

# Do the Cikondang Traditional Village's Values and Local Wisdom Inheritance Need to be Developed for Tourism?

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**Abstract**—This article came from authors' restlessness regarding the life of Cikondang traditional village which has not been empowered and optimized as a source of learning through tourism activities. There are several things highlighted in this article. First, in this era, young generations would rather go to a music concert or a department store for shopping than to know more about the traditional society around them. Whereas, there are so many cultural potentials in Cikondang traditional village reflected in their custom values such as social-cultural values, religion and belief values, and adaptive and preventive values related to the environment which are very interesting. Second, Cikondang traditional village's custom values and local wisdom can be interpreted as *tatanan*, *tuntunan*, and *tontonan* (order, guidance, and spectacle) at once. Order and guidance are things that should be maintained due to their function as a basic way of life of the indigenous people in that village, while spectacle is related to the context of tourism. The custom values of Cikondang traditional village that can be seen and learned by the outsiders as part of tourism are needed to be packed attractively, so that there is an occurrence of values inheritance as an effort to develop historical and cultural awareness. Third, differences existed among people of Cikondang traditional village do not make them marginalized. Cultural approach is required to understand this case comprehensively. To sum up, this article tries to portray empirically the profile of Cikondang traditional village life which can be used as 'something more' for tourism, together with its empowerment and preservation.

**Keywords**—*cikondang traditional village; custom values; local wisdom; tourism*

## I. INTRODUCTION

Cultural heritage becomes a significant factor in identity development and gives huge contribution in shaping national characters. Indonesia itself has prominent and competitive human resources due to its cultural diversity. This condition is enriched as well by the existence of communities, such as indigenous community. The Indigenous community is a local society who lives in a particular area and interacts continually based on specific custom values. According to the definition, the

indigenous community is a group of people who stand on their values. The indigenous communities choose to live with their hereditary ways of life, as their ancestors did.. This difference has made them as a minority group and 'detached' from the common majority people. It is not hyperbolic to say that the indigenous communities are the guardian of cultural heritage.

Nowadays, especially in Indonesia, it can be found that there is a phenomenon among the youth where they do not understand the existence of the indigenous community. They are more into pop culture than the local culture; choosing French, The USA, or Korea, going to music concert and shopping rather than getting to know Baduy traditional village, Naga traditional village, Dukuh traditional village, Cikondang traditional village, and others. Although the government has planned educational tourism programs related to the indigenous communities, it only attracts a few of people who want to know further about them and even fewer people who want to study the local wisdom and custom values which are still implemented in the indigenous communities' daily life.

This short article wants to shows the profile of Cikondang traditional village and how it defends its existence under the pressure of change which has come into the industrial revolution 4.0. No one can avoid the change, including the people of Cikondang traditional village. The authors think one of the solutions to persist and to exist is through the tourism aspect by optimizing the potentials without leaving its culture and custom values.

## II. THE TUGGING BETWEEN TOURISM POTENTIALS AND CHALLENGES IN INHERITING THE VALUES AND LOCAL WISDOM OF CIKONDANG TRADITIONAL VILLAGE

The term 'indigenous people' was introduced in Indonesia at the end of the 20th century by the Network for the Defense of the Indigenous Peoples Rights. The indigenous people are defined as a legal entity, the unity of rulers and environmental unity based on shared rights of land and water for all of its citizens [1]. In other words, it is also defined as a group of people

who has an ancestral origin (hereditary) in a particular geographic region and has a certain value, ideological, economic, political, cultural, and social system, and its own region [2]. The indigenous people issues have been occurred for quite a long time, but the symptoms were increased in the early 2000s when the local government authority became larger.

Cikondang traditional village is located in Bandung Municipal, West Java Province. Its people live with their way of life, and it is different from the general people. Since it is seen as a traditional community, it attracts others to come, such as students, researchers, and tourists. People of Cikondang are open to visitors and happy to greet them since they know the visitors have 'something'. However, even if Cikondang traditional village is culturally unique, labeling it as a tourist attraction is not really suitable due to the assumption that they are only considered as spectacles, although for some extent it helps them economically. Some also see that Cikondang traditional village helped them to build their identity as indigenous people. Meanwhile, the media not only tourism promote but also deliver the government commitment to maintain the custom values.

As the grassroots society which is supported by their cultural values based knowledge, the indigenous people are proven in facing any challenges. They still incredibly survive through the adaptation process in the environment they live. The strategy of human resource management should consider and appreciate the knowledge system inside the society's culture, even not every aspect must be accommodated in the respective management model [3].

The local wisdom values in Cikondang traditional village is showed in material and immaterial custom values, such as in social-cultural values, historical values, religion and belief values, economic values, and adaptive and preventive values related to the environment. For the people of Cikondang, those values are *tatanan*, *tuntunan*, and *tontonan* (order, guidance, and spectacle). *Tatanan* (order) is values preserved by the elder of Cikondang in managing the environment, both physical and social, or in the concept related to space, time, and behaviors so that the place they live will still in harmony and beneficial for the descendants. *Tuntunan* (guidance) is guidance in the form of customs laws and habits that is not only implemented but also pondered by the people of Cikondang. Lastly, *tontonan* (spectacle) is about tourism. Many people come to watch how the Cikondang society lives with their values, and then the tourists learn about it.

