

# Preserving 'Kampung Pulo' Local Wisdom, Garut, Indonesia

## Ethnography of Communication Study of Local Wisdom Symbolic Meaning for Kampung Pulo, Garut, Indonesia.

<sup>1</sup> Afni Faujiah, <sup>2</sup> Hafidin Syarif Huda, <sup>3</sup> I Gusti Wayan Albar

<sup>1,2</sup> Communication Management Department, Faculty of Communication, Padjadjaran University, Sumedang, Indonesia

<sup>3</sup> TV & Film Department, Faculty of Communication, Padjadjaran University, Sumedang, Indonesia

E-mail: <sup>1</sup>afnifauziah04@gmail.com, <sup>2</sup>hafidin121@gmail.com, <sup>3</sup>igustiw@gmail.com

### ABSTRACT

Kampung Pulo is a traditional village located in Garut, Indonesia. Located in the middle of a small island surrounded by a large lake so that this village is famous as "Kampung Pulo". This village has been established since the 17th century and his descendants are scattered in various regions, even to foreign countries, one of the Netherlands. There are relics of Hindu temple building adjacent to the tomb of a disseminator of Islam which is a symbol of inter-religious harmony and is characteristic of the area. Uniquely, until now they still maintain the local wisdom, that is musn't change the shape of the building, not allowed to add or reduce the number of custom homes and head of the family that only 6 houses and 6 heads of family, the head of the family should not work outside Kampung Pulo, should not hit the goong musical instruments, and can't keep four-legged animals. All of it is taboo to be violated. If there is a violation, then it is believed there will be a great disaster overwrite the village. Because of its unique, this village is become tourism village and visited by domestic and foreign tourists to know the history and development of their lives to date. This research based on observations in Kampung Pulo and interviews to the parties concerned and also from literature studies. The data were analyzed by referring to theories. There is theory of symbolic interaction and social identity. It explains the interactions used in constructing meaning that ultimately create the distinctive behavior that differentiates Kampung Pulo from other cultures. The method of this research is qualitative. Goals of this research are revealing how people in Kampung Pulo successfully defended the symbolic meaning of local wisdom and create the identity as information about communication, tourism promotion, especially in Garut, Indonesia, and Asia for all of the elements such as experts, academic staffs, students, government, and society in the world. The result of research is communication pattern and symbolic meaning of local wisdom.

**Keywords :** component; Local Wisdom, Culture, Taboo, Village, Tourist, Traditional, Interaction, Identity.

### I. INTRODUCTION

Local wisdom is about the truth which is rooted in an area. It is a culture product which is being life guidance for people from one to other generation continuously. Although it is a local value, the core value inside of it is believed to be universal value. Local wisdom is created as the superior culture of such society.

Such a place in the middle of Small Island which is surrounded by lakes only can be visited by boat to cross the lake. Such place which still holds the local wisdom tightly is Kampung Pulo, Garut, Indonesia who the people are the descent of Mbah Dalem Arief Muhammad, the pioneer of Kampung Pulo. The local wisdom here is created as the acculturation result of Hindu culture transition being Islam culture. The finding of two archaeologies in one location those are Cangkang Temple with Dewa Siwa statue side by side to Mbah Dalem Arief Muhammad cemetery as the disseminator of Islam, being the evidence of the acculturation process.

Some believe kept by people in Kampung Pulo are: people there forbidden to visit the cemetery on Wednesday, they do not allow to strike the bronze big bell (Gong besar), they banned to build prism (jure) roof, they also forbidden to add or decrease the main building and

the family leader, it means that there must be 6 house and 6 family leader, and the last they banned to keep the animal with four legs. Even this place is the traffic of tourist who come to Situ Cangkang.<sup>1</sup>

Uniquely, since XVII century up to now that local wisdom which being the tradition of Kampung Pulo never be faded although people also follow the improving technology. It is because of their interaction which they use to build a meaning then it creates the custom attitudes that make them different from other culture. The local wisdom of Kampung Pulo is including some taboo. They believe that there will be a disaster if their attitude is different with the norm or custom.

The things which are taboo sometime just thought only as a myth but for us, those things have such important vision and function in the society and may explain the symbols that only can be described by them who are in the Kampung Pulo. For example node your head can be mean "yes" for Indonesian but it means "no" for Indian. Therefore, this study is important to be done.

