

## THE UNIQUENESS OF LOCAL WISDOM EDUCATION IN KAMPUNG NAGA COMMUNITY OF TASIKMALAYA IN INDONESIA

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This research examines the uniqueness of local wisdom education especially about its usefulness to the spatial patterns in Kampung Naga community. The research uses a qualitative research design with a descriptive method. The subjects of the research were four people from the area. Interviews and observation were used as instruments for data collection. Data analysis was by transcription, categorisation, reduction, and discussion. The findings revealed that: (1) the spatial pattern (layout) in Kampung Naga community consist of three areas, that is the core area, production area, and conservation area; and (2) local wisdom education is implemented through a culture-of-learning process within the family, community, and or the customary supervisory organisations. Thus, it is very important to conserve the values of local wisdom through an integrated approach to education.

**Keywords:** community, education, local wisdom, and spatial patterns (layout)

### INTRODUCTION

Kampung Naga is a small community located in Neglasari Village of Salawu in Tasikmalaya district. Tasikmalaya is one of the districts in the West Java Province of Indonesia. It is situated 45° above sea level at the mountain slope in Tasikmalaya, and it is about 450 meter above sea level. The total area is 1.5 hectare (Legana Sa Naga) which is occupied by 310 people from 99 families by 2010. Moreover, it is geographically and morphologically located in a landslide- vulnerable area. While socio-anthropologically, this community's people are united by their traditional customs which are maintained and preserved, as a life guide, and they love living in harmony with their environment.

The morphology and nature of Kampung Naga community influences spatial patterns and space utilization. The objectives of this research include: (1) to identify local wisdom values in space utilization in Kampung Naga; and (2) to identify the local wisdom values' education conducted by the people of Kampung Naga community.

The environment is comprised of natural phenomenon and social events which are either supportive and or a challenge to human beings (Lewin, 1951; Ningrum, 2002). The environment with all its potentials is a place that provides both experience and knowledge plus life skills. The environment as a place o live has

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the capacity to support, it therefore needs proper management and good care such that it can support life and human living. The proper utilization of the space in favour of the public and individual needs, efficient use of resources, environmental conservation and culture preservation reduces conflict in the use of space; it reduces spatial misuse, and assures human beings of sustainability and positive development (Setiawan, 2006). The system of space planning, strategic, structure and the way space is utilised, are one way of implementing determining space for use and space to preserve, prioritised in a hierarchical based on the administration (managerial) procedures (Muta'ali, 2005).

The people of Kampung Naga have the ability to adapt, interact and live in harmony with the environment, which comprises of the social environment and natural environment. Local wisdom is one form which expresses the potential to utilise nature based on the local values. Such values are reflected through the way people behave in the social and natural environment. To the people of Kampung Naga, local wisdom functions as a guide and behavior control menu. Therefore, there is a guarantee to sustainability and preserved environment.

Local wisdom is a form of knowledge, beliefs, perceptions and or habits which develop from the existing or previous and superior habits of a given community (Gobyah: 2003). The other concept with almost a similar meaning to local wisdom is local genius which comprises of cultural elements found within a given community whose potential (the elements) have been tested and found applicable at "all times" (Ayatrohaedi, 1986: 20).

Adimihardja (2008: 1-3) is of the view that the concept of local knowledge and technology is that form of knowledge that develops and grows locally, and it is partial to the local values of society. This means that indigenous knowledge and or local knowledge and technology are a form of traditional knowledge that develops from the culture of any given society consisting of values, ethics, norms, rules and skills of a community. This kind of knowledge is that form of local knowledge, which is superior and has been tested locally, hence maintained and preserved by such a community. Such knowledge is always practical and pragmatic in solving community problems.

Local wisdom, local genius, and indigenous knowledge and or traditional knowledge and technology are forms of knowledge and the potentials of a community which have been tested through problem solving to meet certain life challenges and have proved right, thus being maintained and preserved. These three concepts imply that a society has ideas, values, attitudes and views, which are internalised by each of its members.

There are various forms of local wisdom in a community, namely: values, norms, ethics, beliefs, customs, customary laws, and other specific rules (Gobyah, 2003; Sirtha, 2003). Local wisdom is local intelligence, consisting of the characteristics, such as: (1) able to resist foreign culture; (2) able to accommodate

the spillovers of the foreign culture; (3) able to integrate the elements of foreign culture into their own; (4) they have the ability to for self-regulation, and (5) are able to direct their own cultural developments (Ayatrohaedi, 1986). In point of fact, local wisdom has universal values which are reflected in the ability to think globally, act locally, and commit nationally, in order to form cultural identity (Sukadi, 2006; Ayatrohaedi, 1986).

