

***Kapamalian* in Cikondang Traditional House Lamajang Village Sub-District of Pangalengan Bandung Regency An Ethnopedagogy study**

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ABSTRACT

The study aimed to expand knowledge regarding tradition, to describe *kapamalian*, and to explain *kapamalian* ethnopedagogy values in Cikondang Traditional house which is located in Lamajang Village Sub-district of Pangalengan Bandung Regency. The meaning of *kapamalian* or *pamali* can be categorized as local wisdom, because it is created and generated from the knowledge of the community. The study employed descriptive analysis which describes the object under the study. The data were collected from interviews, photos, field notes, and documents. The results of this study include; 1) the background of Cikondang's traditional house (ritual, forbidden forest and ancestral graveyard), 2) *kapamalian* ethnopedagogy values in Cikondang's Traditional house, 3) *pamali* in human morality towards God; 4) *pamali* in human's morality towards himself; 5) *pamali* in human's morality towards other human; 6) *pamali* in human's morality toward nature; 7) *pamali* in human's morality towards time; and 8) *pamali* in human's morality on pursuit of physical and mental well-being.

Keywords: *Folklore, pamali, ethnopedagogy, tradition*

1. INTRODUCTION

Society consists of social beings (*homo socius*) that interact with each other in one group with a certain habit from generation to generation which is called culture. Moeliono (1998) defined society as a group of people (individuals) in the broadest sense and bound by the same considered culture. According to Sudaryat (2015), every human being during always experiences a change either fast or slow, wide or limited.

Living in a community environment certainly cannot be separated from culture. Culture is brought alive by people. Culture has spread and passed down from the past generation to the new generation. The culture is property and characteristic of a society and it has continuity with folklore. The word folklore is originally from English "*folk*" and "*lore*". According to Alan (as cited in Danandjaja, 1984) *folk* is a group of people who has physical, social and cultural characteristics, so that it can be distinguished from other groups. The characteristic refers to the same skin color, hair, live

hood, language, education and religion. The most important of these characteristics is to have the same tradition, a culture that has existed for generations. Folk is a collective synonym, which also has the physical and cultural characteristics and has personal awareness as a group of people.

One of the traditions carried out by the community is a living culture and applies to a society that belongs to man by learning. (Koentjaraningrat, 2015). Cultures that live in certain societies certainly have different characteristics from other societies.

Culture is very much related to life. Life certainly cannot be separated from the influence of natural surroundings. Culture can be influenced by several factors including: History of the founding of a village with its development, geographical location, livelihood, and environmental conditions (Ekadjati, 2014).

Among cultures, there are some rules. In order to avoid disaster rules were made by the ancestor. One of those rules is *kapamalian*. *Kapamalian* or *pamali*

culture as a rule or norm that binds the lives of indigenous people themselves from waking up to sleeping again. These rules or norms have become a culture in people's live (Fajarini & Dhanurseto, 2019). Indigenous people are a community that still relies on the order of life on traditions or customs that have been passed from generation to generation (Juju, Listiani, & Sumiasih, 2013).

Kapamalian in Cikondang Traditional House has been passed down from generation to generation orally. Even so, *pamali* is still believed until today. *Pamali* is a prohibition made by ancestors passed on to their offspring (Kusaeri, 2018). *Pamali* is something that cannot be separated from human life and part of culture that is created from human relations in their social environment (Rahayu, Rabiatal, Fatimah, & Yuanto, 2020). *Pamali* is prohibition made by ancestors and passed on to their descendants. In accordance with Hidding (in Rahmat, 2000), that *pamali* is illogical and frightening prohibition that passed down from one generation to the next generation. The frightening *pamali* actually has meaning if it is violated then disaster will come. The prohibition with the term *pamali* is intended so that the recipient of the message does not feel dictated or patronized (Harpriyanti & Komalasari, 2018). But basically, *pamali* has important goals and functions in society (Widiastuti, 2015)

Pamali can be categorized as local wisdom, because *pamali* is created and produced from the knowledge of a community group. It can be interpreted that taboos or prohibitions conveyed by the predecessor generations become words of wisdom that contain local wisdom (Sarmidi, 2015). Isnendes (2014) explained that local wisdom has both abstract and concrete characteristic, an abstract system, while in practice it is concrete system. This is in accordance with the Alwasilah's opinion (2009) that local wisdom is process of knowledge that is produced, stored, used, processed and inherited. Local wisdom is used as guidance for people's lives because it has educational values that are conveyed indirectly, like *pamali*. *Pamali* has become a sign of community behavior in managing nature to provide prosperous benefits to society (Nurdiansah, 2017).

