

CHARACTER VALUES BASED ON LOCAL WISDOM IN THE MERLAWU TRADITION IN THE KABUYUTAN GANDOANG, WANASIGRA VILLAGE, SINDANGKASIH DISTRICT, CIAMIS REGENCY

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Abstract

Merlawu is a tradition exist among the people of traditional community of Kabuyutan Gandoang located in Kampung Cipeucang, Wanasigra village, District of Cikoneng, Ciamis regency. This tradition is still preserved in the people daily life and its cultural environment despite challenged by the modernity in current wave of globalization. This study aims to examine the character values based on local wisdom contained in the activity of Merlawu Tradition. This research is a qualitative in nature using an ethnographic approach to document the object. Data collected through various sources with observation as the main method where researcher are in a position to observe objects without being involved in the activities of study. Data analysis is interpretive, but it is not possible to use quantitative data as a complement. From this study we can conclude that the Wanasigra people views the Merlawu Tradition as a cultural heritage which was inherited from their ancestors, so it must be preserved. The character values contained in the local wisdom of the Merlawu Tradition are faith, devotion, compassion, togetherness, mutual cooperation, politeness, obedience, discipline, and responsibility.

Keywords: Character value, Local wisdom, Merlawu, tradition

INTRODUCTION

The flow of globalization is getting heavier, the sign is significant progress, especially in the field of information technology. This has direct and indirect effects on all fields of life, including economic, social,

political, cultural and educational fields. As the era of globalization goes on in all order of life, we should be aware of things that might have a negative impact due to the mixing of two different cultures. The result will be felt in a shift or change in lifestyle and lifestyle, so that it causes a shift in life values to a lower level. The effect of globalization that continues to strengthen must be paid handsomely by the depletion of identity. Awareness of culture and tradition that has been rooted for a long time slowly began to be uprooted because it was marginalized by popular culture based on globalization. The swift flow of global currents can erode traditional values, so that local wisdom is sidelined, marginalized, even faded and forgotten by the next generation. Local wisdom is only jargon until it eventually becomes destroyed and this results in the ambiguity of identity.

The 1945 Constitution Article 32 mandates the government to guarantee the Indonesian people to develop and maintain cultural values that grow and develop in Indonesian society. The hope is clear, that local culture and its values are not eroded by global cultural values that are not in accordance with the character and national identity. One of them is the shifting of ethical values in social, national and state life and waning awareness of national cultural values (Sukadi, 2011: 81). Along with advances in information technology as a result of the unstoppable flow of globalization and the still weak filtering system against antidotes of negative impacts. That is why it is necessary to explore the values of local wisdom that are the nation's identity.

Local wisdom is expected to strengthen the resilience of people from the vortex of globalization. Local wisdom is the process of generating, storing, implementing, managing, and passing down knowledge as well as sources of innovation and skills that can be empowered for the welfare of the community (Rosidi, 2011: 29). That is why local wisdom is an innovative-adaptive strategy for various geographical-political situations, historical, and situational that are local, the resilience contained in local wisdom is knowledge, outlook on life, and life strategies in the form of local community activities to meet the needs and respond to problems that arise in life. This is in line with the definition of local wisdom that is regulated in Law No. 32/2009, that local wisdom is the noble values that apply in the life order of the community to among others protect and manage environmental life in a sustainable manner.

Local wisdom is traditional wisdom rooted in the past and used as a reference for the order of life and local culture of each local wisdom is formed in a very long time, is permanent in community life because it is both a legacy and mandate of the ancestors. That is why local wisdom must be preserved and preserved because it is a media for the formation of identity and identity. Communities adjust to local wisdom that has been built throughout the ages, so that the nature of local wisdom is always relevant to all conditions and communities. The community's identity is itself confirmed and at the same time can distinguish it from other communities. Local wisdom will continue to live if the tradition as a system of communal cultural inheritance is well maintained or in other words preserved by the group.

Ritual is a form of local wisdom behavior that is full of symbolic meaning and bound by the accompanying rules. Rituals become habits or traditions that are carried out at a certain time, both by individuals and community groups as an expression of community gratitude that draws him closer to God for the blessings of salvation, welfare of life, and respect for his ancestors (Radea, 2018: 177). One of the tradition forms is Merlawu which has been traditionally implemented, maintained, and preserved to answer the challenges of globalization by the people of Wanasigra Village, Sindangkasih District, Ciamis Regency which was held at the Kabuyutan Gandoang.

