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# VIEWS ON THE MANIFESTATION OF LOCAL WISDOM (CASE: KAMPUNG NAGA, WEST JAVA)

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### Abstract

The physical object of architecture is a manifestation of thoughtful concept of the architect. Philosophically, in vernacular architecture, the concept of thoughts is being revealed in the form of local wisdom. Kampung Naga, as one of the villages vernacular in West Java. maintains its traditional culture although the inhabitants have undergone modern thought. The modern era has developed immensely which could affect the decline in preserving the local wisdom. To anticipate the decline, it is necessary to make an effort to formulate the local wisdom which is still existed. This paper aims to explain the results of research in Kampung Naga which focusing on physical elements and accommodating results of previous research concerning on local wisdom. Data and information as written materials were obtained through field survey, literature review, and previous research studies. The results of the study show that local wisdom in Kampung Naga has an effect on the aspects of life in terms of social interaction, land law, physical building ideas and its spatial order. The paper will be ended with the diagrammatic conceptual model of the aspects of the manifestation of local wisdom in Kampung Naga.

**Keywords:** manifestation, local wisdom, Kampung Naga INTRODUCTION

Local wisdom is the implementation of cultural values adopted by a community in

using natural resources in order to provide benefits for lives, including implementation of traditional architecture in Indonesia. The expression of traditional Sundanese architecture in terms of local wisdom is a part of the implementation of community's understanding settlement, which integrates knowledge of natural environment, cultural values, and needs for life (Saladin, 2006). However, this local wisdom is gradually being abandoned by the community as a consequence of the development of architecture in Indonesia. This can be perceived through the development of new buildings that do not depict the local wisdom of Sundanese architecture.

This study aims at revealing physical aspect of dwelling in Kampung Naga as a representation of local wisdom and accomplishing it in the form diagrammatic model as the theoretical implication of the study. Some researchers have previously conducted studies on Kampung Naga, such as Hermawan (2014) whose study on the physical aspect confirms that the house in Kampung Naga is a representation of ancestral values which is manifested through its form by taking the principle of local natural environment consideration. In addition to it, Purnama (2016) in his study reveals about the physical characteristics of Kampung Naga and states that its physical condition is

located in the area of potential disaster as such the spatial pattern of Kampung Naga is in a temporary circular pattern (concentric) whilst the settlement pattern is in the field of flat ground. Pynkyawati et al. (2014) in her findings affirms that the pattern of dwelling order in Kampung Naga is linear with the structure of stone foundation and *Jolopong* roof of wood frame construction.

In terms of community characteristic, Ningrum (2012) in her study highlights that dvnamics of Kampung community life are to be revealed in the form of: 1) mandate, prohibition, and consequence; 2) changes in technology, employment, income and ownership of that the facilities so recommended development strategy is adaptive innovation through the customary aspects. In relation to social interaction context, Qodariah and Armiyati (2013) pinpoint that the local wisdom of indigenous people of Kampung Naga is implemented in terms of leadership, social interaction, way of life, environmental awareness. cooperation, consistency, creativity, independence, togetherness, simplicity, and responsibility. In line with it, Prawiro (2015) validates that the ritual of life cycle is implemented through maternal pregnancy, childbirth, circumcision. marriage, and prayer for the dead. The ritual is derived from old Sundanese belief which has later been combined into Islamic belief.

In terms of land law in Kampung Naga, Winardi (2010) has conducted study and confirms that the existence of customary land law often produces problems among individuals and groups. The root of the problem is merely on the dualism between national land law and customary land law that is sometimes generate opposite goals. Further, relating to sustainable environment content, Ramelan (2009) emphasizes that the forest in Kampung

Naga area is the backbone of life, the pharmaceutical investment and the wealth of flora and fauna which becomes the physical and spiritual sustainability of local community. Meanwhile, in the context of art sustainability, Astuti (2016) approves that the preservation of typical arts of Kampung Naga has been fostering public awareness to preserve local arts; to regenerate artists and to sustain the availability of art instruments. Furthermore, Yulistiani (2015)demonstrated that ecotourism in Kampung Naga has a positive influence environmental conservation and this has been thoroughly conducted by using SPSS analysis.