This study is more focused on analyzing ethnopedagogic values of *kapamalian* in Cikondang Traditional House Lamajang Village, Pangalengan District, Bandung.

2. RESEARCH METHOD

This study is a qualitative study which utilizes descriptive analysis. Qualitative study is a research procedure that produces descriptive data, in the form of written oral words from society or people and their behavior that can be investigated (Taylor, Bogdan, & DeVault, 2015). On the other hand, the word descriptive

is originated from English word "to describe" which means explaining something such as state, event, activity, or other things that are described in the form of research report (Arikunto, 2010).

This method describes the state of the object under study. Ratna (2015) explained that descriptive analysis method is a way to describe facts with analysis. The data collected for this study were gathered from interviews, photos, video tape record, and voice record. As well as using ethnopedagogical practices to examine the values contained in them.

3. FINDINGS AND DISCUSSION

3.1. The Background of Cikondang Traditional House

Cikondang Traditonal House stood more than 360 years or 4 centuries more or less. The founder of Cikondang Traditional house was Cikondang Ancestor who was usually called "Uyut", having the rank of "Wali" just like in Cirebon. The word "Cikondang" is originated from the word "Cik" which means *ngancik* or buried. It means the one who had been buried was the person who has built Cikondang Traditional House; on the other hand, "kondang" means famous. Cikondang Traditional House is not only well known in Cikondang but also in the world (see Figure 1).

Since it was first built, Cikondang Traditional house has had 60 *suhunan* (buildings). All buildings have the same shape, must not face to the north, and must face south direction. It has unique aspects, as the building size contains philosophical messages. The building or *suhunan* in Cikondang Traditional House has 8 widths which represent the year of *hijriyah* (*alip, éhé, jim[awa]*), *jé, dal, be, wau, jim[akir]*), the length of 12 represent the month of *hijriyah* (*Sawal, Hapit, Rayagung, Muharam, Sapar, Mulud, Silihmulud, Jumadil Awal, Jumadil Ahir, Rajab, Rowah, Puasa*). *Suhunan* must have 5 windows, which represent five prayers time. Also 1 door means that we come from God and return to him.



Figure 1 Cikondang traditional house.

In the past, most of people were Hindus, while the founder had intention to spread Islam. Thus, it spread religion by applying it into *suhunan* philosophy.

In 1942 all *suhunan* were burnt. And it was only one left. The fire was from the burnt rubbish besides the *suhunan*, the fire spread to bamboo booth until it burn every *suhunan* at Cikondang Traditional House. Even though there is only one *suhunan* left, Cikondang Ancestor gave mandate: "*upama pondok teu meunang disambung, panjang teu meunang dipotong*" which was translated directly into English: "if it is short it should not be connected, if it is long it should not be cut, which means that the shape and the size of *suhunan* should not be changed. On the other hand, if it is renovated, it must use wood that should have been soaked for a year before use.

We are only allowed to visit Cikondang Traditional House on Monday, Wednesday, Thursday and Friday. *Suhunan* must not have electricity. Even for cooking, people there still use *hawu* (traditional stove). Inside *suhunan* there are 2 rooms, which are covered by using cloth. The bathroom or shower is located outside *suhunan* because *suhunan* must not be dirty (exposed to filth). Next to *suhunan* is *balai* for storing ritual equipment. West to Cikondang Traditional House there is *paseban* hall, a place for discussion when there are more than 10 guests. There is *suhunan* for storing *lisung* (tool for mashing rice), *lisung* is used when there is ritual activity. And there is also a rice field covering an area of 1 hectare.

