

# The Values of Local Wisdom in *Calung Tarawangsa* as a Character Shaper of Society

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## ABSTRACT

*Calung Tarawangsa* is a traditional art that is a combination of *Tarawangsa* and *Calung Renteng* musical instruments. This article aims to find out the characteristics of *Calung Tarawangsa* performance and the values of local wisdom *Calung Tarawangsa* as a character shaper of society in Parung Village, Cibalong District, Tasikmalaya Regency. The methods used in this research is qualitative descriptive. Data collection is obtained by interview, observation, library studies and documentation studies. Data analysis was carried out through triangulation. The results of the study revealed that the characteristics of *Calung Tarawangsa* include pentatonis and *Laras* in *Calung Tarawangsa's* performance is *Laras Lindu*. The values of local wisdom of *Calung Tarawangsa* in Parung Village include: (1) Social values: creating character the society has a solid relationship and is able to become unifying the society in friendship; (2) Religious values: creating a character of society that is grateful to the creator always prays and humble. (3) Economic value: creating the character of people having a livelihood through art festivals, performances, circumcision and thanksgiving.

**Keywords:** *Lifestyle, Local wisdom, Calung Tarawangsa, Calung Renteng.*

## 1. INTRODUCTION

Culture comes from ancestral traditions which has long been embedded in people's lives. Most of regions in Indonesia have an art that is the identity of each region. In Tasikmalaya has traditional arts that are is now almost extinct. Precisely in Cigelap Village, Parung Village, Cibalong District, Tasikmalaya Regency, there is one traditional namely *Calung Tarawangsa*. Art and culture are two shields in the arts, that are mutually exclusive almost inseparable [1]. Society life in Cigelap Village, Parung Village is the main subject the continuity of the existence of the art of *Calung Tarawangsa*, where the people of Cigelap Village, Parung Village cannot deny the many influences of the era of globalization and modernization.

Nowadays in an increasingly advanced era, globalization touches all aspects of life [2]. Science development knowledge and technology that is so rapidly encouraging efforts to answer and solve various new problems caused by the influence of globalization, and how to use it. Cannot be denied the people of Cigelap Village, Parung Village with increasing the rapid development of science and technology, people can easily shake by the effects of globalization run out.

Often the unpreparedness of the community in accepting the effects of globalization can have a negative impact on life, one of which can influence and change various values of local wisdom of the community. The main role in the process of globalization today is developed countries. They seek to export local values in their country to be spread around the world as global values [3]. Accordingly, it takes mental readiness and filters the people of Cigelap Village, Parung Village that deal with various challenges of what's happening and what's coming for the sake of the existence of a cultural heritage, namely of *Calung Tarawangsa*.

Globalization has implications for the lifestyle of urban people as and villages. The development of current information technology which is so easy to obtain, so that it can disseminate information to remote villages. In general lifestyle is identical to the characteristics of every life individual is good in attitude, values towards themselves or the surrounding environment. Must be recognized by the environment the people of Cigelap Village, Parung Village cannot be separated from the influence of globalization. Various problems such as symptoms of loss of indigenous culture or arts in the society is felt in Cigelap Village, Parung Village. Shifting the lifestyle of the people of

Cigelap Village, Parung Village, which is mostly interested in *Calung Tarawangsa* has begun to erode with art from outside the area. Lifestyle shift is undeniable change the mindset with a more modern, practical, and efficient [4].

Various problems of society closely related to local wisdom. Local wisdom can be support in deal with the rapid flow of globalization era. Local wisdom that rich with positive values is necessary transformed in the younger generation through education continuous and continues to experience a reflective process so that local wisdom can encourage superior characters [5]. *Calung Tarawangsa* can be a positive implication to give birth to an attitude of love for culture and art in the people of Cigelap Village, Parung Village. *Calung Tarawangsa* is a traditional art which is a combination of *Tarawangsa* and *Calung Renteng* musical instruments, then this art is known as *Calung Tarawangsa*. *Calung Tarawangsa* is almost the same with other *Tarawangsa*, but there is a uniqueness different from most. *Calung Renteng* musical instrument, this instrument is what is the special attraction of *Calung Tarawangsa* is located in Cigelap Village, Parung Village.

