

THE LOCAL WISDOM OF PASIR VILLAGE, SUMENEP, AS THE FORM OF HARMONY BETWEEN HUMANS AND THE ENVIRONMENT

FAJAR WAHYUDI UTOMO

Universitas Pendidikan Indonesia

fajarwahyudi@upi.edu

Abstract

Koentjaraningrat has argued that the process of interaction between humans and the environment always occurs continuously to bring up a series of experiences which are then abstracted into a concept, theory and education or guidelines for community behaviour (Koentjaraningrat, 1981). This opinion seems to be very much in line with the tradition of sand sleep found in the coastal areas of Kampung Pasir. The tradition of sand sleep is born from the results of human interaction with the natural environment continuously which then produces a code of conduct that is obeyed or carried out by the local community for decades. This study aims to describe the real form of local wisdom contained in Kampung Pasir and analyze the linkages of local wisdom in the context of human relations with the natural environment. This research uses the library research method. Data collection in this research was carried out by collecting all sources of text in the form of books, articles, magazines, internet, or journals related to the tradition of sleeping sand owned by the people of Kampung Pasir. The next step is to analyze the data so that the researcher can conclude the problem being studied. The results of this study outline state that Kampung Pasir is the name of a place where residents who live in it have a unique tradition of sleeping and doing various activities on the sand. Traditions that have been carried out for a long time made the village dubbed the Kampung Pasir. This tradition is claimed to have various kinds of health benefits. Like treating stress, blood circulation and warm the body during cold weather conditions. Scientifically this tradition has also been proven that the sand used contains the chemical element CaO_2 or Calcium oxide which has a good heat dissipation power to the media. This research also explains that the natural environment has a strong influence on the traditions and culture of the community because the natural environment which has a

special style will force a person to comply with a way of life that is following their natural conditions and produces culture.

Keywords: Human, environment, interactions, Pasir village

INTRODUCTION

Juridically understanding the concept of the village is formally explained in Law No. 6 of 2014 concerning villages. The law states that a village is a legal community unit that has territorial boundaries that are authorized to regulate and administer government affairs, the interests of the local community based on community initiatives, original rights, and / or traditional rights that are recognized and respected in the system of government of the Unitary Republic of the Republic Indonesia (Law No.6 of 2014).

From the explanation of the village above it can be concluded that the village is a legal entity that legally and is protected has territorial boundaries. In this area, villagers through the village authority have the right and authority to govern the government and the interests of the local community, which also guarantees various things including the traditional rights held by each village. This understanding makes it clear that some villages or customary villages in Indonesian territory have many other names. In West Sumatra, the village is known as Nagari. In Aceh, the village is known as Gampong. In the Papua region, West Kutai, East Kalimantan as well as in some parts of Java, villages are also called villages. So once again both Nagari, Gampong, or even the Village are all protected by the Law as part of the legal government.

According to Paul H. Landis, the village has several characteristics, among others. One, a village in an area with a population of fewer than 2,500 people. Two, having a social life that knows one another among thousands of souls. Three, there is a similar affinity for feelings about liking for habits. Fourth, most of their livelihoods are agriculture that is most commonly influenced by the natural surroundings, such as climate, natural conditions, natural wealth (Djamaludin, 2015).

Discussion about the village often associated with local wisdom. Local wisdom itself is a view of life and science as well as various life strategies in the form of activities carried out by local communities in

answering various problems in meeting their needs. In a foreign language, it is often conceptualized as a local policy of “local wisdom” or local knowledge “local genius”. According to Rahyono, local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience. That is, local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities. These values will be very strongly attached to certain communities, and those values have gone through a long time, throughout the existence of these communities (Fajarini, 2014). The concept of local wisdom is rooted in local or traditional knowledge and management systems. Local wisdom itself is a collection of knowledge and ways of thinking rooted in the culture of a human group, which is the result of observation over a long period of time. In another source, Zakaria (1994) argues that basically local knowledge or traditional wisdom can be defined as cultural knowledge possessed by a particular community that includes a number of cultural knowledge regarding models of management and sustainable use of natural resources. This wisdom contains a description of the perception of the community concerned about matters relating to environmental structure, environmental functions, natural reactions to human actions, and relationships that should be created between humans (communities) and their natural environment (Aulia, 2010).

