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## LOCAL WISDOM AS ENVIRONMENTAL EDUCATION ON KASEPUHAN CIPTAGELAR

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### ABSTRACT

*The purpose of this study to overview the local wisdom from local knowledge and local value, which build as an environmental educational approach to Kasepuhan Ciptagelar society. This research used a qualitative approach through in-depth interviews, observation, and document evaluation from June until November 2019 on the Kasepuhan Ciptagelar society. Data analysis was carried out through a process of reduction, verification, and conclusions. Local wisdom at Kasepuhan Ciptagelar contains environmental education values; physical, social, and cultural environmental educations. it can be seen from their attachment to nature where the laws and natural cycles become their benchmark in the agricultural system used. The activities that related to the agricultural system are still carried out collectively so as to strengthen ties between residents through mutual cooperation which characterizes typical of the education of the social environment and seen from the education of the cultural environment this is closely related to a series of customary rituals that must be carried out by the Kasepuhan Ciptagelar agricultural activity.*

**Keywords:** *Local Wisdom, Customs society, Environmental Education*

### Introduction

Local wisdom characterizes an indigenous community regarding the importance of preserving their ancestral heritage for a guideline and way of life, which they continue to do up to now as a relationship between humans and nature, to live in harmony. Local wisdom also presence or refinement and support of human life and nature and manifested as tradition(Dahliani, Soemarno, & Setijanti, 2015). Almost every activity related to

environmental management, both socially and culturally, cannot be separated from their local wisdom. In line with what Permana (2010) stated, local people do this as a life strategy to answer various problems in meeting their needs. Sedyawati(2006) argues that broadly local wisdom includes all elements of ideas, values, and elaborating multiple patterns of action and cultural outcomes of a society. Local wisdom also known as a product of culture that appearance of the holistic ecological-systemic paradigm (Pesurnay, 2018). If traced back, this can be a source in the transformation of environmental education in communities, as happened to Kasepuhan Ciptagelar the indigenous society of West Java. Environmental education not only constrain sustainable development but it interface between nature and culture(Sauve, 2002). Environmental education implemented through understanding of knowledge, attitude and environmental behaviour (Ikhsan, Kurnianto, Apriyanto, Nurdin, & Puji, 2019) that Reflect on daily activities and embedded to ethical values, Political rule of social life(Sorrentino, Trajber, Mendoca, & Ferraro Jr, 2005).

This link between local wisdom and environmental education is intertwined in almost every line of life of the Kasepuhan Ciptagelar indigenous people, especially in rice farming management. Both in words of real, local wisdom and intangible local wisdom. For example, there is a particular time for hunting animals in the forest, or the use of traditional techniques in every rice farming management activity (Khomsan, 2013; Scoviana H, Purwandari, & Siswono, 2018). Likewise, in determining the time to start working on the land for the benefit of rice farming and the traditional rituals that accompany it, it cannot be separated from the local knowledge and values that are still practiced by the Kasepuhan Ciptagelar indigenous people as Sedyawati said above.

In determining the various series of customary processions, the role of traditional leaders and the kolot line is the central point for determining the timing of implementing the conventional ritual activities of the Sundanese agricultural community, which are near related to human relations and the natural and socio-cultural environment. The traditional equipment and requirements can not separated from the relationship between them and the nature around them where they live so that it is clear from the way they treat spirit that so upholds the values of respect and subsistence. In the end, they must pass on this behavior to the next generation, so that the preservation of the karuhun heritage is not interrupted. Even though in several aspects of life, Kasepuhan Ciptagelar society slowly applies modern lifestyle and technology. Such as local radio and television broadcast networks and independent internet networks that make it easier for them to share information with communities outside Kasepuhan, and since 1965 these indigenous people have had a source of power. Itself by making turbines that can support their activities in everyday life<sup>1</sup>.