*Calung Tarawangsa* has ups and downs its existence. Researchers of *Calung Tarawangsa* this still exists now, but the perpetrators are mostly are the old people, it is very rare for the young people who are interested in *Calung Tarawangsa*. Efforts of revitalization where *Calung Tarawangsa* this has been done by activists in Tasikmalaya. In 2018 activists in Tasikmalaya held a grand event themed “*Preanger Tourism Fairs*”. The event aims to introduce a culture, art, and tourist attractions in Priangan East. At the event, activists and observers the culture of distributing approximately one thousand units of *Calung Renteng* to various schools [6]. In an effort to introduce one Tasikmalaya original arts, the event involved students from various schools in Tasikmalaya in his performance. On the performance of *Calung Tarawangsa* the students are directly involved in playing musical instruments *Calung Renteng*, approximately five hundred players who collaborate with traditional dance, percussion and angklung.

Based on the description above, the researcher sees that *Calung Tarawangsa* is local traditions as cultural assets that must continue to exist and preserved. Besides the *Calung Tarawangsa* also needs to be appreciated and acknowledged its existence. Based on this, researchers are interested in knowing more about *Calung Tarawangsa* including the characteristics of the *Calung Tarawangsa*’s performance and the value of local wisdom *Calung Tarawangsa* as a shaper character of society in Cigelap Village, Parung Village, Cibalong District, Tasikmalaya Regency.

## 2. METHODS

The research method used is qualitative method where this research method is to determine how to search, collect, process and analyze data [7]. To reveal the values of local wisdom in *Calung Tarawangsa* as a character building of the society. Participants in this study were taken from informants who comes from cultural, elders of *Calung Tarawangsa*, and activist *Calung Tarawangsa*.

The location of the research was carried out in Cigelap Village, Parung Village, Cibalong District, Tasikmalaya Regency. The subjects of this study were *Calung Tarawangsa* and the people of Cigelap Village, Parung Village. Collection data in this study were obtained by interview, observation, and documentation. The research instrument that used are observation and interview guidelines. In this case, the researcher conducted an assessment of *Calung Tarawangsa* which is in Cigelap Village, Parung Village for get an idea of characteristics of the *Calung Tarawangsa*’s performance and the values of local wisdom in *Calung Tarawangsa* as a character shaper of society Cigelap Village, Parung Village.

## 3. RESULTS AND DISCUSSION

### 3.1. Characteristics of the *Calung Tarawangsa*’s Performance

*Calung Tarawangsa* in Cigelap Village, Parung Village, Cibalong District, Tasikmalaya Regency is led by Abah Oman ± 77 years old, as well as a member of the *Calung Tarawangsa*’s group named Dangiand Budayasari which is a descendant of *Calung Tarawangsa* who still exist until now. Reviewing from the *Calung Tarawangsa* consisting of five players is a musical ensemble featuring several a song by a “*juru kawih*” or interpreter as well as a *kecapi/jenteng*.

It contains moral messages that lead to the values of life. *Calung Tarawangsa*’s performance built from musical elements that make the performance it becomes harmonious (Figure 1). *Calung Tarawangsa* pitched pentatonic, if analyzed auditively different from the *laras* which has existing. The *laras* of *Calung Tarawangsa* is called with the *laras Lindu* with the range on the pitched piano (A-C-D-E-G-A’). From the performance can be seen the characteristics of musical instruments used, consist of:

- *Calung Renteng* is a musical instrument made of bamboo which is arranged in chains and tied by *areuy* (vines). *Calung Renteng* consists of *Calung Indung* and *Calung Anak*, with the functioning as giver of rhythm. *Calung Indung* has seven notes with a range on the piano (A<sup>1</sup>-C<sup>2</sup>-D<sup>2</sup>-E<sup>2</sup>-G<sup>2</sup>-A<sup>2</sup>-C<sup>3</sup>), while *Calung Anak* has

seven tones with a range on the piano ( $A^2-C^3-D^3-E^3-G^3-A^3-C^4$ ).

