

Rereongan as a Local Wisdom of Indigenous Peoples of Outer Baduy

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Abstract. This study aims to find out the definition, purpose, value, sanction, and principle of *Rereongan* and how it is interpreted as the local wisdom of the Indigenous People of the Outer *Baduy*. The qualitative method was used to carry out this research, while data was collected through interviews and documentation. The collected data was analyzed using the Miles and Hubberman model which consists of data reduction, presentation, and conclusion. Based on the results of the interview with Mr Jaali and Mr Mista, the *Rereongan* was a way to work together in order to complete the public relations work of the Outer *Baduy* community, known as nuar, nyacar, ngaseuk and ngunjal, and the activities of transporting wood from the forest to Ciboleger terminal. The objective of *Rereongan* is to assist in the quick transportation of timber, opening of fields, and offering assistance, thereby, creating a cooperative and unified work force. It offers hospitality, unity, and mutual cooperation. The principle of implementing *Rereongan* as a characteristic of cooperation is 1). Helping one another in easing work, 2.) working responsibly 3). forming groups that are united and cooperative. 4). Good leadership and membership compliance with the leader. As a form of local wisdom, the Indigenous People of the Outer *Baduy* contains elements of the value of wisdom in cultural life which is based on harmony with God, fellow human beings, and their nature. *Rereongan* is carried out for generations as a tradition.

Keyword: Rereongan, Local Wisdom, Indigenous People of Outer Baduy

1 Introduction

The Indigenous People of Baduy, a region located in the Keundeng Mountains of Kanekes Village, a Leuwidamar District, Lebak Regency, and Banten Province, have approximately 5,101.85 hectares of customary land, and geographically located at 60° 27' 27" - 60° 30' 30" North Latitude (NL) and 108° 03' 09" - 106° 04' 05" East Longitude (EL). Based on its traditional law, the Baduy area is divided into 3 main areas: the Inner Baduy (Baduy Jero), Outer Baduy (Panamping) and Dangka Areas. The Inner Baduy region consists of 3 villages, namely Cibeo, Cikeusik and Cikartawana. The Indigenous People of the outer Baduy, most of which are in the northern part, are surrounded by the Inner Baduy, called Urang Panamping. Meanwhile, the Dangka area is an enclave in the Muslim region, adjacent to the Baduy Indigenous People. Some of these areas, such as Dangka Cihandam, have been pushed out by Muslim residents, thereby, moving to areas outside Baduy.[1] Other eye-catching activities

carried out in this community includes opening food outlets for agricultural, plantation, forest products (honey, brown sugar, ginger herbs), production of souvenirs from handicrafts and woven scarves. One of the other characteristics that distinguishes Baduy indigenes from those of the Outer Baduy is their dress style. The clothes of the Inner Baduy Indigenous People are dominated by white and white headbands, while most Outer Baduy wear black clothes with blue batik headbands.

The Indigenous People of the Outer and Inner Baduy communities generally adhere to the teachings of their ancestors, which includes living peacefully, cooperating, unity, independence, preservation of nature and so on. The ancestral teachings of the Baduy community, enables them to live in harmony with God, nature and humans. This attracts people from various works of life to learn and emulate their way of life.

2 Methods

The method adopted in this research to determine the inception of this ancient tradition is the ethnography, and qualitative research procedures. These techniques were used to describe, analyze, and interpret the patterns of behavior, beliefs and language that developed over time [2].

Data was analyzed in three stages using Miles and Huberman model. The stages comprises of data reduction, presentation, and conclusion/verification.[13] [14] In this case the researcher examines the Outer Baduy Indigenous Peoples of Rereongan. The study was conducted from September - October 2018. The subjects of this study were community leaders who were responsible in carrying out the community's tradition, namely Mr. Saija (Jaro pamarentah), Mr. Saidi (Jaro Tangtu Dua Belas), and Mr Jaali a (Indigenous figures). Mr. Aming Mr. Aksarna, Mr. Mista and Mr. Wadi represented the indigenous people.

3 Research Result

3.1. Definition of Rereongan

Based on the results of the interview with Mr Jaali and Mr Mista, a definition obtained that Rereongan was the activity of the whole community. 70 to 120 people are involved in Huma activities (planting rice in the fields), and carrying or transporting wood from the forest to its destination at Ciboleger-Lewidamar Terminal. This activity is carried out collaboratively and takes place from generation to generation. Rereongan is based on physical labor participation and wages. The Dataset can be accessed in osf.io/m2pdn open science Framework.[14]

a. Physical labor-based participation

Rereongan activities, based on physical energy participation, are called Rereongan Ngahuma (The Process of Planting Rice Fields). Planting rice fields (Huma) in Baduy, is a religious obligation, that acts as a tribute to Dewi Pohaci. Therefore, in order to process this act, each stage of their activities is consecrated. Workers do not get paid as they are expected