The development and adaptation of modern technology in the lives of the indigenous people of Kasepuhan Ciptagelar is one of the ways to fulfill their needs for their lives and can be categorized as local wisdom that they have, judging by the definition of Permana (2010). In addition, continuing to preserve the customs and traditions of the ancestors, which are based on the division of functions and tasks that must be carried out according to the orders of the elderly, in its implementation the process of transformation and socialization of customs to the next generation continues with the fulfillment of the rights of their children education on both formal and non-formal and other aspects of life. The existence of independent power sources in the community since 1965 with the manufacture of turbines independently to fulfill the energy needs of all community activities, including the fulfillment of caring for

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<sup>1</sup>Hasilobservasidanwawancaradengan YY, 2018

nature. So that everything goes hand in hand towards balance, this is by their philosophy that must be able to ignore the times.

Thus the problem in the research needs to explore is why do the Kasepuhan Ciptagelar indigenous people still uphold local wisdom in the ongoing modernization that has entered their lives? And how is the form of environmental education in the Kasepuhan Ciptagelar indigenous people seen from the dimension of local wisdom? So that the purpose of this research is to explore the environmental education model of the Kasepuhan Ciptagelar indigenous people based on the existing measurements of local wisdom.

### **Methods**

This research was conducted from June to September 2018 and in November 2019 in the Kasepuhan Ciptagelar indigenous people at the downhill of Mount Halimun, Sukabumi Regency, using a qualitative approach. The techniques used in data collection are observation and interviews. Observations were made by observing the daily lives of the Kasepuhan Ciptagelar indigenous people, especially during the implementation of several traditional ceremonies. The everyday life of indigenous peoples that becomes a point of attention is the activities of indigenous peoples in managing the environment, both the natural environment and the social environment based on local wisdom.

Interviews were conducted with several informants who fit the research criteria. The key informants in this study were the Head of Customs and BarisKolot, as well as several community leaders in Kasepuhan Ciptagelar. Interviews were conducted using in-depth interview techniques through a structured and unstructured list of questions. Data analysis

was carried out using three activity streams, namely; data reduction, data presentation, and drawing conclusions or verification.

### **Result and Discussion**

Administratively, Kasepuhan Ciptagelar is included in the area of Sukamulya Hamlet, <sup>5</sup> Sirnaresmi Village, Cisolok District, Sukabumi Regency, West Java Province. The people live in the Halimun Mountains National Park (TNGH), so the air is cool, cold with temperatures between 17 ° C to 24 ° C. Geographically, Kasepuhan Ciptagelar is located at 106° 29 '42 " - 106° 29' 55" East Longitude and 6° 48 '14 " - 6° 48' 01" South Latitude.

The daily life of the Kasepuhan Ciptagelar indigenous people is farming lowland rice and field rice (Huma), gardening, and other activities that cannot be separated from the relationship between humans and nature. In the agricultural system, they still use traditional technology inherited from their ancestors, along with a series of traditional rituals that always color their lives. In its implementation, there are 32 rice cultural rituals in one cycle of planting, from starting to welcome, nyacar, spread, ngaseuk, mipit, ngunjal, and a series of other rituals to serentaun (field notes June 2018). This is done as a manifestation of respect for Dewi Sri, not only that the agricultural system for the Kasepuhan Ciptagelar indigenous people is worship as stated by one of the informants (Aki Koyod):

*"Tata cara pamakayaan lir ibarat isteri sareng pameget, di dinya nincakna sawarga kahirupan"* (The agricultural system is like a married woman and man, which is a paradise of life.).

The existence of a series of traditional rituals is one form of local wisdom that lives in the Kasepuhan Ciptagelar indigenous people.