Local wisdom is not only does only comprise of the social benefits, but also performs the function of environmental preservation. In other words, the local wisdom functions, which include: (1) the function of conservation and natural resource preservation; (2) the function of human resource development; (3) the function of culture and knowledge development; (4) the function of religious counseling, belief, literature, and prohibition; (5) the function social interpretation; (6) having ethic and moral meaning; and (7) the political function (Sirtha, 2003; Hayati, 2011). The values of local wisdom are formed and preserved through education process, which is carried out in the family, society and also integrated in school education. This education process results in knowledge and life skills.

Essentially, the process of education has taken place since human occupation of the Universe whereby this human race has experienced a lot in relation to life requirements and necessities. To every individual, a society is a place where indigenous education takes place, therefore it is a place where there is the ability to adapt and interact with the environment one lives in. It is this education praxis that resulted into nonformal education and the life long education concepts.

Education shapes an individual into an educated person with indicators which include intellect, emotion, social, spiritual quotient and career creativity, thus become superior in performance (Tilaar, 1998). The Indonesian constitution about the system of education (No. 20, 2003) states that the function of national education is to develop and shape the character and contribute to national civilization in an effort to educate the masses. Education is conducted based on the principle of broad-based and empowerment throughout an individual's life.

The community and its surrounding is a place where lifelong education takes place for each and every individual in a community. The learning process is either intended or incidental based on life experience. A person able to interpret life experience is that individual who has attained education (Delker, 1974; Ningrum, 2007). This means that such a person has attained the required and necessary experiences and knowledge required to behave in society.

The education and learning process in a given society creates autonomous people who think and behave wisely; they are discipline and obedient persons and live harmoniously with their environment. An environment is a sphere with all material, power or forces, a situation or condition and living creatures which included human beings and their behaviors which influence life and prosperity of the community (UURI No. 23, 1997). From the education perspective, it is this

interaction of elements in the environment which lead to the various events or phenomenon which are then considered the sources for learning.

Local wisdom for Kampung Naga is summarized in the traditional customs which consist of culture values, perception of life, aspirations, norms, knowledge law, and belief (Koentjaraningrat, 1998). Local wisdom is their social capital to self-identification, to actualize potentials, to interact and to adapt with the environment, and being anticipate in relation to nature and social environment. This form of education is conducted by families and the broader community.

Each individual has to go through this learning process right from birth until death, and it is through acculturation and socialization; it is meant to internalized by every member of society, such that they develop the required norms and values of society (Koentjaraningrat, 1998). As a result, these local wisdom values are meant to become the characteristics, and identity of the people Kampung Naga community.

#### **RESEARCH METHOD**

This research uses a qualitative research design with the help of a descriptive method. The subjects for the research were 4 people who consisted of one leader and three community members (i.e.: a youth, grass-root community member, and one family head). The interviews and observation techniques were used as the instruments for data collection. To analyse the data, the validation of data was conducted through triangulation, probing, peer debriefing and member-checking. The data analysis was accomplished through data transcription, data categorization, data reduction, verification and discussions.

#### **RESULTS AND DISCUSSION**

##### **Values of Local Wisdom in Spatial Pattern and Space Layout in Kampung Naga**

Based on the data and information collected from interview and observations, Kampung Naga area is divided into three areas, that is: core area, productive area, and conservation area. The area distinctions show that the people of Kampung Naga have knowledge and skills to manage their environment. The geographic location and morphology of Kampung Naga is a source for the development of local knowledge, thinking ability and behaviour towards the environment (Gobyah, 2003; Adimihardja, 2008; Ayatrohaedi, 1986).

The division and space and area in the Kampung Naga community is determined and regulated based the customs of the Naga community. This pattern of space utilization consists of core area, productive area, and conservative area. These three areas have their own function and purposes which are determined based the existing rules and regulations of the community (Muta'ali, 2005). Even though

each area plays a different function and of different purpose, these three areas are functionally interrelated in the performance of their functions in the preservation and support of use of spatial patterns of Kampung Naga. This condition manifests in several ways (Gobyah, 2003; Setiawan, 2006).

The community members believe that life is trust, so it has a strong relationship with nature and that nature is the source of life, thus it must be preserved. Such a belief has led to practical-pragmatic knowledge, instituted into customs, and used as a life guide (Koentjaraningrat, 1998). The landslide-prone areas in Kampung Naga function as conservation areas for the social and natural environment (Sirtha, 2003).