This research reveals the integrating views on the manifestation of local wisdom of Kampung Naga community. The diagrammatic conceptual model of the local wisdom is developed as an effort to improve the results of the study so that it will be scientifically and theoretically beneficial to the research community.

### **METHOD**

This research uses field survey which is supported by literature review as well as the result of previous studies in relation to local wisdom in Kampung Naga. The data were gathered through literature study, field observation, and interviews with key informants. In this article, a descriptive narration is used as a tool to describe the real context focusing on physical context. The discussion about the content is supported by the result of previous research in order to formulate the holistic diagrammatic conceptual model of local in Kampung Naga. diagrammatic model represents the logic relationship among aspects that form the logical concept of Kampung community. Referring to Ihalaw idea (2003) on how to build theoretical concept,

the aspects of local wisdom in Kampung Naga were established based on the result of this study and others. The themes are connected to each other to form conceptual formulation. This formulation is far from perfection, it is therefore necessary to complete the result of this study by conducting further research which has not been included in this article.

#### LITERATURE REVIEW

Theoretically, to discuss Kampung Naga as Kampung Adat (traditional village), is related to the discourse of vernacular and traditional architecture. Oliver (1997: xxi) considers that vernacular architecture is architectural an building that is constructed without conscious volition. Tipnis (2012) argues that "...vernacular may be termed as something native and unique to a specific place, created without the help of imported component and processes, and possibly built by the individuals who occupy that particular place" (p.1, quoting Al Sayyad, 2006). Oliver emphasizes that all forms of vernacular (Latin=*vernaculus*=native) architecture are built to meet specific needs. accommodating the values. economies and ways of living of the cultures that produce them. If such a way is passed down from generation to generation then it is referred to as traditional architecture. According to Noble (2014), the word tradition needs to be understood as a process that is contentpacked procedures and material objects derived through verbal information. So that, in the word 'tradition' there are contained three essences. i.e.: knowledge, instructions and procedures.

In the context of the relationship between cultural and the shape of the house, Rapoport (1969) states that socio-culture (including religious aspect) in the manifestation of a house is a determinant variable, while the aspects of climate, topography, geography and other aspects of the environment are modified variables. However, from a number of variables that determine the embodiment of the house, based on James J. Fox's study (1993), Roxana (1990),Reimar (2004)Austronesian vernacular houses, there are aspects that demonstrate similarities and differences. Different aspects need to be viewed as 'local contain' (which is referred to as a part of local wisdom) that characterizes the uniqueness of particular ethnic because of the culture and environment in which the community lives is different.

Sartini (2004) philosophically expresses what local wisdom means. Terminologically speaking, local wisdom needs to be understood as local ideas that reflect the values of wisdom and are considered good to be implemented in everyday life. Based on anthropological view, local wisdom is identified with local genius that reflects local identity that has unique character and unique ability. These unique abilities are characterized by: their reliability in survival from outside cultural interventions; ability to accommodate, integrate, control and give direction and cultural development. Local wisdom relies on a philosophy of values, ethics, ways and behaviors that are institutionalized in tradition, tested naturally and in good value.

# THE LOCAL WISDOM OF KAMPUNG NAGA

Hermawan's study (2014) on local wisdom in Kampung Naga justifies that in the society's view, buildings and environment represent a cosmological hierarchy that is philosophically meaningful. The world is divided into three categories: the underworld (the outer regions: saung

lisung (a place for mashing the rice), ponds, rice fields and gardens), the middle world (residential area: house, mosque, bale patemon (meeting room), earth aging) and the upper world (sacred forest: the tomb of grandfather Singaparna as the ancestor of Kampung Naga community). Synonymous with the cosmological philosophy of the Sundanese lands that suggest that the underworld (earth) is the place of human return after death; the middle world is where living things and the world above are the places of the spirit. Similarly, a house is associated with three parts: the underworld (the bottom of house building), the middle world (palupuh/floor/the body of house building) and the upper world (para=ceiling or the upper of house building).

The construction of a house needs to comply with the ancestral quidance implying that human life as a microcosm needs to be in harmony with the macrocosmic world (the universe). Harmony with nature is indicated by the obligation of using material from the surrounding natural environment (which is dominated by wood material). maintenance of sacred forests adjacent to settlements aims to maintain sustainability of natural resources.