### ***A. Local Wisdom of the Kasepuhan Ciptagelar Indigenous People***

#### *1. Local Knowledge*

The Kasepuhan Ciptagelar indigenous people still preserve several wisdoms in terms of local knowledge, one of which is related to determining the time in the rice farming process in Kasepuhan Ciptagelar. Until now, they still use the knowledge of their ancestral heritage in determining planting time, as stated by Kang Yoyo:

*“Dimana surup kerti jeung kidang, turun kungkang”* (When Kartika and wuluku (the name of one of the constellations) come down, the sangit walang descends.).

If nature has entered this period, the Kasepuhan Ciptagelar indigenous people should not carry out agricultural activities because the time for humans is over. Now it is the turn of other God's creatures (animals) to carry out activities, such as mice breeding at this time, as well as stink bugs, and other animals. So that the agricultural concept that exists in the Kasepuhan Ciptagelar customary community follows the laws and natural cycles, this is closely related to abundant yields and far from crop failure.

With the application of this local knowledge, even though their agricultural cycle in one year is only done once planting and once harvest, the results they get can meet their food needs for three years, unlike the case with modern agricultural systems, which can be carried out between three to four cycles in one year. As stated by Kang Yoyo, this has something to do with the concept of "no killing," so that in this agricultural process does not use pesticides or

other chemicals because this will kill any existing organisms. So that the rice being planted is protected from animal disturbance, a kolecer or karinding is made to drive out these nuisance animals. Thus, life between humans and the environment becomes harmonious.

Other local knowledge, namely in the layout of the settlements and building materials used, where there are certain areas where the function and designation for the Kasepuhan Ciptagelar customary community are exact. For example, there are leuweung cover and leuweung deposits. The layout of the leu cannot be between people's houses, as well as the building materials that have been determined.

## 2. Local Value

Until now, <sup>5</sup> the indigenous people of Kasepuhan Ciptagelar still uphold the local values that hold their life. One of these values is by even applying all behavior based on the existing petitih adage, such as the concept of "*Kudu bisa ngigelan jaman, tapi entong kabawa ku jaman*" (must have prepared customs, so that it is not disturbed by modernization).

Judging from the local values that are still held by the adat community of Kasepuhan Ciptagelar, this is closely related to the philosophical meaning of rice or Dewi Sri. For them, rice is the life of life as a source of energy for all Kasepuhan residents. This corresponds to the statement of one of the following:

*"Pare teh dianggap nyawa, kahirupan. Lamun teu ngaemam eta, teu aya tanagi"* (Rice is life, which gives life. If you don't eat rice/rice, there will be no energy).



Thus, considering the figure of rice that is so great for the Kasepuhan Ciptagelar indigenous people and this is also related to food security, which is one of the sources of local wisdom that exists, the maintenance and care of this one plant must be carried out guided by noble values, which must be carried out by every citizen. Starting from the process of determining the time for planting preparation, clearing the land, the process of planting rice, the process of maintaining rice, then when the harvest takes place, to the process of moving rice from lantayan to leuit (rice barn), all of these activities are preceded by a series of traditional rituals. This is also related to the local value of "*netetaraje, nimbahambalan*" (asking permission in advance if you are going to do something) as a practice in treating that one, in this case, rice, as expressed by Kang Yoyo.

If one of the processions is missed or not carried out, something will happen. As stated by Aki Koyod, this has something to do with the local value of "*nete taraje, nimbahambalan*" (all actions must obey the rules, there will be consequences). So it is essential for the Kasepuhan Ciptagelar customary community that in maintaining rice, they must follow all existing typical rules, as well as in their cultivation, they must continue to use traditional technology inherited from the *karuhun* (ancestral). Starting from the production process, consuming, to storing rice, all of them contain local values that cannot be violated, because if this is done, then it has something to do with the concept of *kabendon* (a law that applies to someone who does not carry out the prevailing customs in Kasepuhan Ciptagelar).

## ***B. Forms of Environmental Education in the Ciptagelar Kasepuhan Adat Community***

Tracing two dimensions <sup>13</sup> of local wisdom that exist in the Kasepuhan Ciptagelar indigenous community, in which there are types of environmental education, including environmental education, social, environmental education, and cultural environmental education.

