

The Values of Ecological Wisdom of the Banceuy Village Indigenous Community as a Source for Learning Social Studies

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Abstract: This research is related to local wisdom in the Banceuy Traditional Village community, Sanca Village, Ciater District, Subang Regency. More specifically about the values of Ecological Wisdom found in the Banceuy Traditional Village community which can be used as a source of social studies learning in the world of education, especially in school institutions. Kampung Banceuy itself is a village that has the characteristics of being Sundanese, seen from the language used for generations, namely Sundanese. A village that still holds tightly to its customs, one of which is related to nature. The purpose of this writing is so that students are more sensitive to the conditions of natural sustainability around the environment where they live, understand the cultural values of their area, and preserve them. The values of local wisdom can be in the form of rules or norms, discourses or restricted words, to patterns of activities carried out by the community, such as rules for constructing buildings, utilization of springs, and regarding the use of agricultural land whose relationship is inseparable from ecological values that has been embedded in the Banceuy traditional village community.

Keywords: Ecological Wisdom, Banceuy Traditional Village, and Learning Resources

Introduction

There is a lack of comprehension in society regarding the importance of environment sustainability, particularly in adolescence including students. This is based on numerous factors, one of them being the lack of relevant information or resources, which results in disinterest in developing students' ecological intelligence. Those may be acquired everywhere, including through local wisdom in a tribe community that may become a learning source with its purpose to increase students' comprehension related to the importance of environment sustainability and ecological intelligence. In actuality, exploration of ecological local values in the tribe community is necessary in order to prevent environmental damage caused by modern civilization.

The damage in nature that has impacted ecosystem must be overcome through developing environmental-based education. Holilah reveals that environmental awareness is crucial in order to create a society that possesses knowledge, attitude, and environment-friendly life skills (as cited in Supriatna, 2017, p. 142). Ecological discernment itself is a form of wisdom that is built through intellectual, social and emotional intelligence. Ecological discernment according to Goleman (in Supriatna, 2017, p. 142) is stated as ecological intelligence that can be developed through a learning process using learning resources extracted from the local culture and traditions of the community.

Moreover, the weather and climate that have been uncertain nowadays, added by global warming in which its impacts have been gradually increasing, cause the humankind to be always cautious towards everything that may possibly occur, such as disasters. The village of Banceuy is located on a higher altitude, resulting in the climate colder compared to other villages nearby. The Banceuy village is a village that possesses a trait of being Sundanese, proven by the inherited language that is the Sundanese language. Administratively, Afifah and Syarif disclose that the Banceuy Village is listed as the Sanca Village in Ciater District, Subang Regency, West Java (as cited in Afif & Shaleh, 2020, p. 45). This is a village that still embraces their customs, especially when it comes to nature.

The local wisdom of tribe community that has yet to be established as a learning resource to improve ecological intelligence becomes an assignment for all parties, including the Junior High School 1 of Ciater which locates not that distant from the tribe community village of Banceuy. They have yet to settle the Banceuy tribe village as a study tour destination or a social science laboratory. There are people who come to the village individually instead of being in groups. Actually, there are plenty of activities or habits done often by the Banceuy tribe community in sustaining the environment; this may become a learning resource for ecological intelligence enhancement. For example, the Banceuy tribe community obtains a linear-patterned settlement management.

There is also considered a taboo to chop down a tree in a sacred or protected forest, defecate in water springs or waterfalls, not utilize chemical substances in farming, provide a place for water infiltration at yards, and so on. There are housewives as well that still utilizes lesung to pound their rice; although there is a Huller machine for grinding the rice, the distance is quite far, causing the community to consider the issue as money-wasting and the pollution—in terms of air and noise—is bothersome.

Methods and Research Design

Methods. The method employed by the researcher in this study was literature study. Literature study is defined as a set of theories that are relevant to writing issues. Literature study deals with theoretical studies and some references linked to scientific literature (Sugiyono, 2012). In this study, the researcher gathered multiple sources based on relevant literature including books, journals, and scientific articles related to the investigated topics. According to Arikunto and Jabar (2010), the data collection technique used in literature study is by examining data regarding variables such as notes, books, papers, articles, journals, and so on (as cited in Ramanda, et al., 2019).