According to Koentjaraningrat (Suyami, 2012), there are three patterns of the relationship between humans and nature. First, the culture sees nature as something so powerful that humans can only give up, without much to be done. Secondly, there is a view that nature as something that can be resisted by humans and requires humans to always try to conquer nature. Third, some think that humans can only try to find harmony with nature. In line with that Firth (Suyami, 2012) also believes that the influence of the natural environment on human culture, among others. Firstly, the surrounding natural conditions provide broad boundaries for the possibility of human life. Second, each natural environment has its style more or less will force the people who live in his lap to follow a way of life that suits the circumstances. The three surrounding circumstances provide materials that can satisfy human needs. The four surrounding natural conditions also affect the harmony of human life. Related to the description of the theory above in Madura Island, several villages have

a very unique form of local wisdom. The village is often known as Kampung Pasir. Some villages where people are used to living with sand. Do some activities that are closely related to sand. So it is not uncommon for people outside their village to call it the term 'sandman'. Sand villages are several villages located in the coastal area of Sumenep Beach, Madura. The tradition of sleeping, playing, eating, even giving birth often is done on sand which has been passed on from generation to generation from their ancestors. Therefore, the writer is interested in uncovering this unique tradition. So the writing of this paper the author focuses on how the description of the Sand Village located in Sumenep Madura as a form of harmony with nature.

METHOD

This research uses the library research method. Literature study or library research can be interpreted as a series of activities relating to the method of collecting library data, reading and recording and processing research materials. A literature study can also be done by studying various reference books as well as the results of previous similar studies that are useful to get a theoretical basis on the problem to be studied (Suwarsono, 2006). In library research studies there are at least four main characteristics that the author needs to consider include: first, that the writer or researcher is dealing directly with text (nash) or numerical data, not with direct knowledge from the field. Second, library data is “ready to use” meaning that the researcher does not go directly to the field because the researcher is dealing directly with the data source in the library. Third, that library data are generally secondary sources, in the sense that researchers obtain data or material from second hand and not original data from the first data in the field. Fourth, that library data conditions are not limited by space and time. Based on this, the data collection in this study was carried out by studying and exploring several journals, books, and documents in the form of both print and electronic. As well as other data and information sources that are considered relevant to this study.

Instruments

Data Collection techniques for this research are documentation, which is looking for data about things or variables consisting of notes,

books, papers or articles, journals and so on. The research instrument in this study is a checklist.

Procedure

This library research method is used to compile concepts and describe them in a discussion of research on the tradition of sand sleep in Sumenep Sand Village, Madura. This is done considering the existing data sources can be made reference material and can be used to complete this research. As steps in library research according to Kuhlthau (2002) are as follows:

1. Selection of topics
2. Exploration of information
3. Determine the focus of research
4. Collection of data sources
5. Preparation of data presentation
6. Compilation of reports

Data Analysis

The data analysis technique used in this study is the content analysis method. This analysis is used to obtain valid inference and can be re-examined based on the context. In this analysis the process of selecting, comparing, combining and sorting out various insights until they find relevant ones. To maintain the mistake of the assessment process and prevent misinformation or human error that can occur due to the limitations of the library writer, cross-library checks are done.

FINDINGS AND DISCUSSION

Description of Pasir Village Local Wisdom

The Sand village is one of the nicknames given by the community to a village whose daily activities are always in contact with sand. This village is located on Madura Island, an island that belongs to the province of East Java. Most of the residents' livelihoods on Madura Island work as fishermen. This is very related to the location of the area which is included in the coastal area. Although not all residents of Madura Island work as fishermen, some residents work as salt farmers, traders, and others.

