

An Anthropological Study on Local Wisdom Embodied in Lexicons of Community System in Kampung Adat Urug

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Abstract: The paper reports a study on local wisdom embodied in lexicons of community system in *Kampung Adat Urug*. The location of *Kampung Adat Urug* is in Bogor region, West Java. This study used anthropological approach by focusing on communication using ethnography model. The results showed that lexicons of community system in *Kampung Adat Urug* can be categorized into five groups, namely community organization system, community event, place of community event, community system, and community rules. In relation to the function, the lexicons reflect seven functions, namely individual, social, knowledge, economic, reliance, social stratification, and leadership (surveillance). As it talks about local wisdom, the lexicons displays the values of welfare, discipline, health, mutual cooperation, cultural preservation and creativity, environmental concern, commitment, and positive thinking (gratefulness). The present study evinces the noteworthy of preserving the lexicons. It is a counteraction to language attitude performed by the people of *Kampung Adat Urug*. As in the context of community system, they start to use modern lexicons. The respective situation will indirectly intimidate the existence of local lexicons and local wisdom successively.

1 INTRODUCTION

Local wisdom is a labyrinth issue. However, the reflection of local wisdom can be seen from existing lexicons used by a community. Wierzbicka (1997) stated that word reflects and describes speaker's characteristic in life or in thinking, even more so, provides invaluable clue to understand speaker's culture.

Kampung Adat Urug is an indigenous village in Sukajaya, Bogor Regency, West Java. In this place, the people produce lexicons, for many contexts, that reflect their tradition or local wisdom. One of which is in the context of community system. In the community, the leader, called *ketua adat*, is elected by *wangsit*. *Wangsit* is a whisper from supernatural force. The people of *Kampung Adat Urug* believe that *wangsit* comes from their ancestor spirit. Therefore, they believe that disaster will happen by disobeying *wangsit*.

The example above proves that language is interrelated to culture. Sibarani (2004) stated that culture is a collection of practices which display the capacity (knowledge, action, or thing) of people to

form social harmony. It is undeniable that culture preservation is important. Culture needs to be transmitted to the later generation. The media to make it happen is language.

Through language, the experience of people in a community can be transmitted. The transmitted experience will be eternal as long as the community exists. In this sense, what we name as local wisdom is our ancestor experience (Fajriani, 2014).

Some previous studies have discussed this issue. It is Prasetyadi et al. (2005). The research title is *Kearifan Orang Sunda di Kampung Urug yang Terpencil: Tinjauan Psikologi Sosial dan Arsitektur*. By doing indepth interview, partisipant observation, and documenting some photos, the study displayed the description of how the people live psychologically and how that issue relates to the architecture matter.

Meanwhile, Dewantara (2013) produced a paper entitled *Peran Elit Masyarakat: Studi Kebertahanan Adat Istiadat di Kampung Adat Urug Bogor*. The study focused of social-cultural change from empirical data, describing local value, and

explaining the role of *ketua adat* to preserve their local wisdom.

However, Abdullah (2015) inspired the researchers by conducting a research entitled 'Local Wisdom of the Fishermen's Language and Livelihood Tradition in Southern Coast of Kebumen'. The paper evinced that local knowledge reflected from the way fishermen make use of the natural environment to make a living. This point strengthens that there is a close relationship between human, language, and culture.

As the limited literature demonstrates, this research to demonstrate a study on local wisdom embodied in lexicons of community system in *Kampung Adat Urug*. By The lexicons will be classified and analyzed to see the function and the wisdom embodied in the lexicons. Under the concept of anthropological, the present study will fill the unseen issues about threat of modern lexicon infiltration and the counteraction to it.

2 METHOD

2.1 Research Design

This research mainly adopted communication ethnography mode. It was used to study the variation and the use of language in the context of time, place, communication, family, ethic custom, reliance, and ethics of language, custom, and all patterns in a community.

