

## Research Article

# Local Wisdom of Religion, Culture and Economy of the Community of Kampung Dukuh, Garut, West Java

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**Abstract:** This study describes how the interdependence of religion and culture on the economy of the indigenous people of Kampung Dukuh. The indigenous community of Kampung Dukuh has its uniqueness when compared to other indigenous communities, especially in terms of "religiousness expressed in local wisdom." The indigenous people of Kampung Dukuh tend to make "religion" as something very basic in their life "the ultimate concern". The study focused on variables, namely (1) Religious Expression; (2) Religious Patterns; (3) Conservation (maintenance, rescue, and protection) of religious values in the indigenous people of Kampung Dukuh, and (4) Economics of the people of Kampung Dukuh This study uses a phenomenological, interpretive, and ecological approach.

**Keywords:** Local wisdom, Religion, Culture, Economy.

## A. INTRODUCTION

Indigenous peoples in Indonesia existed before Dutch colonialism. However, since the colonial period of the Dutch East Indies, the existence of indigenous peoples is very vulnerable to being the object of discrimination. By the Dutch East Indies government, indigenous peoples were grouped into traditional and isolated communities. They are limited by their territorial territory so they are forced to enter marginal lands and natural resources. They are positioned as an uncivilized society (savage), separated from civilized groups (civilized) (Hudayana, 2005), even though they are considered to threaten modern society.

In West Java, there are still many indigenous communities that still exist and have cultural diversity, ethnic diversity, religious diversity, and language diversity that are not tied to one another ( Department of Education and Culture, 1986). The Indigenous Peoples of Kampung Dukuh are one of the traditional communities of 15 (fifteen) indigenous communities which are considered quite strong in Garut Regency. The indigenous community of Kampung Dukuh has its uniqueness when compared to other indigenous communities, especially in terms of "religiousness expressed in local wisdom." The indigenous people of Kampung Dukuh tend to make "religion" something very basic in their life as "*The ultimate concern*". Almost all of their life activities are based on religious values. Occur in the interdependence between religion and culture in their lives. The integration of religion and culture is believed to be a *kasuaran karuhun* which is internalized in their minds, thus forming a religious pattern characteristically and subjectively they claim to be Islamic customs oriented to the supisme view of the Imam *Syafi'i madhhab* and Ahlus-Sunnah Wal-Jama`ah theology

The problem is: "How is the interdependence of religion, culture, and economy in the indigenous people of Kampung Dukuh." The meaning system as the basis for the integration of meaning (inter subjectivity) of the relationship between religion and local culture needs to be studied in depth and carefully. The study focuses on two major variables, namely (1) Religious Expression; (2) Religious Patterns; (3) Conservation (maintenance, rescue, and protection) of religious values of Indigenous peoples of Dukuh Village, Ciroyom Village, Cikelet District, Garut Regency, West Java. In general, this study aims to study, analyze,

describe and formulate a model of interdependence of culture and religion in the indigenous people of Kampung Dukuh and (4) the Economics of the people of Kampung Dukuh.

## **B. LITERATURE REVIEW**

Epistemologically, it consists of two words: wisdom, which means righteousness, and local, which refers to locality. Local wisdom refers to local ideas, values, and views that are wise, full of wisdom, have good values, and are unique, which are embedded within and followed by members of the community. Local wisdom guides local people in fulfilling their needs, facing life's problems, and improving their quality of life. Through a long process, local wisdom is acquired from life experiences and/or is passed down from generation to generation in a particular environment. Because it is dynamic, there are two types of local wisdom: traditional and contemporary. Local wisdom that does not come from the previous generation is called contemporary wisdom. Another result of it being dynamic is that local communities can renew wisdom through life experiences and by adjusting to current conditions affected by globalisation or outside cultures. Although it is dynamic, the community has deep-rooted local wisdom that enables it to adapt outside culture to its own character. Entrenched local wisdom is called traditional local wisdom. Both types of local wisdom reflect the uniqueness and identity of the community (Susanto et al., 2022; Aswita et al., 2018; Darmadi, 2018).

Local wisdom is a topic that is widely discussed along with public awareness of the importance of local culture. Therefore, efforts needed to explore and protect local wisdom. One of the steps that can solve is through education, both formal and non-formal education. Local content in education (learning) must be interpreted as an introduction to oneself and the environment (Utami et al., 2018; Azwar, 2018). Exploring and instilling local wisdom through learning is part of efforts to build national identity and can be used as a means of selecting cultural influences that come from outside. Local wisdom contained positive values that are good to be developed in the formation of national character and identity (Rahayu, 2021; Husni, 2021; Humaida et al., 2018).

Religion can be defined as a device, rule, regulation, or law in advocating human relations with the supernatural world, both to its Creator, the Angels, and even creatures that cannot be seen by humans, and regulate the relationship between humans and other humans, humans with the natural surroundings (Saddhono & Pramestuti, 2018). Religion as a belief system can be part and parcel of the value systems contained in the culture of the community that are directly related and become a stimulator or mover and controller for the actions of community members to continue to run under cultural values and religious doctrine. Thus, directly or indirectly, the ethos that guides the existence and activities of various institutions in society is influenced and driven by various value systems whose source is the religion they need. This is manifested in community activities. These actions and activities or works that are covered by sacred symbols are called culture (Adiansyah, 2017).

