

Pamali as the Product of Ethnic Wisdom of the Indigenous People of *Kampung Kuta Ciamis*

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Abstract—This study aims to describe some forms of *Pamali* or prohibitions or taboos in the *Kampung Adat Kuta* community which are viewed from the side of ethnic wisdom. Research on ethnic wisdom needs to be done now to maintain the preservation of ethnic knowledge that belongs to certain areas of society. This study uses ethnographic methods that emphasize efforts to describe a particular culture through an anthropological approach. The techniques used in this study are interview, observation, and focus group discussion techniques. The main respondents in this study were Mr. Raswan, Mr. Dan Ms. Warjan. This study concludes that *Pamali* as a form of ethnic wisdom in *Kampung Adat Kuta* is a knowledge and understanding that was formed from a long period that evolved with society and the environment in an ethnic system and could make it a potential energy source from a collective knowledge system of a community to live together dynamically and orderly.

Keywords—*Pamali*; ethnic wisdom; indigenous people; *Kampung Adat Kuta Ciamis*

I. INTRODUCTION

Local wisdom or ethnic wisdom or local wisdom has keywords in local/ethnic words that refer to ethnicity in a particular location and wisdom that can be interpreted as a policy. Local wisdom can be interpreted as a noble value of a particular ethnic community's wisdom to act and behave in protecting and managing and preserving the environment which involves knowledge, beliefs, understanding or insight as well as customs or even living ethics which are the results of the trial and error of the community. In the process, this local or ethnic wisdom allows sedimentation to become a religion or life belief of a particular society as a result of the creation, development, and retention of a value that is considered true or valid. Broadly speaking, local wisdom and local knowledge can be divided into two types; (a) abstract, inaccessible, and (b) concrete, sensed. Other divisions distinguish it into three types of facts, (a) cultural wisdom as mental facts, (b) cultural wisdom as social facts, and (c) cultural wisdom as hard objects (artifact) [1-5].

One form of culture that is formed on customs, activities, and beliefs is reflected in a *Kampung Adat Kuta* Ciamis society. *Kampung Adat Kuta* society is people who still adhere to their customs and ancestral beliefs as guidelines for living and carrying out every activity in society. Customs, activities,

and beliefs make the indigenous societies of *Kampung Adat Kuta* have their own characteristics that distinguish them from other communities around them. Trust in ancestral heritage and reflected in customs, activities, and beliefs makes the indigenous societies of *Kampung Adat Kuta* have a unique tradition in the West Java region in particular. As indigenous peoples, the indigenous people of *Kampung Adat Kuta* have a style of tradition and culture that proves that Indonesia is a unique nation. One style of tradition and culture found in the community of *Kampung Adat Kuta* traditional village is *Pamali* or prohibition or taboo.

This article aims to describe some forms of *Pamali* or prohibition or taboo in the *Kampung Adat Kuta* customary community in terms of ethnic wisdom. The term ethnic wisdom itself is another term used to refer to local wisdom, cultural wisdom, or local wisdom. In other words, the term ethnic wisdom is used to discuss an object that has certain ethnic policy values, in this context the value of the policy found in the indigenous people of *Kampung Adat Kuta*. Related to this, substantially the meaning of ethnic wisdom has the same meaning as the term local wisdom, cultural wisdom, or local wisdom which is a cognitive system of a particular community in interpreting and measuring the concept of life. *Pamali* as one of the results of cultural production needs to get attention in research and cultural studies. This is due, in the *Pamali*, there are wisdom values that are useful for forming the order of life in society. Without this order, the life of the people will be chaos. With the existence of research and study of *Pamali* as a cultural product which has values of wisdom, the results of the research and study can be disseminated to the public and then understood together, that the presence of *Pamali* in the midst of society is more viewed in its function, not things that are magical or non-religious.