The things which are taboo sometime just thought only as a myth but for us, those things have such important vision and function in the society and may explain the symbols that only can be described by them who are in the Kampung Pulo. For example node your head can be

mean “yes” for Indonesian but it means “no” for Indian. Therefore, this study is important to be done.

According to the explanation above us formulate the problem of the study as follows: what are the symbols of local wisdom of people in Kampung Pulo, how the people in Kampung Pulo interpret the symbols, and how the communication patterns of people in Kampung Pulo to maintain their local wisdom. Then, the aims of the current study are to show how Kampung Pulo people success to maintain the symbolic meaning from that local wisdom and make identity as the information about communication, tourism promote, especially in Garut, Indonesia and Asia for all elements such as expert, academic staff, collage, government, and people in the world. Moreover, the result of the study is about the communication pattern and symbolic meaning of local wisdom.

## II. THEORITICAL FRAMEWORK

### A. Previous Research

There are some previous studies which related to the present study. According to the explanation of the previous studies the writer may show the position of the current study so that the originality of the study is no doubt. The The differents of the study about Preserving “Kampung Pulo” Local Wisdom, Garut, Indonesia from Review of related Literatur will be shown in table 1.

### B. Literature Review

#### (1) Language, Communication, and Culture

Each society has its own uniqueness so there will be no two similar societies in the world. Social environment may help people to adapt and create them different from one to another. Then, it influences the communication and language used by the society.

Language is being the core of communication and by it people make society and culture. Unintentionally language also has a role in creating human culture. As we know, culture is about all of thing which belongs to the society. Culture is life guidance from such society in the form of attitude, believes, value, and symbols that they accept unknowingly or without thought where all of them inherit through communication process and imitating from one generation to another [1].

The relation between language, communication and culture creating a linguistics relativity hypothesis from Safir and Whorf which explain that “language structure and speaking rule of such culture will decide the attitude and pattern in that culture.” Language is being the main element of a culture because it will decide how people as speaker such a language categorize their experience [2]. Language life in communication to create a culture then the culture will decide the communication system and language form that suitable for them.

#### (2) Symbolic Interaction Theory

According to the theory of symbolic interaction, social life is essentially human interaction that uses symbols, they are interested in how humans use symbols that

represent what they mean to communicate with each other. And also influences arising from the interpretation of these symbols on the behavior of the parties is seen in social interaction.

A person's behavior is influenced by symbols given by others, as well as the person's behavior. Through the signing of symbols, we can express feelings, thoughts, intentions, and vice versa by reading symbols displayed by others. According to Mead's thoughts in [3], a brief definition of three basic ideas of symbolic interaction is mind, self, and society.

This theory concludes that social interaction is essentially symbolic interaction. Humans interact with others by conveying symbols, and others give meaning to the symbol.

#### (3) Social Identity Theory

A character in social psychology, Tajfel (1957) spawned a social identity theory that stated social identity is part of one's self-concept derived from their knowledge of membership in a social group along with the significance and emotionality of the membership. Social identity relates to the involvement, caring and feeling of members in a particular group [4].

The people of Kampung Pulo have a tradition that is adhered to from generation to generation. Every new descendant of the Pulo Kampung family has been confirmed as a member of the group and is binding. Turner reveals social category as the division of individuals based on race, class, occupation, gender, religion, and others. Social categories relate to social groups defined as two or more persons who perceive themselves or consider themselves part of the same social category. An individual is at the same time a member of various categories and social groups, and that's where someone has a social identity.

## III. RESEARCH METHODS

The current study use qualitative ethnography approach. Qualitative approach is research which use inductive approach analysis that is investigating something from specific up to general to find out a theory. Researcher must think inductively, record many social facts or phenomenon in the field then analyze it and try to theorize based on what he/she analyze [5].

Communication ethnography looks the communication behavior as the behavior which appear from integration of three creativities that belong to each

<sup>1</sup> Efener. 2012. *Masyarakat Adat Kampung Pulo*. Web: <http://www.disparbud.jabarprov.go.id/wisata/detail.php?id=28&lang=id>. Accessed on Thursday, 2 Feb 2017.  
13 26 WIR

people as social human. The three creativities are including into linguistic, social interaction, and culture creativity [2]. This study is done in Kampung Pulo, Garut, Indonesia. The objective of the study is the meaning of social interaction of Kampung Pulo which born the local wisdom there which still exist until now.