Cultural values have an impact on the concept of excellence in leadership. The cultural background of the community is the dominant factor to be able to foster good mutual respect. Culture is evidence of the human ability to overcome various obstacles and difficulties in life and livelihood to achieve safety and happiness which is naturally orderly and peaceful (Rejekiningrum & Karwita, 2018; Janatti, 2018). However, the cultural diversity that exists in society creates a moral controversy over the contrasting and conflicting perspectives on how they behave. Therefore, the need to manage the existing cultural diversity makes tolerance necessary (Purwanto, 2022; Oktaviani et al., 2019).

Joachim Wach shows the reciprocal influence between religion and society (Tago, 2017; Rasna & Binawati, 2018). In this case, Wach focuses his attention on social factors that give religious nuances and religious feelings and attitudes contained in a particular environment or social group. Thus, the esoteric dimension of religion or belief does not stand

alone but is related to other dimensions outside of itself. Besides being shaped by the substance of the teachings, this dimension is also influenced by the social structure in which a belief is manifested by its adherents. So in certain contexts, on the one hand, religion can also adapt, and on the other hand, it can function as a legitimacy tool for the process of change that occurs around the lives of its adherents (Kahmad, 2022; Kurniawati & Aliman, 2020). Religion and culture can influence people's daily activities, one of which is the economy.

The economy is very important in the development of the people, the progress and retreat of a nation in addition to progress and high morale and civilization, is also very dependent on economic progress. Several things are very important to be considered in efforts to develop the people's economy, including the Islamic Economic System, Building Entrepreneurial Spirit, Unity of the Ummah, Government Policy, and Awareness of Zakat and Its Management. The zakat system in the Islamic economy is at the forefront of the fiscal system. Zakat has the function of allocation, distribution, and at the same time stabilization in the economy. If managed properly, zakat will be one of the solutions to the ultimate goal of a country's economy. Namely the creation of welfare for the community. The values of local wisdom can be implemented into the community's economy, there are at least 3 things, namely Local Wisdom as a Resource, Local Wisdom as Competitiveness, and Local Wisdom as a Performance Lever (Muhammad, 2022).

### C. METHOD

The method used is a qualitative method with a phenomenological, interpretive, and ecological approach. (Creswell; 1998; O. Hasbiansah, 2008; Monica, 2012; Kartina, 2015 Vina Salviana DS, 2009). Data collection techniques were carried out through participant observation, *in-depth interviews*, document/library studies, and previous research. (Bogdan & Taylor, 1995; Napoli and Jorgensen, 1990; Bungin, Burhan, 2003). The source of the research comes from observations and interviews with the research subject is the indigenous people of Kampung Dukuh totaling 77 families (177 people), then selected based on *purposive sampling* using snowball sampling which was carried out in three stages: (1) selection of the initial sample to be used as key informants (Head of Ciroyom Village, Head of RW, Hamlet Village, Kuncen, and Indigenous Community Leaders), (2) selection of further samples to expand the description of the information and obtain a variety of information (customers community members, the general public, and visitors who will make a pilgrimage to the grave of Sheikh Abdul Djalil), (3) discontinuation of the follow-up sample when the variation of information is no longer found. Done through visits from house to house, go to the mosque, *madrasah*, grave Sheikh Abdul Djalil, the place of ritual, their place of work.

### D. RESULT AND DISCUSSION

From the results of data collection in the field in the context of religion, the indigenous people of Kampung Dukuh use religion as the basis and motivation in carrying out their daily lives, almost all of their activities are based on religious values. How is the religious construction of the indigenous people of Kampung Dukuh reflected in local wisdom. There are two terms used by the indigenous people of Kampung Dukuh in religion, namely: RELIGION and DARIGAMA. The religion they profess is Islam which was received from their ancestor "Shaykh Abdul Djalil" as the first propagator of Islamic teachings in Kampung Dukuh. Then inherited by generations of descendants continuously and from generation to generation with "View-oriented supisme of mazhab Imam Shafi'i and theology of Ahlus-Sunnah Wal-Jama'ah". While darigama is a tradition or local culture as a legacy of their ancestors from generation to generation. Furthermore, the integration of religion and culture in the indigenous people of Kampung Dukuh is called kasuaran karuhun which is internalized in their minds, thus forming a distinctive religious pattern that they subjectively claim to be Islamic Tradition.

Expression is what we have seen by influence or previous experience. Linguistically the word expression means "expression; disclosure; statement; expression of the soul which is manifested through pantomimic (body movements and facial expressions); the impression is drawn on the mimic." In the Big Indonesian Dictionary, it is called "disclosure or the process of stating, namely showing or stating intentions, ideas, feelings, and so on. Because each person has a unique background and different experience, for example, education level and religion, or the effect/influence of mass media consumed by observers, the response to the expression that is raised by an object will also be different which can be seen objectively.

Based on all the previous descriptions, it can be formulated that the religious expression of indigenous peoples is as follows:

Religion that is considered important for the indigenous people of Kampung Dukuh is expressed in three forms: thoughts, actions, and alliances.

### 1. Expression in the Form of Thoughts

The indigenous people of Kampung Dukuh express their diversity in the form of thoughts, through the doctrines of "religion" and "darigama/tradition" taught by their ancestors. Religious expression in this form, vertically believing in the omnipotence of Allah, makes Islamic Shari'a the normative basis, respecting and believing in *kasuaran karuhun* as its operational basis. While horizontally they have the principle of independence, maintain the harmonization of life (both with fellow humans and with the natural environment), maintain honest behavior, and are anti-colonial. This expression is based on the belief that "if the customary rules/ancestors are firmly adhered to, then Kampung Dukuh will remain sustainable, and if violated, Kampung Dukuh will be affected by the disaster".

