

# Indigenous Traditions Kuta in Preserving the Environment to Maintain Nation Character

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Abstract: The background of this research by interaction man and his environment no longer figured as a component of the biosphere but on the contrary, growth and human civilization is said to cause the destruction of the environment. Worse yet the impression appears that the Indonesian government has sacrificed environmental sustainability for and on behalf of development. In fact, citizens' awareness in preserving the environment needs to be improved, considering not only in Indonesia but the world is currently experiencing an environmental crisis rooted in human misconduct that is rooted in human perspectives mistake about human, self, nature, and human relationships with all universe. N-use values of cultural values and lifestyle of the people are there to be actualized, maintained, and developed.

## 1 PRELIMINARY

The cultural and character issues of the nation are now in the spotlight of society. Based on some data and facts about the moral decline of the younger generation, it takes an educational process that prioritizes character education. The character of the nation is supported by every individual character of a citizen. Implementation of education cannot be separated from the educational objectives to be achieved based on national development which essentially implemented by the nation covering all areas of life. Based on problems the then researchers want look How wisdom of indigenous peoples are able to contribute to environmental conservation. As Budimansyah (2010) asserts that character as a virtue (to know the value of virtue, want to do good and really good Bohemian) is deeply engraved and embodied in behaving. From what has been explained, that the character is not only seen from what is often done by everyone through the behavior and habits that often do but every good value that is in each person through behavior. Therefore, awareness of citizens is needed in the process of implementation of the program or project but provides an opportunity to identify problems, solve, make decisions, monitor, and evaluate.

## 2 METHODS

The approach used in this study is qualitative, since the problems associated with humans are fundamentally dependent on observation. Alwasilah (2006) points out that: "Qualitative research is essentially observing people in their environment, interacting with them, trying to interpret their language and their interpretation of the world around them." In this qualitative study, researchers as the main instrument (key instrument) must go to the field and were in the field in a long time. Researchers plunge into the field to examine certain human activities by collecting data from the results of the researcher's interaction with them. Nasution (1996), reveals that: "*Researchers should be able to understand and try to understand the language and their interpretation, to the qualitative research is not done in a short time*".

The method used in this research is a case study (case study). According Suryabrata (2010), suggests the case study method as follows, "The case method is a procedure for solving a problem that was investigated by describing / depicting the state of the subject / object of study (a person, institution, community, etc.) at the time now based on the facts that appear or as appropriate." This is in accordance with the opinion of Bogdan and Biklen (1982) says: "*A case study is a detailed examination of one*

*setting or one single subject or one single depository of document or one particular event.*" Suryabrata (2010) discloses the purpose of case studies and field research is to study intensively about the background of the present state and environmental interactions of a social unit: individuals, groups, institutions or communities.

### 3 RESULTS AND DISCUSSION

#### 3.1 Results

In fact, the awareness of citizens in preserving the environment needs to be improved, given not only in Indonesia, but the world is currently experiencing an environmental crisis that is rooted in the mistakes of human behavior is rooted in the mistakes a human perspective on human, alone, nature and human relationships with the whole universe (Keraf, 2010).

As well as Cogan in Budimansyah (2008) added eight characteristics that need to be owned by citizens in connection with the increasing severity of the challenges to be faced in the future. Characteristics of such citizens include:

- Ability know and approaching problem as citizens country global community;
- Ability cooperate with others and shouldering responsibility answer on role or obligations in community;
- Ability for understand, accept, and respect differences culture;
- Ability thinking critical and systematically;
- Will complete conflict with way peace without violence;
- Will change style life and pattern food principal already can, in order to protect environment life;
- Have sensitivity to and maintain right azasi human (such as right people women, minorities ethnicity, etc.);
- Will and ability participate in life political on levels government local, national, and international (Sapriya, 2004).

Confirmed by the Center for Curriculum B alitbang MONE (Ainiyah, 2013), 'there are 18 characters to be owned by a citizen, namely, the character of religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, the love of the homeland, the appreciation of achievement, friendship / communicative, peace loving, caring environment, social care, and responsibility'. Of the

18 characters are no virtues citizens (civic virtue) in a social environment that is environmentally conscious character, it means that one must have a sense of responsibility and have a high awareness in loving environment.

However, the fact remains that our nation society is still adorned by a symptom of *kelemahkarsaan*, a mentality that is not suitable for development (Budimansyah, 2006). This will affect the awareness of citizens in preserving the environment. In this case Citizenship Education has an important role in the cultivation of values, because the hallways value based, these values must be taught in formal education such as civics civic (community Civics). Objects Civics and Citizenship Education Study (civic education) are citizens in conjunction with community organizations, social, economic, religious, and state. As explained by Somantri (2001) which belongs to the object of study civics is:

- Act behavior;
- Type growth think;
- The potential is there in every self citizens country;
- Right and obligations;
- Ambition and aspiration;
- Awareness (patriotism, nationalism, sense international, and moral Pancasila);
- Effort, activity, participation and responsibility responsibility.