This research used anthropological approach. Anthropological focuses on the relation between language and culture in a certain community (Sibarani, 2004). Furthermore, anthropological also concerns about the relation between language and culture as language is used in social action.

2.2 Research Site

The location of this study was in *Kampung Adat Urug*, Sukajaya, Bogor Regency, West Java. This site is a tourism area. In this site, the community treat local wisdom as a legacy of the ancestor.

2.3 Data

The data of this research were Sundanese lexicons used by people in *Kampung Adat Urug*. The lexicons were categorized into community organization system, community event, place of community event, community system, and community rules.

2.3.1 Data Source

The data of this research were categorized into spoken data and written data. The spoken data were derived from observation and interview. The respondents were the people of *Kampung Adat Urug*, caretaker, and the elders. Furthermore, the written data referred to ancient references regarding community system and culture of *Kampung Urug*.

2.3.2 Data Display

This study used two data display methods, namely observation and involved conversation. In observation, the researchers were not involved in conversation. The researcher focused on making note and recording. In involved conversation, the researchers were actively involved in conversation.

2.3.3 Data Analysis

In analyzing the data, this study used correlation method. Rakhmat (1993) stated that this method explains the relationship of object of study with the context of situation, social, and culture. In anthropological research, language is a dependent variable, whereas context of situation and context of social (culture) are independent variable.

The analysis was initiated by studying all data from observation, interview, notes, picture, recording, etc. After that, data reduction was done by formulating abstract or summary for selecting the item. Data validation was then implemented. Furthermore, data translation and data interpretation to the discourse took into account. In analyzing the data, the researchers were accompanied by a key informant.

3 RESULTS AND DISCUSSION

The people of *Kampung Adat Urug* are also renowned as *Kasepuhan*. The term refers to the word *sepuh*, which in Sundanese, means *kolot* (old). It shows a model of leadership system of a community based on ancestor's will. *Kasepuhan* is a term from an outsider to the social group.

At present, the leader of *Kampung Adat Urug* is *Ki Kolot Ukat Raja* who is the 9th generation of the ancestor. Besides, there are *Ki Kolot Amat* and *Ki Kolot Tengah* who help the leader to govern the society.

The lexicons of community system in *Kampung Adat Urug* can be categorized in five groups, namely

community organization system, community event, place of community event, community system, and community rules.

Lexicons of community organization systems are *ketua adat, wakil ketua, sekretaris, wakil sekretaris, bendahara, wakil bendahara, juru basa/kuncen, kesenian, juru masak sayur/daging, amil, juru mawsak nasi, paraji, bagian cai, pamakaian/pertanian, pengurus daging/ikan, canoli, pengurus kue, bagian kebersihan, pengurus leuit, tukang para, pengurus kepegawaian, ketua pengawas, wakil ketua pengawas, and anggota*. Furthermore, lexicons of community event are *siekah bumi, sidekah ponggokan, seren taun, sidekah ruwahan, and maulud nabi*.

Lexicons of place of community event are *gedong ageung (gedong), gedong alit, gedong pangkaleran, leuit, and pawon*. There are also lexicons of community system in terms of *babasan* (certain expression). They are *hiji sapamili, two sakarupa, tilu sapamalu* (it represents the concept of life which is guided by the three pillars of life and *mipit amit ngala menta* (it represents the concept that greedy is not acceptable and it is important to get permission of doing something from the power of attroney)

In regard to community rules, the lexicons are mainly about the concepts of life, such as younger generations are responsible to preserve the value, appropriate outfit is necessary to come in *leuit*, it is prohibition to exploiting natural resources, it is prohibition to dry clothes in the afternoon, it is prohibition to whistle at home, and it is prohibition to move trash on Tuesday and Saturday.

The existence of lexicon reflects the life of a community (Wierzbicka,1997). In relation to the function, the lexicons reflect seven functions, namely individual, social, knowledge, economic, reliance, social stratification, and leadership (surveillance).