#### a. Expression in the Form of Actions

In the form of deeds, the indigenous people of Kampung Dukuh express their diversity through ritual ceremonies, both religious rituals, and religious/customary rituals. Religious rituals are carried out under their belief in the teachings of Islam which they believe to be the teachings taught by Shaykh Abdul Djalil, especially those related to *mahdloh worship*. Such as prayer, zakat, fasting, hajj, and other Islamic worship including praying. Meanwhile, *traditional rituals* are carried out in the form of (1) *Ngahaturan Tuang* (serving food) ; (2) *Tilu Waktos (tawashul)* ; (3) *Manuja* (giving some food from the harvest to Kuncen to be blessed); (4) The Festival of *Moros*; (5) *Cebor Opat* (take a bath with forty showers of water mixed with special water that has been prayed for by Kuncen); (6) *Zaroh* (pilgrimage) to the tomb of Sheikh Abdul Jalil ; (7) *Prayers* ; (8) *Terbang Gembrung* ; (9) *Terbang Sejak*; (10) celebrating major holidays (= 1 *Shawwal*, 10 *Rayagung*, 12 *Maulid*, and 10 *Muharram*; and (11) determining important days (= *Saturday* namely the day of the pilgrimage); *Rebo Wekasan* (last day of Sapar month; 14th *Maulud*

#### b. Expression in the Form of Communion

The expression of the diversity of the indigenous people of Kampung Dukuh in the form of an alliance is manifested in a bond that is regulated based on customary rules. Rituals (religion/custom) as a form of religious expression, besides being carried out personally by the indigenous people of Kampung Dukuh, are also mostly carried out communally (fellowships). to realize spiritual and social needs. Like the Muludan ceremony, both on the 12th of Rabi'ul Awwal and the 14th of Rabi'ul Awwal, praying together and reading prayers every Friday night, Jaroh going to the grave of Sheikh Abdul Djalil every Saturday, and so on. And what is even more interesting is that they established an economic institution called *Pati Goah/Goah Adat* (the traditional granary of Kampung Dukuh). Supplies for those in need (especially during the famine) have lasted hundreds of years. Borrowing Durkheim that the rituals are the real source of community unity and become the real binder in revealing the true meaning of religion.

In reality, the emergence of religious expressions can be influenced by aspects of function, structure, and culture. Like the expression of self-cleaning in the traditional community of Kampung Dukuh. This expression is manifested in the form of *cebor opat* (forty times in the water, bathed each

other and says the phrase "*istighfat*" (= forty times as well). This ritual is believed by the indigenous people of Kampung Dukuh to be a function of self-cleaning. This ritual is based on their knowledge and experience that water serves as a physical cleanser and reading *istighfar* serves as a spiritual cleanser.

Likewise, the simplicity and uniformity of the buildings in the customary location (Dukuh Dalam), expresses the social structure of the indigenous peoples who were built in an atmosphere of simple living and harmonious social relations. Because according to their belief that a luxurious life is "against customary rules" and will lead to social inequality "*sabab lamun dibebaskeun dina ngabangun pasti bakal pa alus-alus, akhirna nu teu mampuh bakal katinggaleun, kahirupan jeung tatangga jadi kurang akrab* = *If given the freedom to build, everyone will compete, the less fortunate will be left behind, resulting in less harmonious relations between neighbors.*" However, Kuncen provides an opportunity for traditional members who want to build luxuriously, as long as they are outside the traditional settlement other ritual performances such as the *ngahaturan tuang*, *moros*, *kesenian*, *Terbang Gembrung*, and *Terbang Senjak*, all of which express the traditions/culture of the indigenous people of Kampung Dukuh.

Father Daud, the traditional community elder of Kampung Dukuh emphasized that the idealism embodied in the structure, form, and building materials in the traditional residential area may not use walls made of walls, roofs of tile, and windows cannot be made of glass. He continued: "*lain teu aya nu mampuh keur ngabangun anu leuwih gede jeung leuwih alus. Ngan lamun dibebaskeun ngabangun imah bakal pa alus-alus. Akibatna kahirupan di antara warga moal harmonis deui* = it is not that no one can build a big and nice house. But if they are released, there will be competition, as a result, the harmony between neighbors and society will disappear."

In the physical form of buildings, clothing, jewelry, and other equipment, as well as in customs that uphold the harmonization and harmony of social life.

The forty-six buildings are arranged on a terraced slope, rectangular made of wood or bamboo, roofed with thatch leaves covered with palm fiber, all stretched out facing west and east. Another characteristic until now is not affected by the progress of the times, even barely familiar with the development of science and technology. All household utensils are made of trees.