3.2. Ritual in Cikondang Traditional house

There are certain unique rituals:

1. *Mitembeyan nutu* (2nd Muharom-16th Muharom)

The activities on this ritual usually utilize *lisung*, like pounding glutinous rice, mashing paddy and *tuunnnggula*. These activities are usually carried out every day without stopping, carried out by 20 to 30 people. This ritual unusually needs up to 125 liters of glutinous rice and up to 1 quintal of palm sugar.

2. Village Ritual (*Sapar* Month)

The ritual must be carried out in the month of *Safar* (month in Sundanese calendar), because one hundred years ago, disasters often happened in the month of *Safar*. Therefore, this ritual was carried out to keep disasters away, in hope that disasters will not come to Cikondang Traditional House. In this ritual, the caretaker wears black and white cloth while wearing a headband. There is a philosophical meaning behind the use of these clothes. Black pants mean that there must be desire to do everything independently. White shirt means a pure heart, and so headband means being bounded by culture. This ritual usually serves up to 850 treats. And, both treats and *tumpeng* must not use

chemical ingredient. From this village ritual there is a saying that the *tumpeng* must be three. The proverb is based on the location of Cikondang Traditional House at the foot of Mount Tiga. The treats also have philosophical meaning: Glutinous rice and white chicken mean a pure heart while glutinous rice *ranggeyan* and black chicken mean a desire to do everything independently. This philosophical value is related to determination; and third, black glutinous rice or *ketan tegal* which usually called *ketan huma* and *hawuk* chicken means a person must not be greedy. This philosophical value is related to behavior.

3. *Cai ngamalir sa-Desa*

It means that Water flows through a village. This ritual is originated from past activity. Long time ago people built *solokan* (water irrigation) with hope that water will flow to all over the village. If the water irrigation has been finished, the villagers make a promise (in Sundanese it is called *nadran*), thanksgiving party. The ritual is held in this manner: Lamajang village residents go upstream bringing *tumpeng* using *sesajen parawanten*. This ritual is held from 7 a.m. to 11 a.m. The caretaker must wear black and white clothes but there is no specific dress code for other resident. People who follow this ritual must walk and bring at least 2 *tumpeng*.

4. Clean Water

This Ritual is motivated to show gratitude towards God, as well as thanking those who give the capital to build the clean waterways. The residents of Cikondang Village bring *tumpeng* using *parawanten*.

5. *Beluk* Art

Beluk art is being held when there is a resident who gives birth, has circumcision, gets married, and has a new house be it moving to another house or building a new one. Before the event begins, the resident usually holds *beluk* ceremony, where the resident holds solemnization and conveys the intention of holding this ceremony and then the activities continue by praying and making *tumpeng*.

3.3. Forbidden Forest

Forbidden forest (see Figure 2) is located east from Cikondang Traditional House. The area of this forest is one hectare. Before entering the forbidden forest, slipper, shoes and sock must be removed. The first step must always begin with the right foot. Every person who enters this forest must always mind their manner and behavior, they must not brag about something, or in Sundanese proverb: "*ngadék sacékna, nilai saplasna*" and also their mind should not empty or in another word: they must always maintain their focus and protect themselves.



Figure 2 Forbidden forest.

If a person has finished his/her business in the forbidden forest, the first step when leaving the forest must always be by the left foot.

In the past the forbidden forest was used by *Wali* as a place to discuss something when they were spread Islam religion in the middle of forest, because in the past most people in the west java embraced Hinduism. In order not to be disturbed by non-Muslim communities, the *wali* invited people who had desire to embrace Islam to enter the forest.

The second function, in the times of war (colonial era, PKI) forbidden forest was used as a place to store war supply and also to keep woman and children safe. Anyone who entered the forest cannot be seen by people outside the forest.

The third function is to store ceremonial tools, so they cannot be used haphazardly by anyone who has no right. These tools are stored in the rock as big as a chair.

3.4 Ancestral Graveyard

In the west from Cikondang Traditional House there are 2 *suhunan* used as graveyard (see Figure 3).



Figure 3 *Suhunan*, the ancestral graveyard.

There are six graveyards inside the first *suhunan*: 2 graveyards of *uyut* (whose name cannot be spoken); 2 graveyards of the first caretakers (husband and wife); 2 graveyards of caretakers' children (son and daughter). There are 2 graveyards inside the house.