Buildings are located face to face. The same function of space in a single house with that of another house is located side by side. This is a reflection of the harmony of social life. Bumi Ageung is the center of the sacredness of the settlements where it is used to store heirlooms of heritage objects. While Bale Patemon is used as a community gathering place. The principle of togetherness among the people is marked by the *Leuit Kampung* (rice barn) whose function is to store the rice collected from the donation of each family. It is intended to help the people in need. The spatial arrangement within the house is related to the division of roles in terms

of gender. The front room of the house (tepas) is the male area, the central space (tengah imah) is neutral and the back room (pawon/kitchen and goah/rice barn/family staples) is the territory of women. The location of Goah requires special calculation associated with the wife's birthday.

Studying from research conducted by Ningrum (2012), traditional customs of Kampung Naga that are inherited include: testament, mandate, consequence and prohibition. Types of wills are in the form of a house (material, type of building, direction and size and room), farming (rice seeds, maintenance and harvest), ancient heritage objects and places (Naga forest (ban) and tomb area (pasarean area). The types of mandate include: the pattern of life (simple, togetherness and peace) and ceremony (birth, tingkeban, circumcision, marriage, death, *nyepi*, building, farming and hajat sasih). Type of consequence includes: violation of tradition (feelings of guilt). The types of prohibitions include speech (12 kinds of ceremonies), deeds (work together, joint activities, chat and meeting), objects (material from walls, guest chairs, new varieties of rice, and electricity).

The results of Prawiro's study (2015), explained that rituals and celebrations in the Kampung Naga are related to life circle: pregnancy, birth, circumcision, marriage and death. These events are always followed by *selametan* associated with the plea for safety, blessing and protection of the Almighty, and the expression of happiness and gratitude. Ritual is a form of adherence to traditions inherited by the ancestors.

Winardi et al. (2010) through his research states that the status of land ownership in Kampung Naga is a common property of indigenous peoples in the form of *ulayat* (ancestral descendants) rights and private

rights. Quoting Budiono et al (1999) from the objects in the area of the village which is the joint authority is: the field (the ceremonial place), Bumi Ageung (the sacred building), Leuit (rice barn belongs to the community), Saung Lisung (where pounding rice), Bale (gathering place of citizens) and mosques for worship. Individual authority includes: Imah/Bumi (residential house), MCK, fish pond, livestock store, and rice fields. The land ownership system in Kampung Naga is conversion by using the mechanism of recognition of rights and affirmation of land rights of ulayat. Land ownership is evidenced by a statement based on agreement of indigenous peoples and

is a traditional village of Sundanese people, located in the valley of Ciwulan river, and is surrounded by hills and rice fields (figure 1). The entrance to Kampung Naga from the highway is a footpath with hundreds of steps down. The position of Kampung Naga is lower than the main road. Overall Kampung Naga settlement is in a valley where there is a river flows in it. The selection of such sites is related to the beliefs of the residents stating that the location of Ciwulan River is a fertile area for agricultural land.

In the north there is a hilly forest. The forest is a forbidden forest defined as an area that needs to be preserved to maintain a natural balance. The hilly

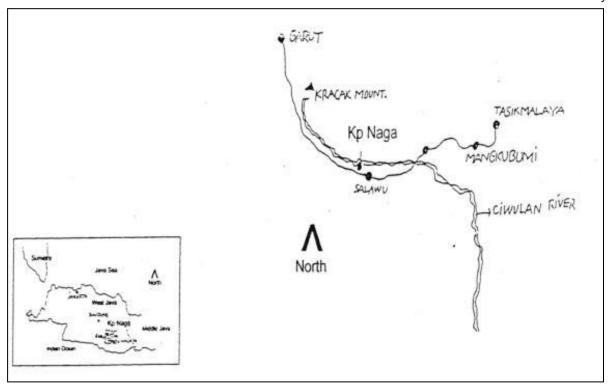


Figure 1. Map of Kampung Naga, West Java (source: Saladin 2006)

traditional leaders.