The data source of this study is from informant chosen by using purposive sampling technique with

criteria they are real people of Kampung Pulo. Meanwhile, the data collection technique is interview (in-depth interviews), participant observation, and documentation. The researcher use Creswell model to analyze the data those are description analysis, and interpret [2].

**Table 1**  
**The difference of the study about Preserving “Kampung Pulo” Local Wisdom, Garut, Indonesia from Review of related Literatur**

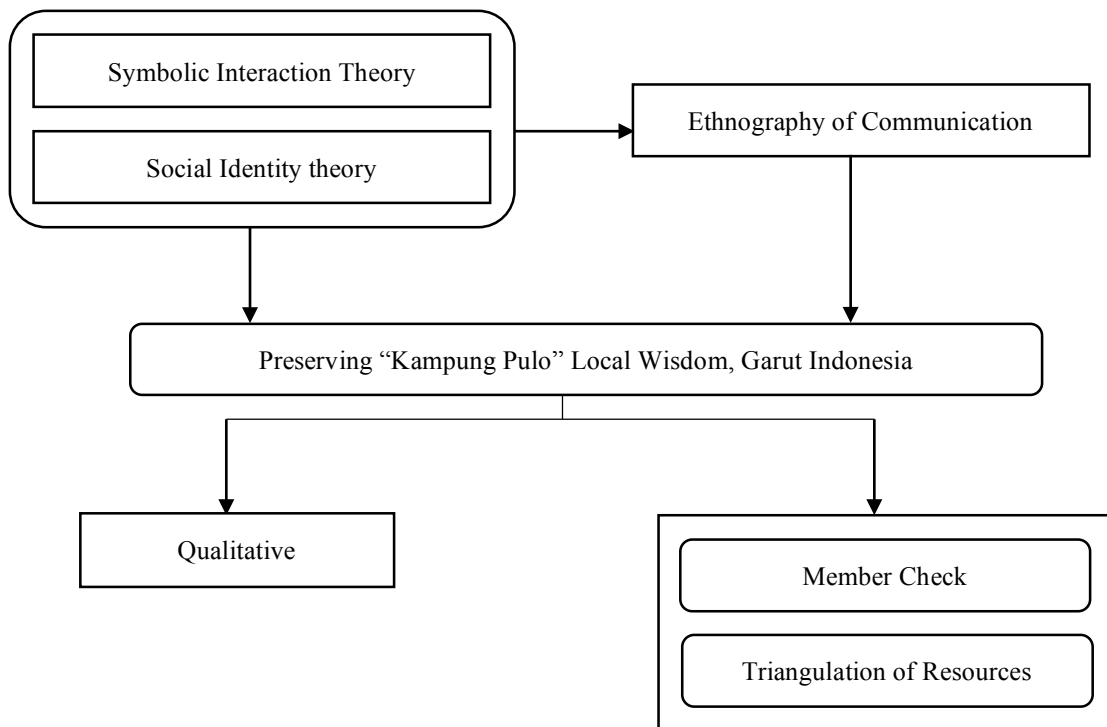
Research Tittle			
	<b>Tradition <i>Ngaplus Imah</i> In Kampung Pulo Garut district, West Java Province</b>	<b>Communication Interaction Oral Tradition Rule <i>Basiacuang</i> in Kampar Riau Malay Customary Marriages</b>	<b>Preserving “Kampung Pulo” Local Wisdom, Garut, Indoensia</b>
<b>Author</b>	<b>Prijana</b>	<b>Nova Yohana &amp; Kurnia Husmiwati</b>	<b>Afni Faujiah, Hafidin Syarif Huda, &amp; I gusti Wayan Albar</b>
<b>Description of the study</b>	Kampung Pulo has tradition called ngapulus imah that has been managed by the norms assign that a daughter as the substitution of tradition house. The old people who life in tradition house switch their roles as family member of new occupant. Not demanding possibilities that the replacement occupants come from the outside of main family as long as the daughter is purely the descent of Kampung Pulo.	The tradition or verbal culture of basiacuang now days still used in wedding tradition of people with melayu Kampar speech. The sentences in basiacuang being such message for the speaker and the listener because have social function and philosophic meaning for people of Melayu Kampar.	The local wisdom of Kampung Pulo is still maintained very well. The things which being the local wisdom are including the taboo things that cannot be violated by them. Of course that symbol contains their own meaning and perfectly believed by people there. Such thing which is being the tradition bond and life guidance of people in Kampung Pulo.
<b>Focus of the Study</b>	The tradition of ngapulus imah in social life of Kampung Pulo people.	Communication rule of basiacuang verbal tradition in wedding custom of Melayu Kampar through communication ethnography perspective.	Interaction rule of communication pattern being the reason of maintaining of such local wisdom in Kampung Pulo.
<b>The aims of the Study</b>	Describe clearly in detail the plot or procedures of ngapulus imah in Kampung Pulo	Explain the linguistic rule, social interaction rule and culture usage of verbal tradition of basiacuang by people of Melayu Kampar Riau in wedding custom.	Describe clearly the real meaning of the symbols which is shown by people in daily and only can be understand by the people via communication act and communication pattern .
<b>Research Approach</b>	Descriptive	Ethnography of Communication	Ethnography of Communication