METHOD

The study uses a qualitative approach because it requires actual and contextual field data, in the form of character values based on local wisdom of the people of Wanasigra Village, Sindangkasih District, Ciamis Regency in the form of the implementation of the Merlawu Tradition which is carried out at the Kabuyutan Gandoang Site. This research is also based on the interrelationship of the problems examined with primary data from research subjects that cannot be separated from their natural setting. Nasution argues, that qualitative research is essentially to observe people in their environment, interact with them, and try to understand the people and interpretation of the world around him (Nasution, 2003: 5). Qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observed behavior. Qualitative research intends to understand behavior, perception, motivation, and

action holistically in a descriptive way in the form of words and language in a particular context experienced by utilizing various natural methods. In the first stage, researchers describe the things that are seen, heard, felt, and asked about the Merlawu Tradition. The next stage is reduction; the researcher's activities reduce all information found in the first stage with the aim of focusing on the problem. Data collected is sorted and then selected based on interesting, important, useful, and new categories. These data are grouped into various categories that are determined as research focus. The third stage is selection by outlining the focus that has been set to be more detailed by conducting in-depth analysis of data and information to obtain a hypothesis formulation (Sugiyono, 2013: 19-20).

The problem in this study is related to the character values related to the Merlawu Tradition held by the Wanasigra community around the Kabuyutan Gandoang Site. The method used in this research is ethnographic method because it tries to find and describe the material phenomena. The main instrument in this study is the researchers themselves who go into the field to find information through observation and interviews. Expecting directly into the field is expected to provide flexibility for researchers in finding detailed information and data about various things needed for research interests.

FINDINGS AND DISCUSSIONS

1. Kabuyutan Gandoang Site

The Gandoang site is one of the districts that is consistently maintained by the community, covering an area of around 5 hectares located in Wanasigra Village, Sindangkasih District, Ciamis Regency. Kabuyutan site is in the form of *pasir* (small hill) in the form of forest whose vegetation is counted as dense and lush. The typical vegetation of Kabuyutan Gandoang is the towering Kokosan Monkey tree (*Dysoxylum parasiticum*). Kokosan monkey is a symbol of kabuyutan because it is magical-mystical and a symbol of protection because it can hold rain water, soil nutrients, and grip the soil so as not eroded. Its longing can absorb carbon dioxide and then provide abundant oxygen as well as being home to various epiphytic plants such as ferns, kadaka, or lichens. The canopy is home to birds, insects, tree frogs and is also used as a

place to play typical primates, namely Oa Gandoang (ape of Gandoang).

The very fresh and cool air is felt immediately upon entering this regency because the lush trees shading the ground produce fresh air. Splashing water from Citanduy River can be heard clearly and once it goes down to *landeuh* (valley), water flow will be found between the river rocks. Kabuyutan Gandoang also deviated archeological relics in the form of pictorial stone artifacts, stone altars, phallus, pottery and ceramic fragments from various periods, as well as weapons and tools such as *keris*, *pangot*, and spears. Historical relics found in Gandoang Kabuyutan are *daluang* manuscripts and copper plates under investigation by the West Java Archaeological Center. In addition, the main marker Kabuyutan Gandoang is a tomb complex located on the top of the Gandoang hill. Syeh Padamatang's tomb is right at the top and is surrounded by the graves of his followers and *karuhun* (ancestors) of Gandoang residents.

Kabuyutan Gandoang is a forest that was opened by Syeh Padamatang for residential areas which later developed into Wanasigra Village. Syeh Padamatang is an ulama from Cirebon who was assigned by Sultan Anom from Cirebon to spread Islam to the Galuh Regency. Despite his main task of spreading Islam, Syeh Padamatang armed with his skills in agriculture succeeded in opening paddy fields around Gandoang. Kabuyutan Gandoang is considered sacred by the people of Wanasigra because it is considered as the last bastion to keep the water source in order to be sustainable, so that the community still has a water supply even in the dry season that causes severe drought. Conversely, in the rainy season, kabuyutan becomes a catchment of rain water, thus protecting the area from flooding.