# PHYSICAL ASPECTS OF KAMPUNG NAGA SETTLEMENT

# 1. Topographic aspect

Kampung Naga is located at the edge of the highway between Garut and Tasikmalaya, West Java. Kampung Naga topography is remaining natural without disturbing the balance of nature. This is characterized by the construction of stone staircase (sengkedan) for pedestrians in the highest areas. In the forbidden forest there is an ancestral grave. Ciwulan River is a place for ablution when ritual for ancestral grave conducted. The occupant

of Kampung Naga are the adherents of Islam, but they still perform customary beliefs. In a certain month they perform *Hajat Sasih* ceremony, that is a traditional ceremony of cleaning up the village, bathing in the river, and performing rituals to honor their ancestors.

# 2. Spatial Patterns

The center of Kampung Naga is a public open space, the house of *Puun* (traditional chairman of Kampung Naga), mosque, and *Bale Warga* (community meeting hall). The Occupant's houses are located around the center. The houses are relatively similar in shapes and sizes, except the *Puun*'s house that it is wider than others. The mosque and community meeting hall are relatively larger in size compared to the size of houses. In other

side, there is a special building where the traditional heirlooms are stored.

The orientation of building is in East-West direction, while the door (opening of the house) is in the north-south. Such orientation is related to the orientation of the sun, so that the inside of the building is protected from direct sunlight. The houses are plotted harmoniously with the natural environment. Fish ponds, goats' Leuit (rice granaries), Saung cages, Lesung (rice pounding), and rice fields are located around the houses area and they are traditionally managed. The whole village settlement is surrounded by hilly forest and rice fields, streams of river and gardens. The occupant perceives that they should unify the nature with the process of life.

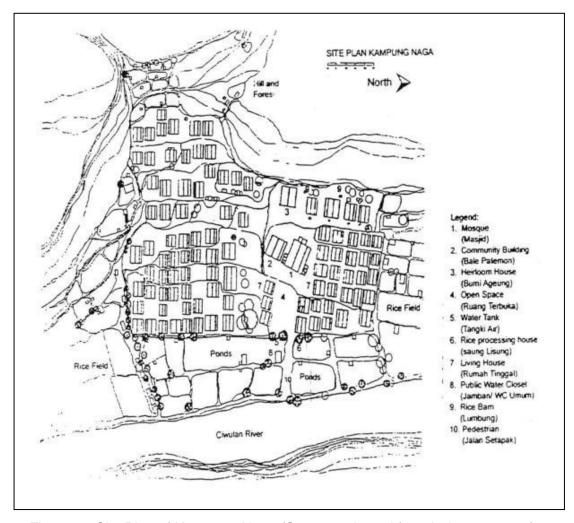


Figure 2: Site Plan of Kampung Naga (Source: adapted from Indartoro, 1987)



Figure 3: a. Saung lesung (rice pounding), b. living house, c. Open space, Puun' house, Mosque, and Bale Warga (community meeting hall).

# 3. Building Construction and Material

The houses in Kampung Naga are stilt houses with 60-80 cm in height above ground level. This construction is used to avoid soil moisture, prevent the damage of floor material due to weathering, and protect the occupants from animal's disorder. The foundation is erected on a stone pedestal. The main construction of the house is supported by columns and wooden beams. The floor is made of wooden boards or bamboo flakes. The walls are made of wooden planks and woven bamboo, while the doors and windows are made of wood and woven bamboo. Natural air flows through the jalousies of windows, the doors and the pores of woven bamboo walls.

Roof construction is made of wood and bamboo, while the roof cover is made of *ijuk* (fiber from palm trees). The *Julang Ngapak* (wings of birds flapping) roof shape and *ijuk* roof cover material are affecting in reducing the room's air temperature. The use of soil roof cover

material (such as tiles) is considered taboo, since the element of ground is associated to the death that it is inappropriate laid next to the top. Rattan rope is used as connection straps in construction system. It assumes that the building structure of house is resistant to the earthquake phenomenon. In fact, Tasikmalaya (relatively near the to Kampung Naga) earthquake on September 2, 2009 did not cause the building in Kampung Naga collapsed. While, thousands surrounding houses which were made of brick or concrete were damaged. It is possible to assume that this phenomenon relates to the characteristic of wood and bamboo materials which is flexible to all direction movements.