Human responsibility in life is not only responsible for human beings, but also responsible for environmental sustainability. As was stated by Bull (2013) that "man as a phenomenon, including human beings as individuals, humans as social beings, humans as creatures of culture, and human beings in the context of the environment." In the natural system, human beings are part of nature interact with nature as its environment. In other words, in this natural system man exists and lives in the natural environment. Human beings are responsible for their environment.

The main thing that would have to be done by humans are changing the paradigm of environmental conservation. Protecting the environment is an integrated effort to preserve environmental functions include planning policy, exploitation, development, maintenance, restoration, monitoring and control of the environment. The environment itself is the unity of space with all things, power, circumstances, and living things, including human beings and their behavior, which affect the viability of life and the well-being of human beings and other living beings. As disclosed Keraf (2010) that:

The purpose of such a paradigm shift is important, so that human attitudes and behaviors become more wise in giving meaning to nature. Therefore, humans must develop a conception of nature that glorifies and respects nature, also considers nature as sacred and living. Thus, will give birth to a respectful attitude and care for the environment. On that basis, awareness of the importance of environmental management must be constantly embedded in human beings.

As described above, the wise and wise attitude is indispensable to the individual in society. Likewise in the village of Kuta is still maintain and uphold the customs of the ancestors. How his ancestors greatly maintain the value of traditional culture in preserving and preserving the environment in a wise and wise. In the midst of modern times such as now, which tend to ignore human natural environment, in the village of Kuta still maintain these traditional values.

Traditions process do by community custom Kuta in conserve environment life through various activities / events either already be customs daily or through custom customs (adat ritual). Society Kutaholding firm value education traditions / customs customs. Traditions that lowered by grandmother ancestors ancestors. Especially in p conserve environment many habituation has do by community customKuta for this. Among them is through pattern life they through for this as manufacture house, preservation source water resources, preservation Forest protection, processing rice fields corresponding withrules custom, development home custom, development culture clean, development culture gotong royong, development art traditional typical village Kuta.

In accordance with the results of previous studies conducted by Dobson (2006) that "The compliance of the Kuta community to customary rules that maintain and protecting the sacred forests is a form of their awareness to continue her ancestral heritage in maintaining the sustainability of the forest. What has been done Kuta community is a concern and a form of their participation in maintaining Natural resources and environment. Kuta community has a role to control deforestation and mengelol a forest so as to maintain the forest functions as a system clan life supporting ecosystem of the region." As the researchers explain in the following diagram:

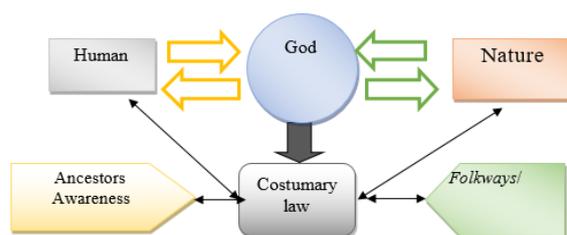


Figure 1: Perception Concept Relationship Man, God, and Natural relation with Kuta ritual.

### 3.2 Discussion

Indonesia as an archipelagic nation consisting of various ethnics with diverse cultures, each regarded as a regional culture. Shadily (Huckle, 2013) suggests that the local culture is the result of an idea or action of the areas concerned, so as to characterize and community pride.

Culture is the identity of a nation that can distinguish the nation with other nations. Article 32 of the 1945 Constitution mandates that state advancing Indonesian national culture in the midst of civilization the world by ensuring people's freedom of care and develop cultural values. In this context, The Government guarantees the freedom of the community in maintaining and developing the cultural values that grow and flourish in Indonesian society. In the era of globalization, the Government is obliged protect and serve the community in maintaining and develop cultural values so as not to be eroded by values a global culture that is incompatible with character and identity nation.

Furthermore, according to the government's view quoted by Taylor (2010) that today there are six problems faced by Indonesia in the development of national character, namely: disorientation and not lived it of Pancasila values as the philosophy and ideology of the nation; the limitations of integrated policy instruments in realizing the essential values of Pancasila; shifting ethical values in the life of society, nation, and state; waning awareness of the nation's cultural values; threat of disintegration of the nation; and the weakening of the nation's independence.

Character education in the community, one of which is in the indigenous Kampung Kuta, which goes along the stages and becomes part of the process and stages of life of the community. So the values the faith community character and must be continually passed on to generations of children they can be held smoothly and successfully. This is evidenced by the persistence of values The

characters on the current generation as the generation of successors society.

Circumstances the above no regardless from custom and culture Sunda. At least there is four style of life to be observed in culture Sunda in the District Ciamis, namely ability adaptability, capability mobility, ability grow and developing, and ability regeneration.

Kampung Kuta is located in Tambaksari District, Ciamis Regency. This Traditional village is inhabited by people living based on local wisdom. By upholding the culture, preserving the environment in this village can be an example for us all to maintain the environment by adhering to the local culture.

Kampung Kuta is a traditional village, it is based on that in the village have similarities in the form and the physical material of house building, the existence of Traditional chairman, and the existence of custom which binds the society.

When viewed from the aspect of education in relation to local wisdom, these cultural values should be an in-depth study material to provide color in teaching, some experts say that such educational practices are included in etnopedagogi education practice.