Sand Village is included in Sumenep Regency, one of the regencies located in Madura Island. Fishermen centres in Sumenep

Regency are scattered in several sub-districts. Sub Districts Pragaan, Bluto, Saronggi, Giligenting, Talango, Kalianget, Pasongsongan, Ambuten, Dasuk, Batuputih, Gapura, Batang-Batang, Dungkek, Nunngunong, Gayam, Raas, Sapeken, Arjasa and Masalembu (Bapeda, Sumenep Regency, 2003). Among these subdistricts, several villages still practice the tradition of sleeping sand. These villages include Legung Timur Village, Legung Barat Village, and Dapenda in Batang-Batang Sub-districts. These villages became known as 'Kampung Pasir'.

The nickname of the sand village is caused by the fact that the people in several villages of Batang-Batang Sub District have a unique tradition of sleeping and doing some activities on the sand. This habit occurs not because they cannot afford to buy bedding in the form of a bed. In the Sand Village community there are even the saying "Beds on display, Sand held". The saying is meaningful even if people have a bed that is only limited to display items. For the people of the sand village, the beds do not function as beds, because for sleeping they prefer lying on the sand. This also happens to people who have the economic capacity. They buy good and expensive beds just to show their social status and to stock up if guests are staying overnight at their homes.

The tradition of sleeping on the sand in local terms is also called by the name Tedung e beddih. Each house in the village has a special room filled with sand to be used as a family bed. For them, sand mattresses are not just a sleeping pad, but a place for various activities. As residents of the coast, the people in Coastal Villages always interact with sand. Local residents have never felt uncomfortable with sand. Various kinds of activities such as cooking, gathering and chatting with neighbors are all carried out on the sand, even the most extreme event is giving birth or giving birth is also done on the sand. The custom is considered normal by the people of Kampung Pasir, according to them giving birth on sand is easier and blood that comes out is easier to clean. This event received special attention from the local health department because, in addition to being considered dangerous, existing sand if not sterile would actually cause disease infections for mothers and babies born (Suyami, 2012).

History of Pasir Village Community Traditions

"Sand Man" is a term for those who have a unique sleep in the sand and are predominantly dominated by coastal residents. The

village which is often known as Kampung Pasir or Kampung Kasur Pasir found in several villages including, West Legung, East Legung and Dapenda Village, Batang-Batang District, Sumenep Madura. I do not know when this tradition exists and is run by the community. According to information obtained from community leaders. This tradition has existed since time immemorial and this tradition is the legacy of the ancestors of the Kampung Pasir community. However, since when and what year this tradition began, there is no certainty.

If traced from the legends and folklore around, the background of the emergence of the tradition of sand bed is said to originate from the story of the friendship of two fishermen who became the forerunner of the fishing community in the area. Once upon a time, in the past there were two fishermen who were stranded in the area, they lived together as close friends until one day between them there was a dispute so that there was a feeling of mutual hatred and looked at as enemies. Their dispute never goes out, their efforts to defeat each other also not produce results. In real conflicts, they often quarrel and fight to the point of fighting physical strength. Besides, they also attacked each other unseen, namely throwing witchcraft. Because both of them never succeed in their ambitions to defeat each other. Finally, they reconciled and returned to living in harmony as a friend.

At one time they shared their experiences about the effort made to defeat an opponent when disputing. Both of them were surprised because the shipments of witchcraft could not reach them. After a time, they returned to a dispute which also continued to hostilities. They also beat each other. Because they had told each other about their safety secrets from the opponent's attack. In this feud, they have known each other the secrets of the opponent's endurance which in the end one of them is determined to go to his opponent to attack. One of them will come at night in the hope that his enemy is asleep so that it is easily defeated. Arriving at the residence of the enemy who was by his expectations in a state of sleep, he immediately attacked with a weapon that had been prepared. Got a sudden attack the enemy was shocked and immediately spontaneously scooped up sand and threw it into the attacker's face so that he was helpless because his eyes could not see because it was hit by sand. Finally, it is the attacker who can be beaten and paralyzed. Since then he repented and admitted his defeat, then the two returned to being close friends as before. It is said that with the

incident, the two fishermen ordered their relatives and descendants to follow their habit of always sleeping in the sand. Because according to them sleeping in the sand proved to have managed to save themselves from enemy attacks, both physical attacks and supernatural attacks (Anisa, 2018).