Thus, the model for religious expression of the Dukuh indigenous community can be described as follows:

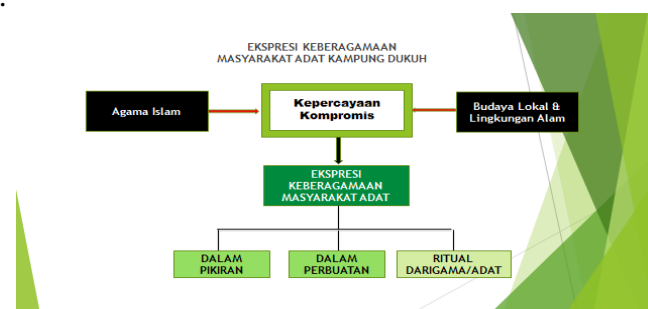


Figure 1. Diversity Expression Model

## 2. Religious Patterns (Religiosity) Indigenous Peoples of Kampung Dukuh

In general, the religious phenomenon of some Muslims in West Java tends to have a syncretic nuance; acculturative; and collaborative. The phenomenon depends on the surrounding case and which affects it. So, there is no single pattern in the religiosity (Islam) of the people of West Java. In line with the statement above, Koencaraningrat analyzes that the people of West Java, who incidentally are ethnic Sundanese, are mostly Muslim, but in their religion, some elements are not Muslim. Among them, there are still many who go to holy tombs to convey requests and blessings before holding a business, party, and so on

(Koentjaraningrat, 1995).

The traditional community of Kampung Dukuh is a society that is obedient and obedient in carrying out the traditional rules that have been taught by their ancestors, which are relatively strong. They made religion (Islam) "*the ultimate concern*", something that is very basic and can move all the activities they do. So they claim that the "adat" that is used as an identity is "Islamic tradition" with a view to the Sufism of the Imam Shafi'i mazhab." According to the researcher's analysis, it was captured from Kuncen's expression that what is meant by "Islamic customs" are all activities carried out by the indigenous people of Kampung Dukuh (according to their subjective confession) driven by religious motivation (Islamic law). The head of the RW "said, "asal teu patoja'iyah jeung sare'at = as long as it doesn't conflict with the shari'ah." So that all the behavior they display according to their confession is under the teachings of religion (Islam).

The pattern of life that is instilled in the lives of the residents of the Dukuh traditional village is a simple and independent lifestyle. They make a living just by farming, worshiping, and socializing with neighbors. This pattern according to his admission follows the teachings of the Sufism of the *Imam Shafi'i madhhab*.

On the other hand, they are also very strict in upholding the ancestral customary rules called "*kasaran karuhun*". They believe that "*If you firmly hold on to the rules of the ancestors, then Kampung Dukuh will remain sustainable. But if you violate it will be disastrous.*" "This teaching is believed to be inherited from their ancestors. Thus, in the diversity of the indigenous people of Kampung Dukuh, a mixture of religious belief (Islam) with the belief of "*kasaran karuhun*." Moreover, they live in an amazing and scary natural atmosphere which greatly influences their religion. So that it forms the distinctive patterns and characteristics of the indigenous people of Kampung Dukuh.

As described above, the diversity of the indigenous peoples of Kampung Dukuh is built on the paradigm of **Religion** and **Darigama/Adat**. Religion is oriented to the afterlife and religion/custom is oriented to the life of the world. However, in practice, the two areas are mixed and difficult to separate except for *the worship of mahdhoh*, especially the five daily prayers and Friday prayers. Although according to Kuncen, religious/customary activities are only a tactic in maintaining and spreading Islam, "*ngamumule jeung nyebarkeun agama teh tarohanana nyawa jadi perlu disiasatan* = maintaining and spreading religion is at stake, so it must be managed." But it has become a belief and it is believed that there are sanctions in it.

If viewed from a theoretical perspective, the religious pattern of the Dukuh community tends to be accommodative/collaborative, the core belief being the Islamic teachings inherited by Sheikh Abdul Djalil. However, according to Kuncen, local tradition/culture is only a complementary variant to anticipate the preservation of Islamic values. Thus the model of the diversity of the indigenous people of Kampung Dukuh can be described:

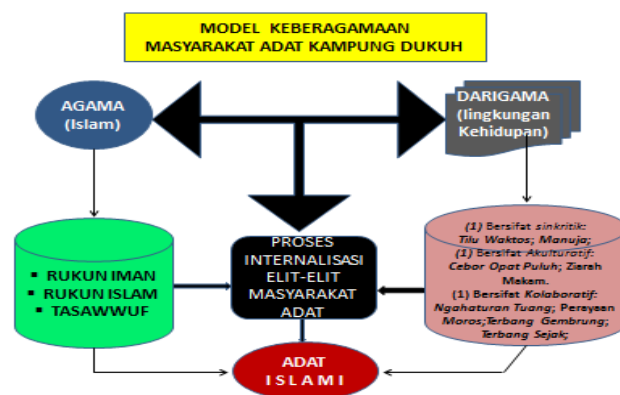


Figure 2. Religious Patterns of Indigenous Peoples of Kampung Dukuh

The illustration above raises the following theoretical proposition:

- a. The diversity of the indigenous people of Kampung Dukuh is accommodative/collaborative between the concept of religion (Islam) and the concept of religion (custom). Both happen to influence each other. In practice, some of them are pure (*mahdhoh worship*), some of them put forward their local traditions (*Cebor Opat Puluh*), and some of them put more emphasis on Islamic teachings (*Jaroh* = Pilgrimage to Eat). The core of his belief is that Islam follows the ideology of "*Ahlu-Sunnah Wal-Jama'ah* and looks at life in the view of Imam Shafi'i tasawwuf)
- b. The religious tradition (Islam) of the indigenous people of Kampung Dukuh is the result of the social construction of local elites who have their uniqueness. The basis of his belief is Islam but in practice, it is heavily influenced/mixed with local traditions. Thus forming a religious tradition that is full of their uniqueness. This particularity is what they recognize as Islamic Customs according to their subjective confession.
- c. Thus, the religious typology (Islam) of the Kampung Dukuh indigenous community is not singular. At certain times there is a syncretic element, but at the same time, there is acculturation and collaboration between religion and religion. Therefore their religious typology can be said to be accommodative Islam.