### **The Core Area**

The core area is located in the centre of Kampung Naga and situated in a slope with 1.5 hectare total area. The local people call it *legana sa naga*. This area is used as a residential place and also a place for social activities. The residential patterns follow contour lines, the building is established in gradual terrace, it does not use any cement and metal materials, the traditional houses are built from west to east, and there are over 102 buildings. The knowledge of residential pattern and housing is one of the characteristics of local wisdom which also helps in the quality control and cultural developments and technology which is appropriate to the environmental condition (Ayatrohaedi, 1986).

The houses are constructed based on the philosophy from a house; there is taste, willingness and career. Because of this, anything related to a house is considered sacred. The method of choosing a place, the building process, direction, shape, and material used are based on the values and beliefs and limitation of the local community. The house (Earth- soil) does not only function as a residence, but it also plays a social and spiritual function. The values of local wisdom related to housing possess social functions, which are ethics, belief, and prohibition, summarized in the form of traditional custom (Gobyah, 2003; Sirtha, 2003). This to certain implies that a house is a symbol for unity between nature and social environment.

### **Productive Area**

This consists of farm land which is in a circle shape surrounding the core area. It is situated at the mountain slopes, so it is used with the help contours and terraces. Every terrace is used to plant rice. The making of this terrace shows one local wisdom functions in form of conservation and the preservation of the natural resources (Sirtha, 2003; Hayati, 2011). The farming activities are carried out based on hereditary traditions. It means that farming is conducted based on local wisdom, maintained and passed from one generation to another, since it is a necessary life requirement (Ayatrohaedi: 1986).

To the people of Kampung Naga, rice is not only considered as a main food, but it also has spiritual values. The farming activity is started and ended with a ceremony, as a form of respect and gratitude to Dewi Sri (Sirtha: 2003). The rice is given special care right from planting, weeding (no use of any chemical manure and or pesticide), harvesting, storing and consuming. These local wisdom values in farming play a role of conservation and natural resource preservation (Sirtha: 2003).

### **Conservation area**

The conservation area is restricted. It consists of graves and the dragon forest. These two areas are located on the upper side of the slope of the core and productive area. The grave yard is situated at the peak of the hill and is not allowed to be encroached on by any body. The dragon forest land is located in the valley, and people are not allowed to encroach on it. These two areas are maintained by using the concept of protected forest in order to preserve the environment. The applicability of the local wisdom values is based on the belief and knowledge that the environment is of support to people (Koentjaraningrat: 1998; Ningrum, 2002; UURI No. 23, 1997).

Ecologically, these two areas are supporting areas for the core and productive areas. The natural environment and geographic-morphologic of Kampung Naga are a good example and contribute to knowledge about utilizing the natural environment, which make the people feel comfortable (Adimihardja, 1986). The local wisdom values play a function to preserve the environment, both the natural and social, and also play the role of nature conservation (Sirtha, 2003; Hayati, 2011).

TABLE 1: SPACE UTILIZATION OF KAMPUNG NAGA

<i>No.</i>	<i>Area</i>	<i>Utilization</i>	<i>Local wisdom values</i>
1.	Core area	Residence Social activities	Loyalty Togetherness Simplicity
2.	Productive area	Farming	Belief Autonomous Discipline
3.	Conservation area	Grave Forest	Environmental ethics Responsibility Limitations

### **The Education of Local Wisdom Values in the Society of Kampung Naga**

Based on the data and information gained from observation and interview, the people of Kampung Naga have wise thinking pattern and behavior as results of their education and loyalty toward the values of local wisdom. Living together

with the nature gives understanding toward various natural phenomena. Besides that the nature and human have the rules that should be obeyed to avoid disaster. This preservation and inheritance of local wisdom cannot be separated from the process of learning cultural values through acculturation and internalization, which form appropriate personality based on the traditional custom (Koentjaraningrat, 1998).

The wise thinking and behavior characterized by Kampung Naga people are the result of education, in order to inherit and preserve the local wisdom values. It is seen as a process of potential development of individual and society, to build spiritual power, self-control ability, personality, and intelligence; therefore, they have the knowledge to respond and life skills to act wisely to the environment (Law of Indonesian Republic No. 22 of 2003).

The success implementation of local wisdom values in Kampung Naga is supported by its environment support, especially socio-culture environment (Lewin, 1961; Ningrum, 2002). The inheritance process of local wisdom in the family and society have resulted the knowledge and skills to utilize the natural environment. Therefore, there is functional relationship between socio-culture and natural environment supporting power.

To them, the knowledge and life skills are formed through education which applies the principles of acculturation and powerful that happen during the whole life (Law of Indonesian Republic No. 22 of 2003). This ability is considered as local genius the knowledge and local technology which grows and develops to solve the local challenge and barriers; therefore they live peacefully in their environment (Ayatrohaedi, 1986; Adimihardja, 2008).