The Sleep Sand Tradition from a Scientific Perspective

Performing various kinds of daily activities on the sand does indeed look like it is not uncommon in general. That is because sand is identical to dust grains in which there can be various kinds of impurities. However, this has become part of the tradition of the Kampung Pasir community ranging from resting, relaxing with family, even the most personal activities such as sex, and giving birth have long for them to do on sand mattresses. For local people sleeping on sand has good benefits, especially for health. Sleeping on a sand mattress can get rid of fatigue, aches, and rashes. This is done by rubbing sand on the itchy limbs. besides that, according to them sleeping on a sand mattress during the day was also felt colder than sleeping on the bed. Conversely at night in the cold air, the sand mattress will turn into warm. This also makes them comfortable sleeping on a sand mattress.

The various benefits felt by the people of Sand Village related to its tradition, it turns out that the scientific sand mattress where they carry out various activities has also been tested to have several chemical compounds that function well for the body. From the results of laboratory tests on the sand used as a mattress by residents of Kampung Pasir, it is known that the sand contains Alumina Oxide (AL₂O₃), Calcium Oxide (CaO), Iron Oxide (Fe₂O₃), Magnesium Oxide (MgO), Lead (Pb), Zinc (Zn), Copper (Cu), and Silika (SiO₂). The amount of each chemical can be seen in the following table:

Table 1. Sand Material Composition in Pasir Village

NO	KODE SAMPEL	PARA METER	HASIL PENGUKURAN (%)			METODE
			I	II	III	
1.	Pasir Madura	Al ₂ O ₃	7,1002	6,9941	7,3124	Atomic Absorption Spect
2.		CaO	8,3421	8,2364	8,3421	*
3.		Fe ₂ O ₃	2,7898	2,6931	2,7575	*
4.		MgO	0,0575	0,0619	0,0560	*
5.		Pb	0,0056	0,0060	0,0052	*
6.		Zn	0,0246	0,0236	0,0241	*
7.		Cu	0,0018	0,0018	0,0017	*
8.		SiO ₂	73,4177	72,4759	74,3595	*

Source: "Results of Analysis of Major Element of Madura Sand Sample, Balitbang MIPA UGM, May 20, 2009.

Among these elements, the specific elements contained in Madura sand are the content of Calcium Oxide / Limestone (CaO) which is rarely possessed by any type of sand in general. CaO has a chemical heat release power so that it can cause a warm influence on the media. CaO warm power in the human body can cause the effect of launching blood slowly so that it can normalize the body's metabolism which in turn affects increasing endurance and body health. Besides, the elemental ingredients in Madura sand that affect the health of the human body are the presence of zinc (Zn), copper (Cu), and silica (SiO₂). Zinc and copper are anti-bacterial substances, while Silica is an absorbent material against harmful chemicals such as Co₂ (carbon dioxide gas) and other free radicals, both in the human body or in the natural environment (Suyami, 2012).

Associated with that, the sand used by residents is also not sand originating from the surrounding environment or the nearest beach. To make sand mattresses, the local people take special sand, which is sand that is located in Lombang Beach, a distance of approximately 3-5 Km to the east and the area is no longer part of the East Legung coastal village but has included the Lok-Polok area in Dapenda Village. The sand that is taken is not sand that is on the beach but rather far to land approximately 300 meters from the shoreline, which is in the form of dune mounds and covered with pine cone trees. Then the sand that is taken is also sand that is under a depth of approximately 1 meter. After the sand is taken, then the sand must be sifted first, discarded the rough

or dirty, so that the sand used for mattresses is very fine and clean. As for the maintenance of sand mattresses, it is ideally replaced once a year. Especially for families who have babies, it is usually replaced every three months, because babies will often wet their beds. However, in general, sand mattresses will be used for years, if it feels to have diminished or thinned at any time will be added again.