### 3. Conservation of the Religious Values of Indigenous Peoples of Kampung Dukuh

The word conservation is taken from the English term conservation. In the Echols and Shadily Dictionary (1981) it is defined as preservation. In the Big Indonesian Dictionary, it means "maintenance and protection of something regularly to prevent damage and destruction by preserving and preserving it. The term conservation can be used as natural protection, it can also be interpreted as "maintaining or preserving the prevailing conditions, habits, and traditions (conservative). In this study, the term conservation refers to a conservative notion, namely how the indigenous people of Kampung Dukuh maintain religious/belief values, especially in the face of modernization.

Based on the questions above, what the Dukuh Village Indigenous Peoples do in maintaining and preserving and protecting their religious values/beliefs include:

- a. Strengthen and Tighten the Ritual

The main religious activities are ritual activities through spiritual depth to get to a higher "power" and are carried out continuously. All religions recognize rituals because every religion has teachings about sacred things. As *Eliade* said, religion begins with the separation of the profane from the sacred. In the encounter with the sacred, humans feel in touch with something that is outside the world (*otherworldly*); they feel they have come into contact with a reality unlike any other they have ever known, a dimension of existence that is terrifying, terrifying, very different, truly real and lasting.

*Eliade's* statement above, Van Hugel quoted by Joachim Wach (1958) commented that "God will be present to humans when humans approach Him." This can be interpreted that the existence of God must be continuously strengthened by humans through religious rituals to maintain a relationship with Him. According to Islamic teachings, God is very close to humans and will grant all prayers submitted by humans on the condition that they pray directly to Him and carry out all his orders (religious rituals) based on faith. As revealed in the Qur'an surah al-Baqoroh verse 186 as follows:

*"And when my servants ask you about me, then (answer), that I am near. I grant the supplication of those who pray when they ask me, so let them fulfill (all of my commands) and let them believe in Me, so that they may always be in the truth."*

So, the purpose of the ritual is to maintain and preserve the sacred, to strengthen the relationship between the performer and the sacred object. In addition, ritual activities can also strengthen group solidarity which creates a sense of security and mental strength. This is in line with Durkheim's statement (in Daniel) even though the concept of sacred according to Durkheim is different from the concept of sacred according to *Eliade*, the point is the same the need for ritual is

always there. According to Durkheim, These rituals are the source of true community unity and in every society, rituals are the real binder to reveal the true meaning of religion.

Therefore, ritual is defined as behavior that is strictly regulated and carried out under the provisions. Because it is believed that if the ritual is carried out under the provisions, it will bring blessings, but if it is violated it will be disastrous. According to Y. Sumandiyo Hadi, a ritual is a form of ceremony or celebration (*celebration*) related to several beliefs or religions which are characterized by special characteristics and noble respect and are a sacred experience. The experience includes everything that is made or used by humans to express their relationship with the "highest" specifically and or special so that humans make an appropriate way to carry out the meeting (Hadi, 2006).

As described above, the rituals performed by the indigenous people of Kampung Dukuh include religious rituals and religious/customary rituals. In religious rituals that Kuncen pays great attention to his community are the five daily prayers and Friday prayers. Therefore, one of the main tasks of the kuncen in maintaining religion is "to be the Imam of prayer" and to guide them to always pray in the congregation in the mosque. For this, customary rules forbid the community from traveling outside the city on Friday and recommend that they immediately leave all activities when it is time for prayer. Indeed, as long as the researchers in the field participate in congregational prayers with them, the rows in the mosque at every obligatory prayer time are never empty. To the customary community, it is as if they are obliged to be in the congregation.

Meanwhile, in *darigama/adat* rituals, there are two very prominent rituals, namely: (a) the implementation of "Jaroh/Ziarah" to the tomb Shaykh Abdul Djalil and senior of Kampung Dukuh; (b) the implementation of Cobor Opat Puluh on 14 Mulud (Rabi'ul Awwal). These two rituals are not only followed by indigenous peoples but also by people outside Kampung Dukuh.

Kuncen as a traditional leader applies traditional rules, especially those relating to very strict rituals. So if there are members of the customary community who are not ready to hold and implement the customary rules, they are welcome to leave the customary community in Dukuh Dalam. This shows that they are willing to maintain the purity of Adat. As a traditional leader, Mama Uluk once stated: "*tamu saha bae oge anu nyemah ka kampung Dukuh pasti ditarima kalayan gumbira, ngan ulah ngajak jeung ulah ngaganggu* = anyone who visits the Dukuh village is well received, just don't invite and don't disturb."

According to Kuncen, this religious/customary ritual is a tactic in defending and spreading Islam "*ngamumuluh jeung nyebarkeun agama zaman kiwari mah perelu disiasatan* = maintaining and spreading religion at this time needs to use tactics".

#### b. Implementing a Simple Lifestyle

For the Indigenous community, a simple lifestyle is applied, the manifestation of this simple lifestyle is modesty and simplicity which is expressed, one of which is through a uniform and simple form of building that describes togetherness in social life "*sapapait samamanis*" said one of the indigenous communities, no and no there may be competition in neighboring life.