The values of local wisdom are the main sources of knowledge and use as the life guidance of the people of Kampung Naga. Therefore it is inherited from one to other generation. The education of local wisdom values form the character and personality of Kampung Naga people. These local wisdom values are summarized in the traditional custom which administer the simple and peaceful life pattern, togetherness, pattern of residence and housing, space layout, and farming method (Gobyah, 2003; Sirtha, 2003).

The education of local wisdom values are integrated and sustainably carried out in the family and society, and also controlled by the customary laws, as life-long education. They are packed in forms of traditional customs which are obeyed by the whole society, from one generation to another; therefore they become one unity in the whole arrangement of socio-cultural life and natural environment. The values of local wisdom are taken place in the society environment, and they are applied in various life aspects (Adimihardja, 2008). Obeying and inheriting local wisdom values, thinking and behaving wisely are their dogmatic obligation.

Every individual has obligation to inherit those local wisdom values, since it is considered accommodative toward the arrangement of natural and social

environment. The natural environment is not seen as a challenge, but as chance to be empowered based on its condition and potentials to provide sustainable supporting power (Ali Ridwan, 2007). Besides that, the nature condition of Kampung Naga provides experiences, which give knowledge and technical skills in space utilization; while the social environment supports the process local wisdom values inheritance.

To each individual, the learning processes of local wisdom values are taught in the early family environment through parents modeling, habit formation, and stimulus. The learning process about living simply, peacefully are obeyed altogether by all of the people, so it will not cause any social conflict that might lead to social disintegration (Sirtha, 2003). Simplicity does not mean poor, but it means showing real identity and not being arrogant in front of many people. In other words, they already understand the essence of life values, by realizing the limit, so the existence of other people becomes important. This show that the education of character, autonomous, togetherness and simplicity.

The customary institution functions as informal social control in the process of inheriting and realizing the local wisdom values in various life aspects. The key person (*kuncen*) becomes the only prominent figure and also leader opinion. Therefore, *kuncen* has the obligation and responsibility to inherit the local wisdom values from one generation to other generation. Supervision toward the inheritance process has power to build order, discipline, togetherness, empowered natural resources, and society empowerment (Sirtha, 2003).

Local wisdom values' education of Kampung Naga has become a unifying factor of the Naga community, local genius is the capacity to behave and act in anticipation of the would be social conflicts, whereas local knowledge and technology are life skills with environmental adaptability capacity (Adimihardja, 2008; Ayatrohaedi, 1986).

The out-come of local wisdom values education is the formation of personality traits of Kampung Naga people with universal values which are reflected in various life aspects, and the ability to act anticipatively, think globally, and also contribute toward identity forming of the nation as a form of life integration in the society, nation, and country (Sukadi, 2006; Ayatrohaedi, 1986). In addition, the character of environmental responsibility is reflected in the care given to the environment (environmental responsibility behaviour).

The success of local wisdom values' education is reflected in the ability to appreciate a balance, being aware of the limits, and being able to perform culture obligations, and of course being responsible for the preservation and maintenance of nature for today and for the future generations. The local wisdom values of Kampung Naga community comprise of local genius, spiritual wisdom, emotional intelligence, social intelligence, and also local career, all reflecting the true nature of Kampung Naga community (Tilaar, 1998). The community environment, family



environment and the customary institution are the centres for local wisdom value education in Kampung Naga community. These three organisations are responsible for the transmission of local wisdom values through learning process and formalisation, such that each individual develops the personal values and spirit of belongingness to Kampung Naga community. (*seumeu siwi naga*).

TABLE 2: THE EDUCATION OF LOCAL WISDOM VALUES

<i>No.</i>	<i>Education Institution</i>	<i>Forms</i>
1.	Community/ Society	Familiarisation Conditioning Acculturation
2.	Family	Being a model Appeal Prohibition/ Restriction
3.	Customary Institution	Quality controller/ Manager Head of tradition Policy/ Sanction

## CONCLUSION

Kampung Naga community has unique local values which are reflected in the way people think, and the way they use and preserve the environment, maintaining harmony between life needs and environment requirements for sustainability. The management of Kampung Naga community layout is in three areas, which are the core area, productive area, and conservation area. The area selection, criteria for determination and deciding the functions is based on the instituted customary rules. Local wisdom education is conducted in an integrated and sustainable manner by community members, families and the customary institution. The customary institution is the managing and quality controller of the local values, while the community and family are the implementers of the local values, and each individual has the responsibility and it is compulsory to self actualizes the local values in one's daily life.

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