Individual function refers to the role of lexicons of traditional tool in daily life. Traditional tool icons in *Kampung Adat Urug* have individual functions. The lexicons relate to individual work and activities that take place as an effort to meet one's individual needs. As in the lexicon of the *Ketua Adat*, it relates to in charge person of preserving the forest and nature.

Social function refers to the lexicon of social system in *Kampung Adat Urug* that acts as a unifier and marker of cohesiveness. The social function emerged as inter-indigenous community activities in *Kampung Adat Urug*. One of which is the lexicon of *juru masak/daging*. *Juru masak/daging* take care of

everything related to vegetables and meat. One of the *juru masak/daging* will act as a boss. He leads all the cooking activities with his subordinates. It explains how each united element forms a unity in carrying out the duties of the *Ketua Adat* who takes place for generations. It is under the social function of society, to build unity and cohesion among human beings.

The function of knowledge refers to how the social system lexicons can describe people's knowledge about how to build a traditional government. All existing customary devices are accountable to the supreme leader, the traditional leader. All positions in the structure of government are born based on heredity system. The community cannot vote and set the leader of *Kampung Adat Urug*. The rule of government belonging to the *Kampung Adat Urug* community is similar to royal government system. The election of traditional leader and all other layers of social system comes from *wangsit* and the heart of the indigenous *Ketua Adat's* consciousness.

Literally, *wangsit* means a whisper or a supernatural sound. The people of *Kampung Adat Urug* believe that the *wangsit* is a whisper of the ancestor spirits. *Wangsit* comes from generation to generation who have blood relation with the previous traditional leader. *Wangsit* comes through a dream or a supernatural whisper.

Economic function refers to the lexicons associated with the economic system in *Kampung Adat Urug*. Lexicon *bendahara* is a lexicon related to the money circulation in *Kampung Adat Urug*. The duty of *bendahara* is to receive, store, and account for the budget out on the implementation of various activities in *Kampung Adat Urug*. After the labeling as a cultural heritage area, *Kampung Adat Urug* has national state budget (APBN) from the government. The *bendahara* takes care of various financial matters relating to the APBN.

The social system lexicon used by *Kampung Adat Urug* community has a reliance value. The reason is that the lexicon of the social system is related to the values of reliance that exists in society. One of these is the lexicon of *Ketua Adat*.

The lexicon of *ketua adat* refers to the title of traditional leader. *Ketua adat* controls the social system, religious system, economic system, and people's welfare. *Ketua adat* is elected by *wangsit*. *Wangsit* means a whisper or a supernatural voice. The people of *Kampung Adat Urug* believe that the *wangsit* is a whisper of the ancestor spirits.

Social stratification based on social criteria appears in the lexicon of a social system. The

lexicon relates to the working class, religion, age, gender, ethnicity, ancestry and others. The lexicon groups that show the working class, such as *juru basa*, *paraji*, *canoli*, and *juru masak/daging*. The lexicon *ketua adat* shows a customary leadership in *Kampung Adat Urug*. Furthermore, social stratification is also a stratification related to the system of government. In social stratification, political media can be one of the criteria of classification. People who occupy positions in the world of politics or government will occupy the highest strata. People will respect them. People believe that people who occupy positions in government have a higher class than others. It results a social stratification type based on political criteria that divide social life into two major groups. First, the upper layer group which is the power elite (also called the dominant group). Second, the lower layer group, i.e. people or groups of people who are dominated. The concept confirms that local wisdom is understood as 'a device' of knowledge and practices that can be used to resolve to encountering problems in a good and right way (Putra, 2007).

The lexicon of *ketua adat* is a form of leadership and surveillance function. *Ketua adat* has the highest social control function. *Ketua adat* has full authority to prohibit, order, and sanction people's problems. *Ketua adat* also has the authority to appoint or dismiss the customary devices in *Kampung Adat Urug*. *Ketua Adat* has the right to replace the employee with another community who still has blood relationship with that employee. The community respects the *Ketua Adat*. The honor is not only because of his power, but also because of his capacity as a traditional leader.