About a simple lifestyle, Kuncen once revealed to researchers, "*lain euweuh boga jeung euweu nu mampuh ngabangun imah anu alus, ngan lamun dibebaskeun pasti bakal pa alus-alus, untuk lamun sakabehna mampuh kumaha keur nu teu mampuh hirup jeung tatang moal harmonis* = no no one can afford to build a nice house, but if they are released there will be competition, lucky for those who can afford it but what about those who can't." Pointing to the person who had just returned home a few months after performing the Hajj at his own expense, Kuncen said "pangna can perform Hajj oge boga money jeung jalma is able = being able to perform the pilgrimage means that person is capable and has money.

Is felt, that in the Kampung Adat Dukuh, it is almost certain that there are no legal crimes, economic crimes, political crimes, and criminal crimes. The relationship between fellow human beings, fellow community, and the natural surroundings looks very harmonious. The people of Kampung Dukuh have their way of managing their lives. They have a filter against excesses that will appear and are seen as damaging to the harmony of their lives, namely a filter that is wrapped in

taboos. As evidenced by this filter, they have a strong resistance in the face of modern influences and are also strong in their economic structure.

When modern theories about the environment, economy, agriculture, society, politics, and technology are questioned for their success, the concepts of traditional wisdom applied in Dukuh Village can be used as material for consideration in managing an area of life. There are at least three basic things that emerge from traditional wisdom in the Dukuh Traditional Village, namely: *First*, the management of the natural environment; *Second*, food self-sufficiency; and *Third* character.

c. *Preserving the forest*

There is a theological awareness that is revealed by the indigenous people of Kampung Dukuh towards nature, they believe that "*Alam teh mangrupakeun tanda kakawasaan Allah* = Nature it is a sign of Allah's Majesty; *Nature tea ni'mat ti Allah* = Nature is a blessing from Allah SWT; *Alam teh kaendahan dunya* = Nature is the decoration/beauty of the world." Kusabab kitu (that's why) he continued, "*urang kudu syukuran ka Allah* = we must be grateful to Allah" *ku cara anu geus dipepelinkeun ku karuhun urang g* = in a way that has been reminded by our ancestors." This means that the expression of gratitude to God is realized by preserving nature. The method adopted by them in building an ecological system is by dividing the forest area into four parts: (1) Leuweung tutupan; (2) Leuweung titipan (entrusted); (3) Leuweung awisan (reserve); and (4) Leuweung larangan (prohibited).

At first, this awareness arose from the consideration that something very important for the life of indigenous peoples Kampung Dukuh - which lives in isolation in the middle of the forest - in particular and the living creatures on this earth, in general, are "water". According to the "water is the source of life". Therefore, nature conservation becomes a "fixed price", because only by conserving nature is the source m springs will be awake. This was said by residents of Kampung Dukuh. While saying Alhamdulillah they added, "despite the long drought, the people of Kampung Dukuh never lacked water and were even able to support all of their residents."

There is a philosophical phrase from Mama Uluk (Kuncen) which is: "*Cai teh kabutuhan hirup keur sakabeh makhluk, lamun teu manggih dahar dina saminggu sakur makhluk anu hirup masih bisa nahan asal masih keneh manggih cai, tapi lamun teu manggih cai tong boro-boro saminggu, dua poe oge bisa maot* = Water is a vital need for all living things, if creatures do not get food for a week they can still survive as long as they get water, but if they don't get water, let alone a week in two days they can die."

Indeed, as long as the researchers followed the "*Jaroh* = Pilgrimage" ritual which was carried out regularly every Saturday, the researchers witnessed that the number of pilgrims who came from various regions was not less than 800 to 1000 people. Every time they go home on pilgrimage, they are sure to bring water from Kampung Dukuh (it is estimated that they each bring 5 liters of water). Likewise, at the ritual event "*Muludan* = the anniversary of Kampung Dukuh" on every 14 Mulud (Rabi'ul Awwal) the number of people who come is even more so than all the houses of the residents of Kampung Dukuh (Dukuh Dalam and Dukuh Luar) is not sufficient to accommodate guests and are forced to make tents for the unaccompanied occupants. In this ritual, there is a special ritual called "bathing blessing" namely the "*Cebor Opat Puluh*" ritual. It is conceivable that the water used for bathing blessings requires a large amount of water, not to mention for the regular bathing of guests who stay for one to two days. During that time the researchers witnessed firsthand that the water flowing from the hill called "*taneuh karomah*" was never lacking and never faltered. *Wallahu A'lam*.

Regarding the fertile water from the Dukuh Traditional Village, there is a myth explained by Mama Uluk (she narrated at length), that when Shaykh Abdul Djalil came to Kampung Dukuh he brought water. It is said that the water was brought from Mecca a gift from his teacher in Mecca. Because when Sheikh Abdul Djalil was in Mecca by his teacher assigned to spread Islamic teachings in Indonesia, then he was provided with "a jug of water and a handful of the soil". The water and soil must be planted in the place where he lives. Incidentally, the last time he settled/settled in Dukuh Hill, the water and soil were spread on Dukuh Hill. So until now, the water has never stopped flowing and

the land has become fertile.

Thus, the nature conservation efforts carried out by the indigenous people of Kampung Dukuh combine theological aspects with the advice of karuhun. This awareness raises three theoretical propositions, namely: (a) *Eco-Theological Model*; (b) *Shari'ah Conservation Model* (Fiqh); (c) *Eco-Sofi Tasawwuf Model*.