Sources: Processed from various sources, 2017

**Table 2**  
**Informant**

No	Name	Age	Status
1	Umar	46	Residents of kampung Pulo, 10th generation
2	Ida	60	Residents of kampung Pulo, 9th generation
3	Yayat	45	Residents of kampung Pulo, 10th generation
4	Imas	45	Residents of kampung Pulo, 10th generation
5	Nenah	47	Residents of kampung Pulo, 10th generation
6	Tatang Sanjaya	63	Residents of kampung Pulo, 9th generation
7	Siti Hartati	38	Residents of kampung Pulo, 10th generation
8	Dadan Ramdhani	29	Secretary of Cangkuang Village (Kampung Pulo)
9	Dade Mazhuni M.Si	62	Historian
10	Wawan Kurnaedin S.E	60	Head of UPTD Cangkuang, Garut Tourism Office

Source: result of research, 2017.



Picture 1. Thinking Framework

IV. FINDING AND DISCUSSION

A. *The Local Wisdom Symbol and Meaning in Kampung Pulo.*

Language is people’s tool to communicate with others and tool to think. Therefore language is functioned as mechanism to communicate and also as the guidance to see the social reality because language may affect the perception, share and create the thought. Language is delivered by

symbols and always has a meaning. According to the present study, the writer gets the correlation of what are the symbols of local wisdom of Kampung Pulo society and how they interpret them. Supposedly, they who break the rule from this tradition will get terrible violence on themselves. They will get punishment from nature that surely will happened although no one knows when it will happen. That symbols are in the following:

- Visiting on Wednesday Night Wednesday  
The enactment of prohibition about visiting on Wednesday night Wednesday is related to the history of Kampung Pulo. Before being Muslim, Kampung Pulo people are Hindu and on Wednesday night Wednesday is the best day for them to pray, by praising the Dewa Siwa statue. Therefore, this prohibition is used to avoid the misunderstanding in religion. They worry that if visiting is allowed, the headstone and cemetery will be used to praise also. This prohibition is aimed to avoid the discrimination in different religion so that one of the religions there not feel isolated or considered bad, that is tolerance among religious people.
- Change/Decrease the main Building and Family Leader  
This thing has meaning and relation with the symbol of the fact that Mbah Dalem Arif Muhammad has 6 daughters which symbolized by 6 houses and 1 mosque as the symbol of 1 son. The son is symbolized by mosque because he was dead during circumcision so that, he never has their own family and mosque being his symbol. In this case the house just for one family leader. It is encouraging the emergence of other tradition that is Ngapulus Imah where the inheritance right is given to the daughter because they follow the matrilineal system. The meaning inside this symbol actually is about parental concern toward their children. When the parents have deadd the house will belong to their children directly.
- Banned To Strike Bronze Big Bell And To Use Roof In Prism/Jure Shape  
These two prohibitions can be explained from the event when Mbah Dalem Arif Muhammad do circumcision to his son who was paraded through jampana with prism roof. Nowadays, the form of jampana is design in many ways, even some of them are covered by animal design such as Leon to give heroic impression. That event was also enlivened by entertaining music of gamelan and big bell. When the event is in progress and the bell was strike, the hurricane was coming, and that son suddenly felt down and dead. Since that day, Mbah Dalem Arif Muhammad suggests their descent not to make a house with prism roof and not to make entertainment with big bell. Actually it means that people must tolerance to others, not to disturb them with noisy.
- Banned to Keep the Big Animals with four Legs  
It has meaning of people in Kampung Pulo has taught to life clean and some of them work as farmer that's way they worry if that animal will destroy anything that has been taught since in the past. Even more, now there are many sacred cemeteries that must be kept well. They think that the animals with four legs will break that cemetery.