The research instrument used was a check-list classifying the study materials based on scope of the study, writing scheme/map, and research note format. The data analysis technique used in this literature study was content analysis. This

was within the purpose to maintain immutability of the assessment process and prevent and resolve misinformation—a mistake in humanly definition which may occur anytime due to lacking knowledge of the researcher or lacking literature reference—so the first thing to conduct was to check and review the references. This research report was formed based on the principles of simplicity and convenience. Those principles were chosen due to limitation of the researcher in term of ability that has yet to be entirely able to conduct literature study more in depth and detail.

Furthermore, the purpose of choosing the principles was to facilitate readers in understanding the core of research related to ecological wisdom existed in traditional society that is endorsed as a learning source of social science in schools. The theme of this research is to examine “implementing ecological local wisdom of Banceuy tribe village as a social science learning resource.” In this part, the review of concepts and theories utilized was formed based on available literature, specifically articles published in various scientific journals. The literature review was employed in order to develop concepts or theories in which they are the basis of this research.

Research Design. This research employed the descriptive qualitative research design—qualitative research—in which the descriptive research was strengthened by literature review. The first study in the literature review is a work of Mina Holilah entitled *The Implementation of Ecological Local Wisdom of Cigugur Tribe Community in Social Science Learning* contained in *Ecopedagogy* written by Prof. Dr. Nana Supriatna, M.Ed., page 141-156, in which it contains the explanation of ecological local wisdom of Cigugur tribe community in social science learning based on the importance of overcoming the environmental damage caused by humans.

One of solutions for the issue is to utilize local wisdom values, especially related to ecological wisdom in one of tribe communities, and establish them as a source of knowledge for students in particular and society in general. This is in order to maintain the balance of ecosystem through behaving on daily basis. In the writing, ecological local values of Cigugur tribe community are contained

in Seren Taun Ceremony. The customary ceremony depicts the interaction pattern between the Cigugur tribe community and their environment, including agriculture system, leuweung larangan (forbidden forest) preservation, sustainability of rivers and cainyusu (water springs), and philosophical values of environment sustainability.

Result and Discussion

Local Wisdom of Banceuy Tribe Community Village

The Tribe Village of Banceuy is born and survives out of determination of their own people in clinging, maintaining, and conducting customs inherited from their ancestors. According to Supriatna (2017, p. 61), local wisdom is thought, awareness, action, belief that are proven and practiced by the tribe community inheritably and becomes their foundation or guidance in living their life. The Banceuy village pattern is the linear one. A linear village is defined as a village in which the houses line in elongated groups alongside village roads or roadways; it also may line throughout rivers, valleys, or irrigations (Ekadjati, 1995, p. 127).

According to Ekadjati (as cited in Afif, 2020, p. 47), this type of village pattern may be observed through the availability of roadways or village roads and the living area alongside the roads. The elements completing the Banceuy village pattern consist of houses of people, facilities of worship, educational facilities, business facilities, and sports arenas. There are several requirements consisting of houses not being built on fertile soil that may become an agricultural land and not building houses on the hillside with trees on it. For the latter, the reason is due to, in accordance with the customary law, the aforementioned place is a rainwater catchment. There is concern that disasters might happen if the taboos were to be violated.

The aforesaid customary law depicts behavior of the tribe community towards ecological wisdom that they apply on daily basis. Ecological wisdom is a form of wisdom built through intellectual, social, and emotional intelligence

(Supriatna, 2017, p. 142). The houses in the village consist of two types of housing, namely permanent and nonpermanent houses. The houses vary in terms of size: 5 x 7, 6 x 9, and 9 x 12, with the 6 x 9 houses dominating the village. If observed briefly, the house designs are distinctive. There are some requirements for the house, including the house having to face north and south and the place belonged to parents or elder siblings not being on the east more than the place of the children or younger siblings.

They believe this may cause lack of sunlight that comes from the east early in the morning, in which they consider it as the healthiest type of sunlight. The rice storage is placed on a particular place in the house, as stated by Somantri (as cited in Afif, 2020, p. 47). Generally, in front of every house in the Banceuy village, there are remaining areas in their yard that are utilized to plant trees, farm, and other purposes. Not too far from the Banceuy village houses, there are saung lisung. Saung lisung is broadly described as an ordinary building consisting of a roof and four pillars, its function as a place to process paddy into rice by pounding. For traditional Sundanese people, saung lisung is one of prominent buildings in the paddy cycle.

For example, if they could not store paddy without leuit, they could not process paddy into rice without saung lisung. Inside the saung lisung resides equipments used to pound paddy, namely alu and lesung, according to Afina and Gregorius (as cited in Sumardjo, 2015). Some mothers still pounds paddy on the lesung. Somantri reveals that the aforementioned place is often used for conducting several customary ceremonies, specifically for the tutunggulan event (as cited in Afif, 2020, p. 48). However, even though the Huller machine is available, it is time-consuming to go to the place where the machine resides and the people there thinks the machine will cause them to spend a large amount of money for its fuel.