The Cikondang villagers are still stuck to the values given by their ancestors; however, their proverb also said '*kudu saluyu jeung zaman*', which means life should be adaptable with the change of time. In the middle of modernization and globalization, Cikondang traditional village has its own characteristics. Although their village is not as famous as Baduy and Naga, their custom values as a part of Sundanese wisdom is worth to be role model.

Those values are implemented by the people of Cikondang in their daily life and actualized in various traditional ceremonies and habits. The villagers realize that it is a *pamali* (taboo) thing if they do not do the rituals, but more than that, it is also related to the environment preservation. Talking about the environment, it is not only for their interest but also for broader society.

Discussing to the *pamali* (taboo) things, sometimes people do not explain the real meaning of them; they just told the impact of not doing those. The elaboration below are some examples of the *pamali* (taboo) things, recited from an interview with ID, a local figure.

#### 1. Prohibition related to behaviours

- a. *Teu meunang ngalawan ka kolot* (do not disobey parents).
- b. *Teu meunang dahar atawa nginum bari nangtung atawa bari cumarita* (do not eat and drink while talking, standing, or laying).
- c. *Teu meunang cicing na lawang panto* (do not stand or sit in front of the doorway). It means it will block the way.
- d. *Teu meunang nganclong peuting* (do not go and do anything during the night).
- e. *Teu meunang nuang cau emas jeung tungir hayam* (kids and teenagers should not eat golden bananas and chicken; it is for elders only).
- f. *Budak keneh mah teu meunang nuang cau sisina, pamali, bisi kasisihkeun batur* (kids, do not take the most side of bananas in a tier, or you will be deserted). In fact the most side banana in a tier is the biggest banana. It means that the kids must give their respect for the elders, reflected by the elders get the biggest banana.
- g. *Teu meunang ngaheot di jero imah, bisi teu boga cocol sambeul* (do not whistle inside the house, otherwise you will have no food during your meal). It is about having respect to others, your whistle might disturb; and do not be lazy, you should work.

#### 2. Prohibition related to the environment

- a. *Teu meunang ka leuweung (karamat) dina poe Rebo, Juma'ah jeung sabtu* (do not come to the sacred forest on Wednesday, Friday, and Saturday). It means that people let the forest have its time to rest from humans, make time to forest's resource for not being taken by humans, and let the plants to grow and animals to breed. The sacred forest has special attention, ecologically it will benefit the forest, and somehow it is possible that the local people have their beliefs about the forest.
- b. *Teu meunang subat-sabet lamun lain sabeuteunnana* (do not cut the trees and any plants freely). It avoids people to cut down unknown plants which are probably beneficial.
- c. *Teu meunang ngadeugkeun imah jeung teu meunang peupeulakan dina bulan Muharram, Safar jeung Mulud, oge dina bulan Rajab, Reuwah jeng Puasa* (do not build house and plant during Muharram, Safar, Mulud, Rajab, Reuwah, and Puasa). Actually, those months have many religious activities and custom rituals. It means that humans' activities should be balanced between religious and non-religious activities which involve many people. On the other side, reducing human activities also giving time to nature to recover itself.

The indigenous people of Cikondang cannot be detached from the customs once attached to them. The traditional ceremonies like *wuku taun*, *hajat lembur*, *hajar solokan*, *hajat cai bersih*, ritual before harvesting, and *ngadeugkeun* are still

done by the villagers. They believe keep doing the traditions will favor them in togetherness and strong fraternity so that they live in harmony and prosperity. For instance, the *wuku taun* ceremony has spiritual, social, and tourism development functions.

First, the spiritual function of *wuku taun* ceremony is considered by the society as a media to be grateful for what God have given, both the good things and the bad things, in production and any form of prosperity in a year. This event provides the time to have self-evaluation as well. Moreover, their gratitude is also addressed for the ancestors who had established Cikondang traditional village.

Second, the social function of the ceremony is reflected when the Cikondang people involved in the process of the ceremony, start from the preparation, the peak of the event, until the end of *wuku taun*. That condition maintains the solidarity among the villagers. The cooperation can improve the bond and harmony in Cikondang society.

Third, the *wuku taun* ceremony can develop the Cikondang tourism. It invites people, both from the nearby and far areas, to come to Cikondang to watch the ceremony. The tourism that is offered in Cikondang is classified as cultural tourism since the cultural values are connected to everyday life, events, and festivals [4]; and the people get acquainted with it. This thing can be said as an effort and participation in preserving traditional culture as part of the nation's cultural treasure, in line with the tourism development in Cikondang traditional village, Pangalengan, Bandung.

The authors also have identified the reasons why the Cikondang people still preserve their customs. Basically, it is because Cikondang people want to cultivate the sense of caring about the ancestors' culture and traditions since the ancestors ordered to implement the traditions. Besides they have found it beneficial for them and their environment. Moreover, the role of the government in paying attention and supporting to protect the local culture as part of the national culture is also considered as the contributing factor. There are three points in preserving the Cikondang culture: maintaining, defending, and hopefully advantaging.

### III. CONCLUSION

No one can shut themselves from the onslaught of change. However, the people of Cikondang still can persist their existence by preserving local values and wisdom from generation to generation. The *tatanan*, *tuntunan*, and *tontonan* (order, guidance, and spectacle) must be equally implemented with the guidance from the local figures. Moreover, the people outside the traditional village can learn many things from Cikondang society about the values of their lives.

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