Symbolic interaction theory state that basically human is relational creature. Every individual surely has relation with others. This theory explains to us that when people interact with others, they will share the meaning for such time and such acts. The meaning here is closely related the shown symbols because according to Langer, symbol is the causes of all of knowledge and understanding which is owned by human [6].

Symbol is shown through language, whether verbally or non-verbally. Sometime, some symbols only can be understood by them who have the same perceptions and agree with the meaning of such symbol for instance culture society. They do interaction, creating of same thinking pattern and ended by the same identity. Unintentionally, the agreed symbol also creates the group identity.

It is coherence with the states of culture include all of things that belong to the society. Every culture has its own behavior pattern. Culture teaches human to live in harmony with nature and also guide human to interact with others. According to the Budiono Kusumohamidjodjo opinion in his book of *Filsafat Kebudayaan; Proses Realisasi Manusia* which state that every individual has status and role. The status can be meant as the position of people in the society, while role is always being correlate of the status [7]. As well as people in Kampung Pulo that have status as traditional people and do their role by acting as traditional people, one of them not visit on Wednesday night Wednesday.

#### *B. Communication Pattern of People in Kampung Pulo in Kept Their Local Wisdom*

Basically, human creates culture or their social environment as their adaptation toward physical biological environment. All Customs, practices, and traditions are used to live continuously and thrive inherited by one generation to next generation in such society. The future generation has set to receive such truth about life in their environment, prohibition and values are applied, and through many ways people accept the behavior that allowed living in that society. In this case believing is important thing to create a culture

As well as people in Kampung Pulo, the existing culture is the heritage from their ancestor, reflected in the form of their behavior. Not only to save their tradition but people in Kampung Pulo believe that those tradition must be done and if not it may cause a disaster. By keep these traditions they also praise their ancestor.

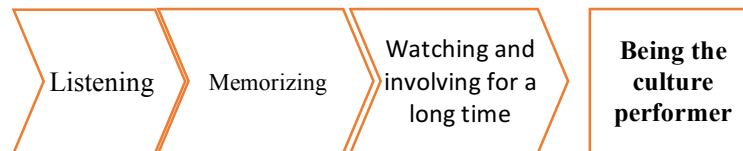
The behavior of traditional people do their custom since they have born make those things tightly stick in their mind and their life. Listening, memorizing, and watching the concrete evidences for long time is the pattern of building their believing as the traditional people and continuously try to keep their tradition and finally that tradition is acculturated and ingrained. Believe is subjective thought that an object or event has character or

such value [8]. Clearly, more sure people toward their believing so the bigger intensity of that believe. As well as the people believe in Kampung Pulo toward these tradition. In this condition there is nothing wrong since those things still related to the believing.

The function of a pattern which creates that tradition is as unifier that makes people relation inside the society more closely. The worries feeling of disaster coming and respect toward their ancestor actually are the value which is reflected on members' behavior demanded by culture being the evidence of their obedient toward tradition. Culture values usually come from philosophic issues which is part of culture base. These values generally is normative in the meaning of that these values be the reference for a member about what is bad and what is good, what is right and what is wrong, positive and negative, and so on. This tradition is mechanism to close and unifier the traditional member. It is because the symbolic interaction among people inside the society, where people create something which is agreed has meaning and only people there who can understand it.

In delivering those messages, of course the communication subject must have communicative competency in order each saying of him/her can be trusted and inherited continuously to next generation. The sacred things that is being the tradition usually delivered by a figure or wise people in each generation, for instance the key keeper who respected and obeyed because he is compatible and respected among the society and they explain those sacred thing like they were in that event. Therefore, this believes from generation to the generation very stick. The survival of this tradition indicated by the existence of the relation between the information sources since the past until today. Their generation are demanded to watch directly and follow anything which are done by their parents. Therefore, the communication sources among generation continuously correlated and make the tradition tighter.