The Sleep Sand Tradition is the Form of Harmony between Man and Nature

Koentjaraningrat once stated that the process of interaction between humans and the environment always occurs continuously so that it raises a series of experiences that are then abstracted into a concept, theory, and education or guidelines for community behaviour. This opinion explains that humans can not be separated from nature or the space in which they live. Even interaction between humans and nature will continuously produce guidelines of behaviour conduct in society (Koentjaraningrat, 1981)

The description of opinion seems to be very much in line with the tradition of sand sleep found in the coastal areas of Kampung Pasir. That the majority of Kampung Pasir people, both aware and not carrying out these activities, are strongly influenced by the natural environment, the space in which they live. That the sand bed tradition was born from the result of continuous human interaction with the natural environment which then produced a guideline of behaviour conduct that was obeyed or carried out by the local community for decades. In line with Koentjaraningrat's opinion, Firth (1966) also believes that the natural environment can influence culture. These influences include, first, the surrounding natural conditions provide broad boundaries for the possibility of human life. Second, the state of the natural environment which has its style more or less forces the people who live in it to follow a way of life that is by the natural conditions. Third, the surroundings provide materials that can satisfy human needs. Fourth, natural surroundings also affect the harmony of human life. So it can be concluded that there is a very close relationship between humans and space where they are. This also applies to Kampung Pasir, a village that has a tradition of sleeping on sand mattresses. This tradition cannot merely be seen from the perspective of local cultural customs. More than that, this tradition was

born from human relations with the natural environment, that the natural area of the Sumenep Madura region is mostly coastal areas. Therefore, their ancestors already had a form of adaptation between the natural environment with humans, so the tradition of sleeping sand was born. This is also evident from life experience and scientific research trials that the tradition of sleeping sand has a more influential effect on good things, although it cannot be denied there are still negative sides, especially for those who are not used to it.

CONCLUSION

The sand village is the name of a place where residents who live in it have a unique tradition of sleeping and doing various activities on the sand. Traditions that have been carried out for a long time made the village dubbed the Kampung Pasir. Although in the coastal area not all villages in Sumenep Regency carry out this tradition. There are only a few villages that carry out this tradition. The villages include, among others, Legung Timur Village, Legung Barat Village, and Dapenda Village. These three villages are still known as Sand village.

The history of sand sleep has been carried out for a very long time, even there is no certain information about when the tradition began. This tradition is the legacy of their ancestors who were realized to have various health benefits. Like treating stress, blood circulation and warm the body during cold weather conditions. Scientifically the benefits of sleeping sand are indeed proven because the sand used is selected sand which contains chemical elements that affect the health of the body. One of these chemical elements is Calcium Oxide (CaO). This chemical element has good heat release so that the effect of heat on the media. Therefore, the body that is in direct contact with this element will feel warm. As a result, blood circulation runs smoothly.

Koentjaraningrat and Firth in his book have argued that in general human life and the natural environment cannot be separated. Humans will continuously interact with nature. This continuous interaction will eventually produce a code of conduct that will be obeyed and implemented by the community. Besides, according to Firth, there is an influence between the natural environment and culture. One of its characteristics is the natural environment that has its style, which will force someone to comply with a way of life that is by the natural environment. The theory's view also occurs in the Sand

Village community, that the traditions they carry out are the result of interactions between humans and the natural environment that have been carried out for a very long time. In addition, the natural environment that has its own style in this case is the coastal region will force people to obey a way of life that is in accordance with the natural conditions, the way of life is the tradition of sand bed which is done as a form of adaptation of coastal society's to the coastal environment.

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