As it talks about local wisdom, the lexicons displays the values of welfare, discipline, health, mutual cooperation, cultural preservation and creativity, environmental concern, commitment, and positive thinking (gratefulness).

Welfare-related cultural values are presented in the *leuit* lexicon. *Leuit* refers to buildings that serve as a place to store rice. It is only a *leuit* handler who can open it. *Leuit* officials are responsible for collecting rice stocks or checking the condition of rice. *Leuit* usually contains decades-old rice and is a food reserve of *Kampung Adat Urug* community for the next few years. It reflects the condition of *Kampung Adat Urug* community which is prosperous of food availability.

Disciplinary cultural values are presented in the lexicon of waste disposal on Tuesdays and Saturdays referring to unwritten rules about the ban on littering in those days. Although garbage has piled up in the

dustbin or the courtyard of the house, the people of *Kampung Adat Urug* will leave the waste on Tuesday and Saturday. In this prohibition, there is the concept of order or discipline that will create a law-abiding society.

Health-related cultural values are presented through the *paraji* lexicon. This lexicon refers to *dukun beranak*. The duty of *paraji* not only helps, but also takes care of the baby and his mother. *Paraji* also searches and dispenses the ingredients of the necessary herbs. *Paraji* in *Kampung Adat Urug* is currently working with local midwife. It reflects adequate health management on the life of *Kampung Adat Urug* community.

The cultural values associated with mutual-cooperation are presented in some traditional ceremonial lexicons. The lexicon among them are *sérén taun*, *maulud nabi*, *sidekah ponggokan*, *sidekah bumi*, and *sidekah ruwahan*. Through these ceremonies, all layers of society unite in managing the ceremony.

Cultural values, related to cultural preservation and creativity, are presented in art lexicons that refer to someone who has more knowledge of the arts. He also has the responsibility to guide and organize art events when ceremonial activities or other activities in *Kampung Urug* take place. The arts officers have a duty to determine the art activities that take place during traditional ceremonies. It reflects the social situation of *Kampung Adat Urug* community that retains tradition and develops their artistic culture.

Cultural values related to environmental concerns are presented in the lexicon of prohibition of entry and taking of natural resources in *hutan larangan*. The lexicon refers to the unwritten rule of prohibition on taking wood, leaves, stones, or any other material in *hutan larangan*. The prohibition is given as an effort to protect the forest against the greed of human hands. Communities who violate the ban will receive sanctions. This shows the concern of *Kampung Adat Urug* community to their environment.

The cultural values associated with commitment are presented in the lexicon of *Ketua Adat*. *Ketua Adat* is elected by *wangsit*. The new *Ketua Adat* must be willing to accept the power with sincerity. Society as a subordinate must be willing to accept the existence of their new traditional leader. It reflects the commitment and responsibility of *Kampung Adat Urug* community.

The cultural values associated with positive thoughts and gratefulness are presented in some traditional ceremonial lexicons. These lexicon include *sérén taun*, *maulud nabi*, *sidekah ponggokan*, *sidekah bumi*, and *sidekah ruwahan*. All

societies express gratefulness and apology to God and the ancestors through the ceremonies. This shows that the people of *Kampung Adat Urug* have positive thoughts and gratefulness.

4 CONCLUSIONS

The results show that lexicons of community system in *Kampung Adat Urug* can be categorized in five groups, namely community organization system, community event, place of community event, community system, and community rules. In relation to the function, the lexicons reflect seven functions, namely individual, social, knowledge, economic, reliance, social stratification, and leadership (surveillance). As it talks about local wisdom, the lexicons displays the values of welfare, discipline, health, mutual cooperation, cultural preservation and creativity, environmental concern, commitment, and positive thinking (gratefulness).

The present study evinces the noteworthy of preserving the lexicons. It is a counteraction to language attitude performed by the people of *Kampung Adat Urug*. In the context of community system, they start to use modern lexicons. The respective situation will indirectly intimidate the existence of local lexicons and local wisdom successively.

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