This is in line with Berger's view that religion is the most effective source of legitimacy. Historically, the importance of religion in the process of legitimacy can be explained in terms of the very unique ability of religion to place human phenomena within the framework of the cosmos (sacral). The cosmos established by religion is transcendent and also includes humans. Furthermore, the sacred cosmos is faced by humans as a very powerful reality that is not from itself and places human life in a meaningful order. Thus, religion provides the nomos or meaning of reality. Religion is the most effective source of justification for the social world.

In this case, the area of the Dukuh Traditional Community is an area that has an amazing charm, located in a valley under the "Dukuh" hill surrounded by teak forests and very dense rubber plantations, close to a spring. This condition greatly affects their mental condition so that they look like they are at one with nature.

According to religious views such as Islam, conservation is a mandate from Allah to humans. Humans as *khalifatullah fil ardl* must understand the relationship between themselves and God and their relationship with the environment. As caliphs on earth, humans hold a mandate from God to manage/preserve nature. Managing/preserving nature is a form of *gratitude* to Allah SWT. Therefore the management/conservation of nature by adhering to the principle of the mandate becomes an obligation for all humans (Muslims). In the sense that *gratitude* is realized in human attitudes and actions, especially in using nature responsibly. Because humans are tasked with spreading love not only to fellow humans, but also to all nature, both living and inanimate objects.

This section requires a fundamental change in forest conservation-oriented, theology, fiqh, tasawwuf, and other Islamic doctrines in a more ecological direction. This is where a wise leader is needed who can direct his community to be wise towards the environment.

Kuncen as the head of the adat is recognized as a religious leader and adat leader even though he does not have an official position in the formal government. The existence of the traditional head in Kampung Dukuh is a reflection of the community in exploring, preserving, and developing the life of indigenous peoples based on Islamic teachings, especially in maintaining the preservation of nature as a heritage that should not be ignored. He said, "*sabenarna tugas Kuncen teh beurat, sajaba ti kudu nanjeurkeun aturan-aturan adat oge kudu siap ngajaga alam supaya teu dirusak ku jalama nu teu tanggung jawab = actually being a kuncen is very heavy, apart from having to guard traditional norms, you also have to maintain the preservation of nature from irresponsible human disturbance.*" But he realized "*ieu mah tos janten tugas abdi, kedah dilaksanakeun luyu jeung parentah = this has become my duty and must be carried out according to orders,*" he said.

Managing nature is an emanation of faith and an important part of pious deeds, he continued while reading the words of Allah in QS Shad verse 28, which reads:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

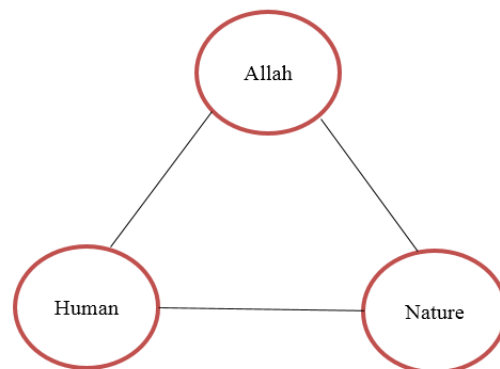
"Should we regard those who believe and do righteous deeds as the same as those who do mischief on earth? Should we (also) consider those who are pious to be the same as those who do evil?"

He negates (while pointing to the exploitation of forest products on a large scale), that Allah SWT will be angry with destroyers of nature who only exploit and exploit without regard to their sustainability. Indeed, the development of science and technology is unstoppable. Many sophisticated tools have emerged. Ironically, the emergence of these tools is not accompanied by considerations of environmental sustainability, humans take this natural wealth based on their passions and ambitions.

The traditional head of Dukuh Village said, "*Lamun leuweung geus bisa dibeuili, maka sakabeh leuwung bakal di beuli sabab duit mah ngajadikeun manusa teu pernah ngarasa cukup = if you can buy forests, you'll buy all the forests,*" because money makes people never is content with

what he already has.” This statement is in line with the words of the Prophet Muhammad, narrated by Imam Thabrani dal Al-Kabir, which means: " *Later in the end times where humans cannot escape the influence of dirhams and dinars (money), a person will stand upright with his money, whether it is business or business his religion and his worldly affairs.*”

The description above when viewed from the point of view of Islamic teachings illustrates that the indigenous people of Kampung Dukuh base their forest conservation efforts on the principles of *monotheism, worship, science, caliphate, justice, beauty, and fiqh/ shari'ah* (halal – haram) so that to be “appropriate”. Thus, the model of nature conservation carried out by the indigenous people of Kampung Dukuh can be described as follows:



**Figure 3. Ecological Awareness Model**

Harmonizing the relationship between God, the cosmos, and humans is key to protecting the environment. This view is better known as the *monotheistic* model relation as described by Sachiko Murata. Like the three corners of a triangle where Allah is at the top and is the source who created the two angles below it. In Yusuf Qardhawi's perspective, the three corners of the triangle can be described as the three goals of human life, namely to serve Allah, (as *khalifatullah fil ardhi*) to build an ethical civilization on earth. Qardhawi's statement shows that the *monotheistic relationship* is the right model of the relationship between God, the cosmos, and humans.

Thus the awareness of the ecological system in the indigenous people of Kampung Dukuh gave rise to the following forest conservation model:

- a. Eco-theological model. This model is understood as a form of constructive theology that discusses the interrelation between religion and nature, especially in environmental issues. Nature is a mandate from God.
- b. Shari'ah Conservation Model (Fiqh), this model is realized in the form of forest orders and prohibitions.
- c. Eco-soffit model *Tasawwuf* views God, the cosmos, and humans have a strong relationship. This relationship is realized by taking care of each other and maintaining the order that has been outlined by the Lord of the worlds. Love and friendship with nature.