With regard to the above, a concern arises about the erosion of the values of ethnic knowledge and culture found in the indigenous villages of Kuta Ciamis, one of which is *Pamali* which is essentially derived from the ethnic wisdom found in the area. The eradication of the values of ethnic knowledge and culture is usually influenced by external factors of culture and the pattern of people's lives in the present [6]. This is in line with other articles that have been widely discussed about the loss of local knowledge as part of ethnic wisdom. In line with this, Berkes states that indigenous people suffered considerable

losses due to the loss of local knowledge caused by the influence of external factors such as modernization, market integration, and globalization [7]. This also has relevance with the results of recent studies that have explored the ethnobiological knowledge and survival strategies of indigenous people [8-12]. On the basis of this matter, the writer considers that research and assessment need to be carried out which attempts to describe the *Pamali* found in the *Kampung Adat Kuta* Ciamis as an ancestral heritage and should be preserved.

II. RESEARCH METHODS

A. Research Design

The method used in this research is a qualitative method. Qualitative methods are methods that aim to describe and analyze phenomena, events, social activities, attitudes of beliefs, perceptions, thoughts of individuals individually or in groups [13]. The qualitative method in this study emphasizes more on ethnographic aspects, namely a description of the culture of a particular ethnic society using an anthropological approach [14-16]. In this study there are several characteristics highlighted; first, the researcher acts as the main research (key instrument) by conducting the interview of the informants themselves and collecting materials related to the object of research and the researcher is actively involved in the research process. Second, researchers collect and record data in detail related to the problem being studied. Third, triangulate or confirm data.

B. Location and Participants of Research

The place or location of the study is in a Karangpaningal Village, Tambak Sari District, Ciamis Regency, West Java Indonesia. Researchers' interest in conducting research in this place was due to the initial information from the *Kampung Adat Kuta* societies, which still adhered to its customs in the form of prohibitions or taboos or *Pamali* (Sundanese) which were part of ancestral traditions. This is evidenced by several offerings of parental advice posted on the streets or places that are considered by many people to pass.

The main participant in this study was Mr. Raswan (\pm 60 years) who was responsible for the security of *Kampung Adat Kuta* Ciamis. He is a person who is responsible for everything that happens, including about guests or tourists who come to visit *Kampung Adat Kuta* Ciamis. Therefore, in this study, Ki Raswan became the first contact point to connect the writer and team with the next participant. In addition to Ki Raswan, the main participants in this study were Mr. and Mrs. Warjan (Ms. Sari (\pm 58 and 63 years). They are people who are elder or can be said to be *kuncen* (Sundanese), or traditional leaders in *Kampung Adat Kuta* Ciamis. They are both the main source of information regarding research data.

C. Data Collection Instruments

With regard to the above, two data collection techniques in ethnographic research are participant observation and interview (interview). Fraenkel and Wallen said that interviews (interviews) were the main tools used by ethnographers and the

most common were informant interviews [17]. Participant observation combines participation in the life of the person being researched professionally maintaining a distance that allows observation and recording of data. The most important aspect of participant observation is that it requires immersion in the culture. Correspondingly, Spradley says that the technique used in collecting ethnographic data is participant observation, to observe the activities of people, physical characteristics of social situations [16].

The foregoing, related to concrete steps in field studies in line with what Denzin and Lincoln put forward [18] concerning ethnographic characteristics, especially with regard to "(1) emphasizing exploration efforts on the nature/nature of phenomena certain social, not testing hypotheses on the phenomenon and (2) More emphasizing working with unstructured data or in other words, data that has not been formulated in code form as a set of categories that still receive opportunities for certain analyzes."

D. Procedure of Research

The steps of this research carried out by the author when he arrived at the field (*Kampung Adat Kuta* Ciamis) was to contact the person responsible for security in the *Kampung Adat Kuta* (Mr. Raswan, \pm 60 years), so that the arrival of the researcher would be known to him. This is done to respect and respect the existence of those responsible for the situation and security in *Kampung Adat Kuta*. Thus, all things that are not desirable if they occur, then the mistake is not too much imposed on the researcher.