2. Merlawu Tradition

Merlawu is not a ritual event to worship and cult, but an annual routine activity carried out by the Wanasigra community to honor the services of Syeh Padamatang and his followers who have opened new settlements and spread Islam. Since the past the Wanasigra people carried out the Merlawu Tradition far from mystical rituals and until now the tradition has remained

sustainable in the life of the Wanasigra people. The Merlawu tradition is a form of local wisdom that is still well preserved in the Wanasigra people. Merlawu comes from the words "*mer*" and "*lawuh*". The word "*mer*" can be interpreted as "for" as in the word "*mertelu*" which means "divided by three", while "*lawuh*" means "side dish". Merlawu can be understood as a "sharing side dish" event. The Merlawu tradition is carried out once a year, namely on the second week of Mulud (Rabi'ul Awal), usually after the Panjang Jimat tradition is held in Cirebon and Nyangku is held in Panjalu.

Merlawu tradition consists of three main processions conducted over two days, namely Ngarangke, Siraman, and Merlawu. The Ngarangke procession takes place on the first day, which is Thursday after Dzuhur in the form of a bamboo fence replacement event that surrounds the Gandoang tomb complex. The tomb consists of the tomb of Syeh Padamatang as the main tomb in the middle. Not far from the tomb, there are two tombs of Syeh Padamatang's *santri* (student), namely Mas Jasidin and Eyang Bodas. The tombs of his followers neatly arranged in an arrangement around the main tomb. The bamboo fence surrounding the tomb complex is replaced every year on the first day of the Merwalu Tradition. The replacement of the fence means that the people maintain the teachings of Islam and life advice spread by Syeh Padamatang and his followers. The replacement of the grave fence indicates that the Merlawu procession has begun.

The second event was held after the fence replacement event was over, the Siraman event. The splash event is an activity to wash the *pusaka karuhun* (heirlooms) of the Gandoang community, both the legacy of Syeh Padamatang and his followers. The washing is done to clean the heirlooms while keeping the heirlooms durable. The site of Siraman's event was Kuwu Wanasigra's home which was also the Kuncen Gandoang. The event was also cleansed by various heirlooms belonging to the people of Wanasigra. After finishing cleaning various relics, the program continued with reading the text of the Gandoang Manuscript which is a lesson, namely reading the historical story related to the history of Galuh Regency as the forerunner of Ciamis Regency. The Gandoang manuscript was written using the Cirebon script and Cirebon language on the *daluang* paper based on *saeh* tree bark

(*Broussonetia papyrifera*). This text has not yet been read by philologists, but in broad outline it tells the story of the inauguration of Adipati Imbanagara as Galuh Regent replacing his father, Adipati Panaekan, who was killed at the hands of Adipati Kertabumi. The Gandoang manuscript is also called *Layang Nawala* written by Susuhunan Senapati Ing Ngalaga for Mas Putu or Duke of Imbanagara. Titi *mangsa* (date) that is affixed to the Gandoang manuscript is Thursday, the 3rd day of the year Sawal He or March 22, 1635.

After the *beber* history has finished, the next event is *balakecrakan*, which is eating together with a variety of special dishes. *Balakecrakan* is done at Kuwu Wanasigra's house by eating a variety of dishes that include special foods, namely *buhun* dishes (past) such as menak's crackers, fish balar, and gulampo. Gulampo is a snack in the form of a cake that is often served at special events because it is a favorite cake of the fearsome. Gulampo made from sticky-tape is cooked with kawung sugar (palm sugar) and then wrapped in guava leaves. The first day was finished after the various dishes in the event were finished, then the procession was finished on the second day. The third event was the main and final event which was held on the second day, namely Merlawu. The event was held on Friday since early morning at the Gandoang Kabuyutan site, which had been cleared in advance by the community closest to Kabuyutan Gandoang.

Since the morning the people have been flocking to Kabuyutan Gandoang with various food supplies. The community goes hand in hand in an orderly and orderly way down the road in the middle of rice fields to where the event is held. Footwear must be removed when entering the tomb complex of Syeh Padamatang surrounded by bamboo. Men and women must be separated when entering the cemetery. All who were present were not allowed to speak nor were they noisy, they just sat on their knees on the ground floor surrounded by tombs that were slippery with rocks that looked like a floor. It is not clear who and why there can be a stone "floor" around the tomb, the Wanasigra people believe that it was done by the ancestors. Usually entering the house, then when entering the complex of the tomb of Syeh Padamatang must

"greetings" or say hello as a greeting as well as permission to enter the area.