Thus, for the life of the indigenous people of Kampung Dukuh, forest conservation is a basic choice to maintain their survival. Because (according to Kuncen Kampung Dukuh) "we have to learn from nature because nature can teach humans valuable lessons." According to him, nature conservation is like a bottomless well, where the water will not run out even if it is drawn continuously.

One of the efforts to fence the forest is not to be destroyed, using religious/customary methods, they call it “sacred forest”. There is a taboo (taboo) "Anyone may not enter the sacred forest carelessly, may not cut, cut down, take all the plants in the sacred forest. This taboo is obeyed by all parties, including the government so that the forest is safe until now, no one dares to cut it down, let alone destroy it.

Geertz stated that religion provides a *framework* for seeing all reality, religion is teaching about *philosophy and a way of life* that provides a comprehensive picture, basic principles, or *worldview* of life that is used as a guide or grip by individuals and society in living their lives. Individual and social behavior is driven by the power of previously internalized religious values. Therefore, subjective religion can be objectified in various kinds of expressions, and these expressions have a certain structure that can be understood. Thus, in the diversity of indigenous peoples, in particular, there is an interdependent relationship between religion and social life. Ahmad revealed the results of the study of sociologists who stated, *that religion* is a view of life that must be applied in the lives of individuals and or groups. Both have the relationship of mutual influence and interdependence between all the factors that help shape the social structure of any society. In their life happens interdependence between religion and culture, this integration in their language is called *kasuaran karuhun* which is internalized within individuals, thus forming a distinctive pattern of religiosity which they claim as Islamic custom.

#### 4. The Economy of the Kampung Dukuh Community

The hamlet community has its local wisdom, including in the economy, when viewed from the side of religion in the hamlet village there is also zakat. Zakat is believed to be part of the Pillars of Islam, but because almost 75% of the Dukuh traditional community only earns enough for their daily needs, the muzakki are not very visible. However, they have a tradition that every harvest before the harvest is eaten, a small portion is voluntarily deposited to Kuncen, and part of it to a traditional institution called "Pati Goah or Goah Adat" (= Lumbung Adat Kampung Dukuh). The proceeds that are deposited to Pati Goah are agreed to provide supplies for the indigenous community in need and may be borrowed according to customary rules. This customary institution has been going on for hundreds of years until now and forever because they do not want to establish a cooperative. In addition, there is also a moros ritual.

Moros, the moros ritual, is one of the manifestations of the people of Kampung Dukuh (Dukuh Dalam and Dukuh Luar), in providing agricultural products (taxes or tributes) to the government. The moros ceremony is carried out one or two days before the Eid al-Fitr and Eid al-Adha holidays. Given to government officials, (Camat, Lurah, and Naib). According to Abah Yayan's statement, the moros ceremony is proof of the obedience of the Dukuh traditional community to the government (not exclusively). An example can be seen in the picture below:



**Figure 4. Moros Ritual**

In addition to rituals, some prohibitions cannot be carried out by the hamlet community related to the economy, including:

- a. The prohibition on trading and opening stalls, this prohibition is related to the principle of "honesty" taught by Sheikh Abdul Djalil. According to Mama Uluk's explanation, what is meant by the prohibition on trading is trading in the traditional settlement complex, while outside the traditional complex it is not prohibited, it is just that it should not be too open. According to Mama Uluk's next explanation, what was forbidden was not trading, but "ngabohongna": *upami dagang dilararangmah atuh patoja'iyah jeung sunnah Rasulullah*

SAW, tapi nu dilarang teh ngabohongna, sabab dina dagang teh deukeut pisan jeung ngabohong = If trading is prohibited, it is contrary to the Sunnah of the Prophet Muhammad, but what is prohibited in trading is lying, because trading is very close to lying.”

- b. The prohibition on becoming a Civil Servant, this prohibition is related to the case that happened to Sheikh Abdul Djalil, he is very disappointed with the Sumedang Regent (Rangga Gempol II), for lying to him when he was the Penghulu in Sumedang. The position of Regent by the Shaykh is referred to as ambtenaar (= civil servant). Because the Regent as a civil servant violated Islamic law, namely by ordering his employees to kill the envoy from Banten. So since then, Sheikh Abdul Djalil saw the Regent as lying. Of that incident, he swore that his children and descendants would not exist or even become civil servants. If you want to become a civil servant (PNS), you must leave the traditional community and leave the traditional settlement (Dukuh Dalam).
- c. There should be no competition in life, because it will disturb harmony. As described the shape and building materials used in Dukuh Dalam until now.

## E. CONCLUSION

Based on the results of the research and discussion in the section above, several conclusions can be formulated, namely: 1) Religious Expression; namely expression in the form of thoughts, actions and fellowship; 2) Religious Patterns; namely making religion (Islam) as "the ultimate concern", something that is very basic and can move all the activities they do; 3) Conservation (maintenance, rescue, and protection) of the religious values of the Indigenous Peoples of Kampung Dukuh, Ciroyom Village, Cikelet District, Garut Regency, West Java, namely strengthening and tightening rituals, implementing a simple lifestyle and preserving the forest; and 4) the Economy of the Kampung Dukuh Community; there is a system of zakat and the delivery of crops called the moros ritual.

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