# 4. Diagrammatic Conceptual Model on Local Wisdom in Kampung Naga

From a number of sources and research (Hermawan, 2014, Saladin, 2017, Ningrum, 2012; Prawiro, 2015; Winardi, 2010), it can be summarized that local



Figure 4. a. natural stone used for retaining ground; b. Building position to the retaining ground; c. the ablution room of the mosque.

wisdom in Kampung Naga has been manifested in several aspects as being described through diagrammatic associated with the existence of ancestral graves and thoughts of nature preservation (plants and water sources and protection against the

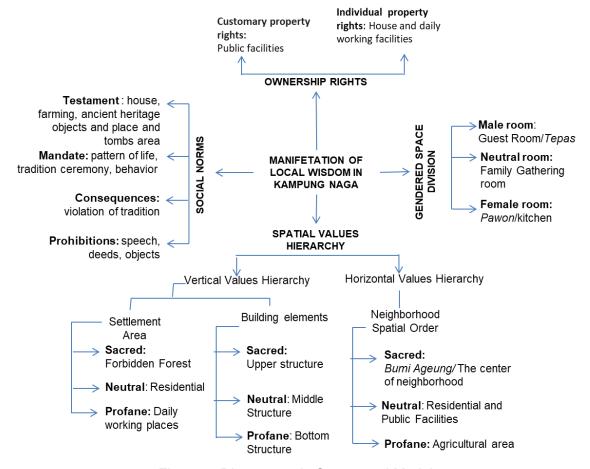


Figure 5: Diagrammatic Conceptual Model

conceptual model as follows:

a. The manifestation of local wisdom in the Hierarchy of Space Values based on the harmony of human-God and ancestors, human-human and humannature

The division association of the worlds in terms of the upper world, the middle world and the underworld, is based on a vertical sacral-profane value hierarchy. It is manifested in the zone division of the settlement and physical areas of the building. Horizontally it is manifested in the spatial layout of the settlement. The vertical settlement consists of a hierarchy of values: 1) sacred value is for hilly terrain that is

occurrence of landslide disaster); 2) neutral value is the location of the dwelling; 3) profane value is for make a living location. Physical building is also associated vertically and divided into: 1) sacred value hierarchy for the top of the building/roof (the place of the spirit); 2) neutral for the body of the building, and 3) profane for the bottom of the building. Horizontally the hierarchy of sacred-profane value also is manifested in the functions of the building with the center of sanctity on Bumi Ageung as a place to store heirlooms; neutral zones including residential and social/public facilities; and a profane zone for agricultural land. Local wisdom that requires the

use of natural building materials from the surroundings represent the existence of the awareness to preserve the natural potential that must be maintained because it is environmentally friendly.

 b. The spaces within the residential building are divided into the gendered space that should be used for both men and women

This appropriateness is related to the habit of living with patrilineal patterns. The perceived value for man is more appropriate for outdoor social relations. It is causes the area in the proper house for men is *tepas* (guest room) while the living room as a place for family gathering is considered as a neutral space. The kitchen space in daily life is widely used by women so it is considered a women's space. Interpersonal buildings are facing each other related to the purpose for each family to maintain harmony in life.

c. Manifestation of local wisdom on social norms

Local wisdom essentially exists in the form of testaments, mandates, and prohibitions. These three forms of life are applied daily through the physical manifestation of the home, relating to agriculture, place associations, life processes (from birth to death), morals and attitudes of living.

d. Manifestation of local wisdom on land ownership status

The status of land ownership according to adat (tradition) is categorized into customary property rights and individual property rights. The customary property right is related to the right of joint authority over public facilities in the village. While individual rights are related to the right to

ownership of private homes and livelihoods.

# **CONCLUSION**

Local wisdom perceived by Kampung Naga community is manifested applied in various aspects of life. Consistent and continuous application ensures the continuity of the existence of tradition and physical form that is still recognized and experienced by society in general at the present time. Significant local aspects of wisdom become embedded in daily life with respect to maintaining the unification of the concept of the relationship between human-God and ancestor, human-human and humannatural in the practice of providing shelter, social norms, land tenure status and space allocation for activities between male and female inhabitants.

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