- *Tarawangsa* is a string instrument that has two strings, commonly known by the people of Cigelap Village, Parung Village as *Kai Bengkung* (bent wood), has two working notes (C and A) as a melodic.
- *Kecapi/Jentreng* is a sundanese musical instrument with strings. Has seven notes with a range on the piano ( $A^2-C^3-D^3-E^3-G^3-A^3-C^4$ ), which serves as of harmonics and rhythmic.
- *Suling* is a wind instrument with a pentatonic tone. Serves as an ornament in the *Calung Tarawangsa*.
- *Juru Kawih* is a person who sings sundanese songs typical of *Calung Tarawangsa* songs, serves as a songwriter and lyric for *Calung Tarawangsa's* performance.



**Figure 1** Calung Tarawangsa's performance.

(Reni Nuraeni Susilawati's documentation, 2021).

### 3.2. The Values of Calung Tarawangsa as a Character Shaper of Society

The existence of *Calung Tarawangsa* in Cigelap Village, Parung Village, Cibalong District, Tasikmalaya Regency is based on local wisdom that become one of the basics as character building people. Local wisdom is always related to human life living in the natural environment and social. Local wisdom appears as a guard or filter global climate that plagues human life [8]. From result researcher interview with the initiator and founder of *Calung Tarawangsa* Dangiing Budayasari, namely: Abah Suhali ± 86 years old and the results of research observations that *Calung Tarawangsa* as the character shaper of society in Parung Village, Cibalong District, Tasikmalaya Regency has local wisdom values including social values, religious values, and economic values.

#### 3.2.1. Social Value

The values of local wisdom are very important to be applied in life as milestone in dispelling the negative impact of current globalization. His presence in Cigelap Village, Parung Village creates a solid relationship in society, as well as being considered capable of being unifying society in Cigelap Village, Parung Village. Reflected from the traditions or habits carried out by the people of Cigelap Village, Parung Village. Since about 1979, the farmers when welcoming *Tatanen*. *Melak/nandur* (planting) which activity is usually carried out a *selamatan* called *Mimitian* (starting) at noon, and at the night the farmers and elders held a food processing as well as a *Ngabungbang* (throw away or clean up) which is believed to be cleanse from all bad behavior born and mind, while accompanied by *nyalung* (*Calung Tarawangsa's* performance). That's proves *Calung Tarawangsa* shape the character of society spirit of mutual corporation and unconsciously all the people gather and stay in touch.

#### 3.2.2. Religious Value

*Calung Tarawangsa* is common served at certain ceremonial, one of ceremony to welcome *Tatanen* as an offering to Dewi Sri Nyi Pohaci who is trusted by the Sunda's society as a symbol of the Goddess of Fertility as well as a form of taste thanks to "*Sang Khalik*". It becomes a traditions or habits in successful farming in Indonesia the day before the *tandur* (planting rice), after it is made (harvest) to be precise before the bitter gourd. The culture who still maintain the traditional values are known as local wisdom is still survive in the midst of the progress of the times requires fast-paced and instant mobilization [9]. In addition, the rituals carried out are aimed at interact with the environment. It can be seen from the location geography that affects livelihoods. Seen from most of society in Cigelap Village, Parung Village, his livelihood. Majority are farming, gardening, and selling/trading. This matter, prove of *Calung Tarawangsa* build the character of a grateful society, always pray and be humble.