### *1. Environmental Education*

In the knowledge and local values possessed by the Kasepuhan Ciptagelar indigenous people, there are several related to environmental education, including the centralized settlement pattern between residents in Kasepuhan Ciptagelar. As stated by the head of Adat:

“Because we live in a highland area, the housing pattern here is not far from the house of Abah and Imah Gede, so the distance between the houses is close to one another.”

The existence of local knowledge about the environment is applied to settlement patterns that follow the contours of the land. Also, their settlement pattern has specific spaces and functions, such as the existence of a particular area for residents' houses, then a location for leuit (rice barn), also related to the type of prohibited forest, huma, rice fields, and other areas that are determined according to their function.

Then in determining the agricultural time used by the indigenous people of Kasepuhan Ciptagelar, namely based on laws and natural cycles. Of course, this is closely related to local knowledge and values about the environment in which they live and depend on their livelihood from the surrounding environment. Likewise, with living things that grow in it, such as pare / rice. Rice for the Kasepuhan Ciptagelar customary community is the life of

life, so those who are married are obliged to cultivate rice by following all the existing rules.

As stated by RorokanPamakayan below:

*“Mun teu digarap, bakal muuk, ngabadi, ngageringan”* (In this case, if a married citizen does not cultivate rice, it will hurt the person back, the form could be in an illness that occurred the person's body).

Thus, it can be seen how environmental education is transformed to every citizen of Kasepuhan Ciptagelar through traditional institutions and existing social systems related to the rice farming system, which must be carried out by every generation by following the rules set by custom.

## 2. *Social Environmental Education*

From the transformation of environmental education that they have received from generation to generation, there has indirectly been a transformation in their social, environmental education. When they interact in protecting their environment, they also learn to instill a sense of compassion, compassion, and compassion. We can see this behavior in almost every activity they do, both in activities related to managing nature and traditional ritual activities.

In managing crop yields, for example, as in post-harvest activities, there is something called *mocong pare anyar, ngunjal, ngadiukeun, nutu nganyaran* until the peak is on *nyangu nganyaran*. This series of regular activities combine social activities related to nature and local customs. All these everyday activities are carried out in cooperation with a reciprocal system. This means that if someone helps in activities, *nutu nganyaran* one of the residents.

In exchange, that person will get paid for labor *nutu nganyaran* when he does the same (*nutu nganyaran*) his.

### 3. *Cultural Environmental Education*

Judging from the agricultural system that is still being carried out by the Kasepuhan Ciptagelar customary community at this time, it cannot be separated from the existence of local daily and cultural rules that require each community to cultivate rice cultivation using traditional agricultural systems inherited from their ancestors. Starting from the use of local seeds, the procedures, tools, and cultivation must be carried out as their ancestors used to cultivate rice, likewise with a series of traditional rituals related to the rice culture that cannot be left behind, such as rituals at the time *turun nyambut, nyacar, tebar, ngaseuk, tandur, mipit, mocong, ngunjal, ngadiukeun, nutu, ngabukti, hingga seren taun*.

Thus, they must protect the cultural heritage related to rice and transform it into the next generations so that the educational process based on the rice culture can continue until their children and grandchildren.

### **Conclusion**

The results showed that the local wisdom of the Ciptagelar indigenous people contained various values of environmental education, including environmental education, social, environmental education, and cultural, environmental education. In environmental education, it can be seen from their attachment to nature where the laws and natural cycles become their benchmark in the agricultural system used. The activities carried out related to the agricultural system are still carried out collectively to strengthen ties between residents

through cooperation, which characterizes typical of social, environmental education, and seen from cultural, environmental education this is closely related to a series of traditional rituals that must be carried out, as well as in the use of traditional tools in cultivating land and procedures for producing rice, which is still by the karuhun heritage of the Kasepuhan Ciptagelar indigenous people.

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