The more crucial point is its smoke which comes from the machine that may cause air and noise pollution to the village. The belief of Banceuy tribe community in preserving custom and culture is supported by elders and respected figures in the community so that they keep preserving whatever

customs practiced by their ancestors. Until now, the Banceuy community still shows their traditional attitude. Attitude of the community and its figures are capable of hindering social and cultural changes that begin to enter the Banceuy community. This is depicted through figures in the community that always play a role in implementing values related to daily life such as mutual cooperation and applying a lifestyle that sustains a tradition of conducting customary ceremonies. For a tribe community, nature is a part of their life.

Whatever concerns life, they always hold various types of rituals by conducting customary ceremonies. This custom is a part of life in Banceuy tribe community as a way to show their gratitude towards their Creator (Haryanti, 2018, p. 157). Those beliefs which have been previously mentioned result in varieties of traditionally ceremonial rituals that link to agricultural activities including gratefulness due to the attained harvest. The ceremonies include:

- a) **Mapag Cai Ceremony.** This ritual is conducted to welcome waterflows coming from the Cipadaringin River which flows through the Banceuy village. The ritual is implemented usually in the tenth month because at the time the river flow begins to stream down rice fields around the village. The ritual is held due to the community considering water as a need that is incredibly vital for daily life.
- b) **Hajat Solokan Ceremony.** This ceremony is held to ask for prosperity to the Creator and karuhun (ancestors) that resides on the river so that the waterflow streams smoothly and becomes blessed. The ritual is typically organized in two places, namely Eyang Ito River and Cipadaringin River. The ceremony is conducted by butchering two sheep as an offering for the karuhun or ancestors. Then, the blood will be flowed through the river that waters the rice fields, thus the field owners become the ones who pay for the ceremony.
- c) **Ngaruwat Bumi Ceremony.** It usually is conducted after the harvest as a way to express gratefulness towards the Creator. Furthermore, this ceremony aims to wish for the next harvest to increase and for fertility of soil.
- d) **Netepkeun Ceremony.** This is a ceremony to store the paddies in a place

that is considered sacred by the Banceuy community that is a cave.

- e) *Nganyaran Ceremony*. This ceremony is conducted when the paddies are taken out of the cave for the first time after its storage.

Forms of Ecological Wisdom of Banceuy Tribe Community: The System of Agricultural Field Management to Social Science Learning Source in Shaping Students' Ecological Intelligence

Sustaining and preserving animals that are considered sacred in surrounding environment is still carried out by the Banceuy tribe community. The living animals are an ecosystem balancer in nature preservation. According to their belief, the existence of rice paddy snakes is an incarnation of the Goddess Sri which symbolizes fertility. However, from the biological perspective, the existence of rice paddy snakes will help farmers in eradicating rats that often harm rice plants. Their feces automatically become a natural fertilizer that may nourish the soil.

Then, a myth related to good days and prohibited days in the Banceuy community also leads them to understand when to begin farming and when to harvest; all of them have specification of time measurement. Identifying good days for farming maintains nutrients in the soil, so that the farmers may avoid the usage of artificial fertilizer and pesticide in increasing the harvest (Haryanti, 2018, p. 163). Furthermore, field management system operated by the Banceuy tribe community takes forms in plowing, which still uses animal power such as cows or buffalos, and hacking with manpower.

Snake feces contributes as an organic fertilizer to add nutrients to the soil. Sometimes fertilizer made of goat feces holds higher quality in enhancing fertility level of soil and providing micronutrients so that the community cultivation may produce better and healthier harvest in which the one fertilized by chemical fertilizer cannot (Supriatna, 2017, p. 148). The agricultural system managed by the Banceuy community has provided great benefits in fulfilling food needs of the community. The harvest acquisition that fulfills them from time to time employs customary agricultural pattern, leading the Banceuy

community to be consistent in continuing their agriculture and producing rice with higher quality to be consumed.

Ecological wisdom in the agricultural system of the Banceuy tribe community is in accordance with the environment, practiced through integration among local technologies, the social media utilization development in this matter, i.e., spreading information related to ecological wisdom created by the community, integration of plants and farms, location potential specification of the Banceuy community, which may be utilized as an attraction for tourists to learn local wisdom values of the Banceuy community, particularly in terms of agricultural field management of the community.