#### 3.2.3. Economic Value

Although the majority of artists in Cigelap Village, Parung Village, Cibalong District, Tasikmalaya has a livelihood from farming, *Calung Tarawangsa* artist has a livelihood of the *Calung Tarawangsa* performing. It is seen the *Calung Tarawangsa* show at the invitations such as circumcisions, weddings and festivals art. This build the character of the people who have a livelihood not from farming, but from *Calung Tarawangsa* performing. Apart from that, the thing that done by the people of Cigelap Village in order to fulfill needs and increase their income [10].

In a life that now cannot be separated from rubbing with the current of globalization which greatly affects the lifestyle the people of Cigelap Village, Parung Village, there are several aspects of the value of local wisdom that can be taken and applied as a character shaper of society. In addition to value above, Abah Suhali said five *Calung Tarawangsa* players becomes a symbol of five pillars of *Calung Tarawangsa*'s performance indicates the existence of religious elements in agricultural culture. Five pillars it can be a foundation to strengthen the soul society in filtering the flow of globalization, whether they want it or not want to be faced by each individual in Cigelap Village, Parung Village. The Five Pillars consist of:

- *Kareungeu* (listen), in life, every human should listen more than a lot of talking inappropriately.
- *Katempo* (see), in judging something, humans must see from a different point of view either from an incident or life problems.
- *Kaangseu* (smell), in life, every human must have the sensitivity to smell the good and bad things.
- *Karampa* (touch), in life, every human must be able to sort and choose in touch something good.
- *Karasa* (feel), in life, every human must be able to feel the situation and be good at things that are good or bad in daily.

In addition, the faith of animism and dynamism mostly in Cigelap Village, Parung Village still attached. This is the most important part as building the character of society of morality and spiritual. Maximizing the role of *Calung Tarawangsa* to revitalize, introduce to the public both inside and outside the people of Cigelap Village, Parung Village can contribute based on the values of local wisdom to give birth and shape the character of the society who are knowledgeable, religious and have a noble character, so that they can increase the success of life.

#### 4. CONCLUSION

Based on the discussion, *Calung Tarawangsa* in Parung Village, Cibalong District, Tasikmalaya can be concluded that the characteristics of *Calung Tarawangsa* performance is pentatonic. If analyzed audiotively different from the ones that have been there. *Laras Calung Tarawangsa* is called the *Laras Lindu* with the range on the piano pitch (A-C-D-E-G-A'). The characteristics of the musical instruments used include: *Calung Renteng*, *Tarawangsa*, *Kecapi/Jenteng*, *Flute*, *Juru Kawih*. In addition, in *Calung Tarawangsa* there are values of local wisdom including: social, religion, and economic values. They also have a foundation that

is five pillars in the value of local wisdom as a character and strengthen the soul of society in Cigelap Village, Parung Village, Cibalong District, Tasikmalaya include: *Karangeu*, *Katempo*, *Kaangseu*, *Karampa*, and *Karasa*. In addition, the presence of *Calung Tarawangsa* creates a solid relationship in society as well as being able to become a unifier for give birth and shape the character of a society that knowledgeable, religious and have a noble character so that they can increase the success of life.

*Calung Tarawangsa*'s performance is a legacy culture in Cigelap Village, Parung Village, Cibalong District, Tasikmalaya must be maintained existence. Current globalization and modernization that moving rapidly is a challenge for people in Cigelap Village, Parung Village and other society. An existence of *Calung Tarawangsa* is one of a strategy in the application of local wisdom values as a shaping the character of society in Cigelap Village, Parung Village and the wider community. With effort revitalized by local culture activists, this is the foundation on which to build maintain the noble values of life in create a knowledgeable, religious, and moral society glorious.

#### ACKNOWLEDGMENTS

The authors thank the main supervisor Dr. Rita Milyartini, M.Si. for discuss matter related during the work of articles and Faculty of Arts and Design Education, Universitas Pendidikan Indonesia for providing the facilities to realize this research.

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