The Wanasigra people have traditionally agreed to obey several rules related to the Gandoang District. These rules must not be violated because they can have bad consequences, especially disruption to the balance of the Gandoang ecosystem. This has a direct impact on the disruption of the life balance of the Wanasigra people in various fields. There is no compulsion for the community to submit to and obey these rules, but the people of Gandoang are fully aware that they are willing and willing to agree. Since entering the main gate of Kabuyutan, the community must maintain their attitude, especially when it comes to speaking because they are not allowed to speak harshly or talk, let alone speak out loud. No joking, let alone laughing out loud, no spitting, and no littering because it can pollute kabuyutan. The community must also not disturb plants, animals and all objects in Kabuyutan. If stepping on a dead branch, then simply remove the branch so that it does not block the road. If there is a branch that is blocking, then try to find another way even though you have to turn around.

After everyone sits quietly and in order, the program starts with an alumni followed by a prayer reading. The next program at the same time the last event was Merlawu, which was a *botram* or a meal together which was attended by all the people who attended following the Merlawu tradition. People bring food from their homes by using a basket or *ditimbel* and *dipincuk*, usually in the form of food consumed daily in the form of staple foods and snacks. Some bring liwet rice complete with side dishes, others bring brown rice, yellow rice, grilled fish, raw *lalab*, chili sauce, various stir-fry, various cakes and bread, special foods, and various fruits.

Botram event is the closing event of the Merlawu Tradition series. The event took place not far from Syeh Padamatang tomb complex, but still in Kabuyutan Gandoang. People sit on mats brought from their homes. After opening with a prayer program led by local scholars, the botram event began. All who attend must eat, may exchange food and share food, especially for those who do not bring food from their homes. Everyone can eat the food provided as a symbol of sincerity and gratitude to God for the abundance of sustenance. After the botram event is over, all the

trash must be brought home because it is unyielding for them to pollute kabuyutan.

3. Character Values Based on Local Wisdom in the Merlawu Tradition

The values of local wisdom in the people of Wanasigra can be seen in terms of words, attitudes, and actions. The people only speak the language in gentle language. Reflect on a friendly, respectful, respectful, caring, and helpful manner. It also reflects the attitude and actions of submissive, visionary, responsible, loyal, sympathetic and empathic, willing to sacrifice loyalty, faith, and fear.

1. The value of character based on local wisdom as a person can be seen from the character of faith and piety, religious, sincere, simple, polite, obedient and obedient (embodies the principle of "*sami'na wa atha'na*", visionary (thinking far ahead), responsible responsible, devoted, and loyal
2. Character values based on local wisdom as individuals as part of a community of mutual dependence and dependence, namely in the form of sincere character, sympathy, empathy, compassion, democratic, communicative, friendly, peace-loving, tolerant, efficient, orderly, mutual respect, respect each other, teach each other, and are willing to sacrifice.
3. The value of local wisdom is related to the principle of human beings who pursue physical progress and inner satisfaction, namely persistent character, discipline, responsibility, simple, and humble.
4. The value of local wisdom related to human principles as part of nature, which is in the form of characters that respect personal hygiene, care for the environment, think constructively, maintain hygiene, maintain health, be responsible, and think constructively.

CONCLUSION

The Merlawu tradition carried out by the people of Wanasigra Village, Sindangkasih district, Ciamis Regency at the Gandoang Kabuyutan Site is a local wisdom which has been passed down from generation to generation. The legacy must be implemented, perpetuated, and preserved as a means of strengthening and

strengthening the identity of the community. Local wisdom in the implementation of the Merlawu Tradition at the Gandoang Kabuyutan Site is reflected in the five principles and outlook on life, namely the view of human life as individuals, human beings as part of society, humans related to nature, human beings as gods, human beings who must pursue progress and inner satisfaction. Human view as a creature that must pursue progress and inner satisfaction. Character values based on local wisdom that can be studied from the Merlawu Tradition are gentle, loyal, responsible, disciplined, patient, sincere, obedient, submissive and submissive, efficient, gentle, organized, loving each other, respecting each other, teaching each other, sincere, obedient, submissive and obedient, visionary, sympathy, empathy, compassion, tolerance, willing to sacrifice, devotion, faith and piety, respect cleanliness, maintain health, and think constructively.

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