The educational institutions may establish field management as a learning source by studying how to manage agricultural land in order to be environmentally friendly. This may indirectly enhance students' ecological intelligence. Goleman states that the ecological intelligence acquired by students may be developed through learning process using resources that are extracted from customs of the Banceuy community, referred to as the ecological wisdom (as cited in Supriatna, 2017, p. 142). Lastly in this section, local wisdom values of the community may become an optimalization for human resources of the Banceuy community.

Local Wisdom Relation to Source for Learning Social Studies

Local wisdom in the form of a ceremony is held annually as Ngaruwat Bumi ceremony. This becomes a particular characteristic of the Banceuy community, in which they have been held annually since hundreds of years ago. Despite the ceremony being conducted yearly, members of the community have always experienced its sacredness. The ceremony of Ngaruwat Bumi is a way of the community to express gratefulness towards the success of harvest that is routinely held, to hope for the harvest in the future to become abundant, and to pay respect to their ancestors.

In Sundanese, ruwat means to cultivate and gather crops by the community. The majority of the Banceuy community are farmers, so the ceremony of Ngaruwat Bumi has always been operated after conducting the ceremonies of Solokan, Mapag Cai, Mitembeyen, Netepkeun, Nganyaran, Hajar Wawar, Ngabangsar, and Kariaan. The ceremonial ritual of Ngaruwat Bumi is a tribe ceremony that concerns with harvests. The Banceuy community considers paddies as sacred items, therefore in acquiring them, one must undergo several rituals as a form of respect towards the Goddess Sri as an eternal goddess in heaven.

The expression of respect by the community is depicted in conducting customary rituals after the harvest season and before the beginning of next farming season. Before the next farming season, the set of activities begins with the Mapag Cai ceremony, which is held before managing the field and sowing the seeds. Approaching the next farming season, the Mitembeyan ceremony is operated. The ritual to release the paddies from the cave is referred to as Nganyaran. Ngaruwat Bumi ceremony is typically held in the end of Rayagung month (Dzulhijjah in Islamic calendar), led by Abah as the figure and aided by Kuncen or a caretaker of sacred tombs.

The execution of Ngaruwat Bumi ceremony lasts for a month, starting from planning until art performances as peak of the event. Before the event peaks, the ritual conduction begins by cutting the paddies, offering sacrifices, preparing sesajen, celebrating, and finishes by visiting the ancestors' tombs (Haryanti, 2018, p. 162). On managing their environment, the Banceuy tribe community still believes in a particular faith to the point that it influences their mind and behavior. Based on the belief of the Banceuy community, the human civilization was created disparate from their belief in how to manage their life environment. Myths or beliefs practiced by the Banceuy community indirectly provides lessons to the humankind regarding how to maintain nature well in order to keep its sustainability.

Several occult stories and myths developed in the Banceuy community are purposely established as a guidance in living their life and keeping the environment preservation. The truth of those myths causes the community to

believe that implicitly they will practice the orders. For an example, in maintaining the forests and mountains' preservation as haunted places, it is considered as *pamali* (forbidden) to chop trees down intentionally, defecate in water springs and waterfalls, and build houses in areas preserved only for farming and yielding purposes. They attempt to keep the preservation of those areas by applying the belief, reflected on their attitude and behavior. They respect each other in nature sustainability through avoiding to do any activities in those places, except when doing rituals for the balance in nature (Haryanti, 2018, p. 162).

Discussion and Recommendation

Values in the Banceuy community and others in various regions in Indonesia possesses particular characteristics and benefits for balance in ecosystem and environmental maintenance. For that matter, it will be wise for the application of local wisdom values to be comprehended by every class in the community in particular and the society in general. This may become a source of science and information for the general public so that they always preserve their environment and become alert in facing every possibility of disasters that may occur. It is recommended to recognize, understand, and apply local wisdom values around our living environment.

The existence of a tribe community alongside its local wisdom is in fact endangered by modernization, therefore we should take action wisely. Being wise here does not only mean to agree, but also to keep their faith in beliefs passed by the ancestors when encountering and taking attitude towards modernization. The tribe community may become a source of science, information, and even economy for related parties. Specifically in education, their existence may evolve into a learning resource in school through forming a cooperation with related parties, aided by capabilities of the teacher in establishing an interesting learning process that will eventually cause students to comprehend easier about what it means to maintain the balance in ecosystem and how to utilize it sagely.

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