The explanation above is appropriate with the scope of communication ethnography (Hymes) which talk about the pattern and function of communication, the ways of communication, the elements of communicative competence, and the relation of language with world and social organization point of view [2]. It is also related to the symbolic interaction concept where the essence of it is activities that being the human character that is communication or symbol exchange which give a meaning. This perspective suggest that human behavior must be seen as the process that give possibilities to human to create and manage their behavior by considerate others expectation as their interaction partner. The definition which is given by them to other people, the situation, the object, and even they themselves that decide human behavior [9].



**Picture 2. The Model of Culture Inherited**

## V. CONCLUSION

1. According to the research result, in Kampung Pulo there are some local wisdom symbols which can be investigated the history and the developing of such symbols usage including:
  - (a) Banned to visit on Wednesday night Wednesday,
  - (b) banned to add or decrease the amount of main building/family leader,
  - (c) banned to strike the bronze big bell,
  - (d) banned to build prism/jure roof,
  - and (e) banned to keep animal with four legs.
2. In using those symbols people in Kampung Pulo not far from the wise word and story of karuhun (ancestor) and such aimed for their life in the future. Banned to visit on Wednesday night Wednesday means the tolerance among religious people by using that day to learn more about Islam, banned to strike the bronze big bell and build the prism/jure roof means to create comfort situation among the society and the environment in order to avoid the terrible disaster, prohibition of add or decrease the main building and family leader means the symbol of caring and responsibility. The last, prohibition of keeping four legs animal means to keep the soil and cemeteries from breaking.
3. Through this research, it can be described the communication patterns that impact on the survival of local wisdom to date. Listening, memorizing, watching and involving for a long time the disastrous linkage that befell the ban being broken into its own pattern of enduring traditions to date. The aim is to avoid the adverse events experienced in the past of his ancestors, as applicable normative value, in other words as a regulator of the mechanism of community life, as well as to preserve the culture that has been embedded since the first.

## REFERENCES

- [1] Liliweri, Alo. 2003. *Makna Budaya dalam Komunikasi Antarbudaya*. Yogyakarta: Lkis.
- [2] Kuswarno, Engkus. 2008. *Etnografi Komunikasi*. Widya Padjadjaran.
- [3] West, R & Turner, L. 2007. *Introducing Communication Theory: Analysis and Application*. Jakarta: Penerbit Salemba Humanika.

- [4] Widyarini, N. 2009. Seri Psikologi Populer; Kunci Pengembangan Diri. Jakarta: PT Elex Media Komputindo.
- [5] Bungin, Burhan. 2011. Penelitian Kualitatif; Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya. Jakarta: Kencana Prenada Media Group.
- [6] Morissan. 2013. Teori Komunikasi; Individu Hingga Massa. Jakarta: Kencana Prenadamedia Group.
- [7] Kusumohamidjodjo. 2009. Filsafat Kebudayaan; Proses Realisasi Manusia. Yogyakarta: JALASUTRA.
- [8] Mulyana, Deddy. 2007. Komunikasi Massa Suatu Pengantar Edisi Revisi. Bandung: Simbiosis Rekatama Media.
- [9] LittleJohn, S & Foss, K. 2009. Teori Komunikasi; Theories of Human Communication. Jakarta: Salemba Humanika.
- [10] Prijana. 2008. Tradisi Ngaplus Imah Di Kampoeng Pulo Kabupaten Garut Provinsi Jawa Barat. Padjadjaran University Journal.
- [11] Yohana, N & Husmiwati, K. 2015. Kaidah Interaksi Komunikasi Tradisi Lisan Basiacuang dalam Adat Perkawinan Melayu Kampar Riau. Communication Science Journal. Vol. 18 No. 01, Juli 2015: 43-56
- [12] Efener. 2012. Masyarakat Adat Kampung Pulo. Web: <http://www.disparbud.jabarprov.go.id/wisata/dest-det.php?id=28&lang=id>. Accessed on Thursday, 2 Feb 2017. 13.26 WIB.