As stated in Article 6 of Law No. 39 of 1999, Article 6, paragraph (1), "In order to enforce human rights, diversity and the needs of the indigenous and tribal people's emotion cared for and protected by law, society and government." They have a strong relationship with nature, especially land and water. They treat nature as a source of life that must be preserved sustainably very well. As Keraf (2010) says that:

*The environmental crisis we are experiencing today is not only a result of the explosion of population and the development of technology of exploitation, but fundamentally rooted in fundamental-philosophical mistakes in human perception or perception of itself, nature, and human place in the whole ecosystem.*

From the above explanation can be presented indicators which is the identity or characteristics of the awareness of indigenous peoples kuta among them have special signs of awareness, among others:

- Know and understand with what was said and performed;
- Bear answer to nature in Kampung Kuta;
- Able receive mandate / education tradition from grandmother ancestors;

- Know and understand and receive self with various form advantages and deficiency as creature God, the individual and social;
- Having readiness in go through life and understand risk will have faced as consequences logical from demands life in society community custom Kuta;
- will always keep balance nature to always awake ecosystem therein, and spared from various disaster naturally occurring.
- Utilize and optimizing environment natural and processed results earth ever be needs principal for life them.

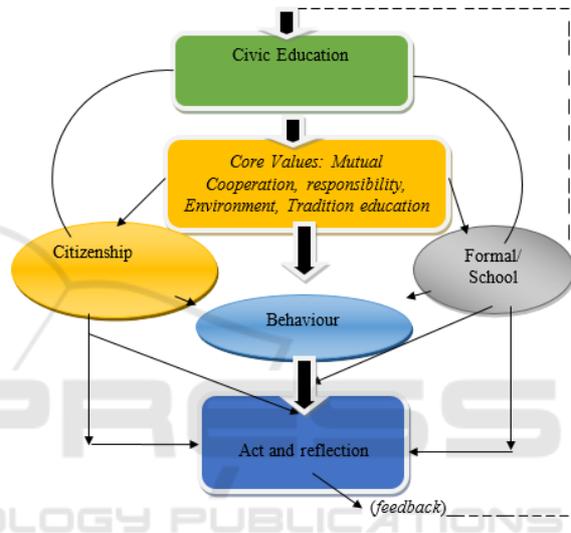


Figure 2: Thesis Chart of Research Results.  
Source: Results of Researcher Processing 2015

Furthermore, with regard with p the above, according to Alwasilah (2006) Etnopedagogi looked at knowledge or wisdom local (local knowledge, local wisdom) as source innovation and skills can empowered for the welfare community. Wisdom local is collection facts, concepts, beliefs, and perception community about world around. This includes way observe and measure natural around, finishing problems, and validate information. In short, wisdom local is the process of how knowledge produced, stored, applied, maintained, and inherited. There are several characteristic wisdoms local namely (1) based on experience, (2) tested after used centuries, (3) can be adapted with culture now, (4) solid in practice daily community and institutions, (5) common do by individual or community on Overall, (6) shall be dynamic and continue change, and (7) a very related with system trust. Empowerment through adaptation knowledge local this, including reinterpretation values contained in

any number proverbs, with condition contemporary is strategy intelligent for solve social problems because in many terms of social problems that sourced on problem local too.

Table 1: Kluckhohn's Framework on Five Basic Problems in Life which Determines the Orientation of Human Cultural Values.

Problem Basic in Life	Orientation Value Culture		
	Life that bad	Life that good	Life that bad, but human required seek so that that be good
Itself life (MH)			
Itself Works (MK)	Creation that for living life	Creation that for position, honor, etc.	Creation that for add creation
Itself Human about Time (MW)	Orientation to the future	Orientation to the past	Orientation to the future
Itself Human to Nature (MA)	Human subject to natural terrible	Human attempted keep harmony with natural	Human desire dominate natural
Itself Relationship between Human with Another (MM)	Orientation Collateral (horizontal), a sense of dependency on another (soulless gotong royong)	Orientation vertical, sense of dependence to figures superiors and rank	Individualism rate high business on power itself

Kuta indigenous peoples own orientation into the future and the future. In terms of environmental conservation, people are already thinking about sustainability for future generations. How to instill environmental awareness values to keep the environment well maintained. Because actually preserving the environment is a value of truth both in terms of social culture and religion. The people of Kuta have the right to live as well as other common people, but in their life these indigenous peoples are very dependent on nature. And always wise and wise to nature and the environment because by having harmony with nature then their life will be lasting. In addition to respecting nature, indigenous peoples of Kuta also always respect and respect each other, because with it will be a useful creature and useful for the environment.

#### 4 CONCLUSIONS

The process of awareness raising is one of them through the process of internalization of the value of traditional education which is continuously carried out by indigenous peoples of Kuta. People feel that the values of love and respect for nature are still very important. With wise and prudent attitude towards the environment, then all forms of

destruction and natural disasters are minimized by good ability. So that the future of Indonesia progressed and developed in accordance with the development programs planned by the Government in an effort to conserve the environment.

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