There is prohibition that anyone should not build house around the graveyard. However, the regulations in entering the graveyard are the same as those for the forest.

3.4. *Kapamalian* in Cikondang Tradisional House

Based on explanation above, there are several types of *kapamalian* in Cikondang Tradisional House, some of them include:

1. *Teu meunang datang ka wilayah Rumah Adat Cikondang poé Salasa, Jumaah jeung Saptu*". It is prohibited to visit Cikondang Traditional House on Tuesday, Friday and Saturday. In the past, when Abah Anom was repairing *suhunan*, he fell down. And it is prohibited to visit on Friday because in the past when cutting down the trees, the trees didn't collapse at all. And the last, the origin why it is prohibited to visit on Sunday is that because there was an accident when the caretaker visiting graveyard for pilgrimage stumbled and fell down with his head hitting the stone
2. *"Awéwé nu keur halangan teu meunang asup ka wilayah Rumah Adat Cikondang"*. Women in menstrual period is prohibited to visit Cikondang Traditional House because they are not considered having "ablution".
3. *"Non Islam teu meunang asup ka wilayah Rumah Adat Cikondang"* Non-Muslim is prohibited to visit Cikondang Traditional House. This taboo is intended to respect *Uyut* who built Cikondang Traditional House's *Suhunan*. *Uyut* had a wish to spread Islam.
4. *"Upama asup ka wilayah hutan larangan jeung makam Rumah Adat Cikondang, teu meunang maké sandal, kaos kaki atawa sapatu sarta asup kudu suku katuhu heula, kaluar kudu suku kénca heula"*. If people want to enter the forbidden forest, they should not wear slippers, shoes and socks. The first step when entering the sacred area should be with the right foot, then exited with the left foot. This habit is related to Islam religion.
5. *"Teu meunang ngadegkeun imah di sabudereun makam"*. It is prohibited to build a house around the graveyard area. This is because the ancestral tomb should be at the end of Traditional House.
6. *"Jamban (paranti mandi, kahampangan atawa kabeuratan) kudu aya di luar suhunan, teu meunang aya di jero suhunan"*. The bathroom should be

located outside *suhunan*, since the house must not be dirty.

7. “*Upama asup ka sabudeureun Rumah Adat Cikondang kudu ngadék sacékna, nilas saplasna*”. If people enter Cikondang Traditional House, they should keep their words for good things.

3.5. *Kapamalian Ethnopedagogy values in Cikondang Traditional House*

Each proscription in Cikondang Traditional House contains ethnopedagogic value. According to Warnaen (as cited in Sudaryat, 2015), there are six moral signs of humanity including: 1) Human morality toward God; 2) Human morality toward other human; 3) Human morality toward nature; 4) Human morality toward time; 6) Human morality toward achieving physical and mental well-being. The analysis indicates the ethnopedagogic values include that those *pamali* contain ethnopedagogic values, that is, recommended human morality towards God, towards himself, towards other human, towards nature, towards time and towards the pursuit of physical and mental satisfaction. For example, this *Kapamalian* conveys a message that every place of worship to God is a sacred place, thus anyone who enters Cikondang Traditional House should have ablution and also every place in Cikondang Traditional House area should be clean and holy, not contaminated by filth; we should not brag or hide the truth in communicating; the residents and visitors should treat and take care of nature; the residents would be disciplined with time; the residents should appreciate their ancestors.

4. CONCLUSION

There are more or less seven types of *kapamalian* in Cikondang Traditional House Lamajang Village Sub-district of Pangalengan Bandung Regency.

To maintain customs, the residents develop *kapamalian* based on their needs. It is not only used as customary rules but also as source of learning and educating people to be obedient and prevent people from committing bad things.

In accordance with its position as a source of learning based on local wisdom, *pamali* found in Cikondang Traditional House has ethnopedagogic values which send messages to conduct good deeds and show good morality. Based on the result of the analysis, most of the *pamali* is related to human morality towards God, because if we return to the past time, the purpose of Cikondang Traditional House is to spread Islam.

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