The second step is done by visiting parties or people who are held in the *Kampung Adat Kuta* Ciamis (Ki Warjan and Bu Sari, \pm 63 years). These parties are people or families who for generations know the ins and outs of *Kampung Adat Kuta* in depth and also as people who often lead traditional ceremonies in *Kampung Adat Kuta*. This is done with the aim that when researchers collect data in the field there is someone who accompanies so that there will be no technical errors. In addition, this is also done considering the researchers do not know well the situation and field conditions.

Searching data as the third step in this study was conducted while staying in touch with the elder. In the activities of the gathering, the researchers tried to familiarize themselves while browsing related data. The fourth step is to observe directly the real situation in the field related to the *Pamali* system in the *Kampung Adat Kuta*. In addition to direct observation, researchers also conducted interviews, documentation studies, and focus group discussions. This is related to data collection techniques that the author uses and commonly referred to as triangulation [19].

E. Data Analysis

After the research data was obtained, the authors conducted data analysis. Data analysis is a systematic process in researching and compiling transcripts of interviews, field notes, and other materials that have been collected to improve understanding and make it possible to present it to others. Wolcott [17] emphasizes that ethnographic procedures require three things, namely a detailed description of the group culture

under study, analyzing the group from a perspective, and the interpretation of groups by researchers such as the meanings and generalizations about human social life in general. The data that has been collected with transcribed recording techniques and then analyzed. The data captured by interview and documentary techniques are classified according to the needs of researchers [16,17,20]. The research data obtained are data about *Pamali* based on the information from the interviews obtained from the main participants in this study. In addition, these data are compared and evaluated with the findings of the author based on the results of observations. Therefore, the research data were analyzed using inductive techniques with stages (1) collecting, analyzing, reading, and studying data through tagging keywords and ideas in the data; (2) classification of data based on data themes; and (3) interpret the data was produced.

III. RESULTS AND DISCUSSION

The indigenous village community of Kuta Ciamis is a community that still adheres to taboo (*Pamali*) restrictions. This can be proven by their strong belief in the supernatural world and spirits so that in every adat ceremonial activity or other activities that are of the nature of the people of Kuta, they always involve indigenous elders and *kuncen* in each of their activities. The presence of customary elders and *kuncen* in each customary ritual and other customary activities certainly brings a mystical and magical nuance because the utterances uttered by the customary elders and *kuncen* are not an ordinary utterance but a spell-shaped utterance. These kinds of things are interesting from the indigenous people of the *Kampung Adat Kuta* so that their strong belief in *Pamali* makes their relationship with nature and their relationship with others well maintained.

Regarding the natural environment, the indigenous people of *Kampung Adat Kuta* carry out a ban and taboo abstinence (*Pamali*) in order to preserve the forest from disturbing the hands of ignorant humans so that the forest is referred to as Sacred Forest (*Leuweung Kramat*: Sundanese) and can only enter on certain days and that too with some restrictions that should not be violated. From these things, it can be concluded that *Kampung Adat Kuta* Traditional is characteristic of a community that still believes in supernatural things. But these things have value as guardians of living harmony, especially between humans and nature, so that the natural environment is always maintained.



Fig. 1. Prohibition/Taboo (*Pamali*) in sacred forest.

Based on the figure 1, the restrictions contained in the Sacred Forest are (1) maintaining cleanliness; (2) do not use footwear; (3) to spit; (4) disturbing animals which found in the forest; and (5) carrying anything in the forest, including twigs, leaves, wood and the others. The things above are interesting things from the indigenous people of *Kampung Adat Kuta*. Their strong belief in the *Pamali* makes their relationship with nature and their relationships with others well maintained. Especially with the indigenous people of *Kampung Adat Kuta* committing a taboo or prohibition (*Pamali*) to preserve the forest from disturbing the ignorant hands of humans, the forest is referred to as Sacred Forest (*Leuweung Kramat*: Sundanese) and can only enter on certain days and even then, with some restrictions that should not be violated.

