means carrying a spear in a marriage ceremony. The marriage ceremony is also seen as the union of humans with the land that lives them (Kusnaka [15]) In addition, the Kasepuhan

community must be able to harmoniously place and carry out sara, nagara jeung mokaha.

Sara is religion, nagara is government and mokaha is salvation or kasepuhan. Sara, nagara and mokaha must unite. Every decision made by kasepuhan must be based on the principle: 'must be nyanghulu ka law, nunjang ka nagara, mufakat jeung balarea' (always based on law, supporting state programs, deliberation and consensus). Subsequent developments, local wisdom experienced a strong exposure and rapid urbanization with signs of physical changes to the house, lifestyle, ownership of electronic devices, this is where the process of cultural evolution occurs. This change has an impact on local wisdom that can erode some residents, this can be seen with the use of chemical fertilizers in processing agricultural land. However, the role of abah and other kasepuhan structures as traditional guardians continues to preserve and maintain the tradition of local wisdom and has been proven to be in accordance with ancestral traditions. It is possible that in the future evolutionary changes can occur, if the pressure for modernization and development continues to move closer to this Kaasepuhan traditional institution. Kasepuhan indigenous people have local wisdom on how to care for and utilize natural resources in their environment. Indigenous peoples have customary laws that are always obeyed, have an institutional structure with structural elements that maintain customs according to their duties and functions.

IV. CONCLUSION

The indigenous people of Kasepuhan Sinar Resmi are a community that cannot be separated from the traditions, culture and customs that accompany them, in that they indirectly have a fairly influential role in preserving Indonesian culture, namely through traditional farming systems and other customary activities. Therefore, it is necessary to pay full attention to the government as an actor who participates in supporting the sustainability and maintenance of customs that have existed since the past until now. The goal is to maintain and preserve the traditions inherited from the ancestors, strengthen the unity and integrity between indigenous peoples, non-customers, and the government, and maintain one of the cultures of Indonesia's cultural diversity.

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