The above proves that the people of the *Kampung Adat Kuta* consider it important to produce and reproduce the traditional culture to maintain *Pamali* through a transmission to the next generation. In this transmission process, *Pamali* takes the form of "mental content" or information passed on to the next generation [21]. This also indicates that *Pamali* is part of ethnic wisdom which is the wisdom or original knowledge of the *Kampung Adat Kuta* societies who came from their ancestors to regulate the order of society both in their time and in the next era. Ethnic wisdom or local wisdom in *Kampung Adat Kuta* societies is not only about the knowledge and understanding of the Kuta indigenous people about humans and their relationship with other human beings. Ethnic wisdom or local wisdom related to *Pamali* in the Kuta customary community also reflects how the relationship between humans and the surrounding environment must be built. This form of relationship is then a form of meaningful and sociopath local or ethnic wisdom [1,3,22].

In line with the above, *Pamali* is used as a local community as a rule that is used to regulate the order of life in the community and socialize between communities and the environment. The order is basically a result of cognition obtained from generation to generation to act and behave towards something, objects, or events that occur in a particular space, in this case, the *Kampung Adat Kuta*, and carried out to reflect the values of wisdom and policy. In other words, the system of cognition used to interpret and measure human relations has been formed for a long time in the Kuta customary community.



Fig. 2. Advice for the younger generation related to the ancestral heritage of *Pamali*. The content of the advice is "Even though we are a young generation, we still have to obey our ancestor's advice. Don't be tempted by the age/world today, if you don't want to get hurt later."

Based on the figure 2, *Pamali*, in this case, can also be considered as a form of knowledge, belief, understanding or insight as well as customs or community ethics of *Kampung Adat Kuta* which demands behavior in accordance with what has been outlined by customary for generations. *Pamali* is produced, stored, applied, managed, and passed down from generation to generation by means of being developed and maintained by the community concerned with various mechanisms and ways to behave, behave and act as outlined as a social order [4,23]. In the transmission process, *Pamali* is not just transmitted simply but grows back in humans through training and experience in carrying out certain tasks [21,24].

Based on seven (7) characteristics of local wisdom characteristics or ethnic wisdom according to Alwasilah, *Pamali* in the *Kampung Adat Kuta* Ciamis can also be reviewed based on these seven characteristics [23]. This indicates that *Pamali* based on research data can be said to be a product of ethnic wisdom culture that can be found also in cultures in every other part of the world. The seven characteristics are; (1) based on experience; (2) tested after being used for centuries; (3) can be adapted to current culture; (4) coherent in daily practice; (5) commonly carried out by individuals or communities and institutions; (6) is dynamic and constantly changing, and (7) is strongly related to the belief system.

The first characteristic that *Pamali* is based on experience. Based on the statement of the customary leader, that *Pamali*, which has been preserved in the *Kampung Adat Kuta*, is basically a rule that is to maintain the order of life, one of which is living side by side with nature so that they will be safe from the tantrum of nature. This is not a matter that is born in a simultaneous manner, but a matter that is born from the womb of awareness of the experience of witnessing natural disasters from other regions. *Pamali's* second feature has been tested for centuries. With the fact that *Pamali* is sustainable in *Kampung Adat Kuta* customary is an ancestral heritage, at least it has proven that the *Pamali* has been tested for centuries, even developing during its journey adjusted to the proper development.

The third feature of *Pamali* can be adapted to today's culture. Based on the findings of the author regarding the making of fish ponds or Balong (Sundanese), in addition to still adhering to the philosophy of the place of manufacture (*Lamping Awian // Legok dekok balongan // Legok dekok balongan*) but does not prohibit the "involvement" of cement in its manufacture. Although the cement is prohibited from being used to build permanent houses. This indicates that the *Pamali* or customary rules that apply do not necessarily have to be in accordance with the past. It is flexible with the latest cultural conditions but remains in the corridor or the outline of its direction which then creates value. The fourth characteristic of *Pamali* is unified in daily practice. *Pamali* in the *Kampung Adat Kuta* societies, which is currently sustainable, is basically created as a rule of social life. So, it is certain that he will be integrated with everyday life. For example, about certain days it is forbidden to enter "*Kramat Forest (Holly Forest)*", it is strictly obeyed by all people including migrants or tourists.

The fifth feature of *Pamali* is commonly carried out by individuals or communities and institutions. The prevalence of *Pamali* is carried out by individuals or communities and the institution appears from the point of view of its function as a rule. As we know, that society and institutions usually have "rules of the game" in carrying out their existence. The existence of the rules of the game has been considered normal or commonly owned by individuals or communities and institutions. The sixth characteristics of *Pamali* are dynamic and changing. The dynamism of the *Pamali* in the *Kampung Adat Kuta*, one of which can be seen from the pattern of the people who do not close themselves to the development of the outside world. They continue to live their lives regularly by being obedient to the *Pamali*, but still open themselves to technology, the presence of television and cell phones. The characteristics of the seven *Pamali* are closely related to the belief system. This is very evident in how they treat sacred or holly forest. There is a belief that Sacred Forest is basically a mosque which is still used by its ancestors. So that when people want to visit it, they are only allowed on certain days and at certain times.

Based on the above facts, then ethnic wisdom in *Kampung Adat Kuta* can be interpreted as the cultural superiority of the *Kampung Adat Kuta* community which was born from the culture of the past and deserves to be continuously used as a hold of life for its people. Although this (*Pamali*) is of ethnic value, the value contained in it can be considered very universal. About how humans relate to nature is one of the issues that has recently blown globally. Things like blind development towards environmental preservation, illegal logging, erosion of the ozone layer due to the greenhouse effect, excessive exploitation of natural resources, and other environmental issues globally are closely related to the *Pamali* which I found in *Kampung Adat Kuta*. In connection with the statement that the contents of *Pamali* are inherited from ancestors, it means that for a long-time matter relating to the issue of environmental preservation have become one of the things reminded by ancestors in the past for generations below.

Ethnic wisdom in *Kampung Adat Kuta* is also a piece of knowledge that explicitly emerges from a long period that evolves together with society and its environment in an ethnic system that has been experienced jointly by its people. The evolutionary process that is so long and inherent in the community of *Kampung Adat Kuta* can make the ethnic wisdom of the indigenous *Kampung Adat Kuta* as a potential source of energy from the collective knowledge system of the *Kampung Adat Kuta* community to live together dynamically and orderly. The existence of the Kuta Ciamis Traditional Village as an area that still adheres to the customary rules (*Pamali*) can be used as potential energy for people in other regions to maintain the customary rules in their area. Bearing in mind the customary rules save values that are beneficial to audiences both ethnically and universally.

IV. CONCLUSION

Ethnic wisdom or local wisdom in the form of *Pamali* in *Kampung Adat Kuta* can be interpreted as the cultural superiority of *Kampung Adat Kuta* which was born from the culture of the past and deserves to be continuously used as a

hold of life for its people. Although *Pamali* is of ethnic and traditional value, the values contained are universal. About how humans relate to nature is one of the issues that has recently blown globally. In connection with the statement that the contents of *Pamali* are inherited from ancestors, it means that for a long-time matter relating to the issue of environmental preservation have become one of the things reminded by ancestors in the past for generations below.

Ethnic wisdom in *Kampung Adat Kuta* is also a piece of knowledge and understanding that is formed from a long period and then evolves with the community and its environment in an ethnic system. The evolutionary process that is so long and inherent in the community of *Kampung Adat Kuta* can make the ethnic wisdom of the indigenous of *Kampung Adat Kuta* as a potential source of energy from the collective knowledge system of the *Kampung Adat Kuta* community to live together dynamically and orderly. The existence of the Kuta Ciamis Traditional Village as an area that still adheres to the customary rules (*Pamali*) can be used as potential energy for people in other regions to maintain the customary rules in their area. Bearing in mind the customary rules save values that are beneficial to audiences both ethnically and universally.

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