to volunteer to assist one another. Rereongan Ngahuma comprises of 4 activities, namely: Nuar, Nyacar, Ngaseuk and Ngunjal. The implementation began with a village meeting, where the chairman informed the community of the commencement of Ngahuma. The Chairperson directly informed everyone of the timing of the activities to be held at the village meeting. Furthermore, those outside the village were notified by telephone and short messages. On the day of the Rereongan Ngahuma, incense was first burnt in order to prepare the environment for a traditional prayer which will be led by the oldest member of the community as demanded by custom. On the last day, lunch (ngawadang) is held before they go home.(1)

b. Wage-based Rereongan

Transporting Timber is a Wage-based Rereongan activity, as wages are given to the Rereongan group. The moneys are then saved as Village cash savings that will be used for all Customary needs. Similar to Nghuma, this activity begins with the burning incense and nyepah, and a prayer performed by an Indigenous Elder. Furthermore, everyone works to transport wood by carrying it (dipinggul). Six people would be required to carry large-sized woods while two or more people can handle the light-sized ones. The rereongan to transport the wood starts in the morning, stops at midday (tangange) at around 12 o'clock, with lunch (ngawaadang) served before going home. If the work is not completed before noon, it is continued the next day. This is usually agreed upon by the head of the Rereongan and timber owners.

3.2. The Origin of Rereongan

The Baduy indigenous people have strong adherence to ancestral traditions and customary law. Therefore, many ancient activities are costly to perform. In the customary community consultation an idea was raised on how to collect and save money from individual communities in case the community went bankrupt and needed it. However, it was difficult to achieve. Then came the idea of how indigenous people will make money as wages paid for their services, which will then be kept by the youth leader. This idea, which was widely accepted is called Rereongan or together, or collaborating. While the idea of Rereongan based on labor participation, such as Huma, was coined so that the activities of planting rice in the fields were carried out in a collaborative, uniform, and helpful manner. This is also intended to prevent the outbreak of rice from plant pests. The Dataset can be accessed in osf.io/m2pdn open science Framework.[14]

a. The Objective of Rereongan

There are two objectives of Rereongan. The first is immaterial, which means building mentality, maintaining the spirit of cooperation and mutual cooperation, increasing brotherhood and helping each other both in opening the field of huma and in working to

transport wood. The second is material which means collecting money or community cash from the wages of transporting timber.

b. Values of Rereongan

Value is the idea of a person or group about something seen as good, right, beautiful, and wise, so that the idea is valuable and worthy to be used as a guide or guideline[4]. In relief activities, the values included are mutual cooperation, unity, and friendship. In the legal ethical value system, which is in line with opinion [5], it is explained that the ethical-legal value system is a manifestation of respect, humility, loyalty, trust, honesty, responsibility, good faith, peace patient, help, tolerancy, harmony and so on.

c. The Principles of Rereongan as a Typical Character of Cooperation

Rereongan activities in Outer Baduy can take place because of four basic principles they possess as a distinctive feature namely: (1). Ability to help one another in lightening their work. All Rereongan participants are determined to help each other and work together in completing set tasks; both in planting rice fields (Huma) and in carrying out timber. This principle is firmly embedded in each worker making the work feel light. In this principle, there is an attitude of mutual assistance without being told (2). Ability to work responsibly. This is reflected in the attitude of asking each other or answering questions about the work. Although the work is usually carried out in collaboratively, but the workers are responsible for what is being done. (3). Build a united and strong group. A strong group must be built in such a way that it adopts the principle of friendship, while ensuring mutual respect. It should reflect the attitude of being polite, able to accept differences, and be appreciative.(4). Good leadership and member compliance with leaders.This attitude includes: respecting leaders who will, in turn, respect members, and be able to become members who follow rules..

d. Analysis of Rereongan as Local Wisdom of the Indigenous People of Outer Baduy

This proposes the concept that the outline of the problem of human life includes: (1). Human relationship with himself, God, and between their surrounding environment. Running so that these three relationships work in harmony and harmony is not an easy job. Today, human beings tend to prioritize their pleasures in private by putting aside their relationship with the natural environment, other humans and their God. Thus, analysis is needed to determine the local wisdom of a community. [6]

Every community has its local wisdom, and a process for being smart and knowledgeable. This is related to the desire to be able to maintain and sustain life, so that citizens of the community will spontaneously think of ways to do or create something.[7] Rereongan is included in local wisdom, because it is contained in the cultural products of the Outer Baduy Indigenous Community, which includes five cultural activities. It contains religious activities which believes that prayers is a form of communication offers with the creator. Furthermore, planting rice fields (huma) which is the religious obligation of the Baduys, is a sign of respect for Dewi Pohaci, the goddess of Padi. All indigenous Baduy communities both inside and outside the Baduy hold firmly to the belief of respect for their ancestors (Dewi Pohaci)

through reducing the obligation to plant field rice (huma) in their offspring. The rice yields obtained must not be traded, they may only be consumed or given to others as a form of gift. This is a sign of concentration. The process is the glorification of ancestors or religious beliefs, which according to customary rules is maintained, preserved and passed down from generation to generation.

Rereongan is also a means for the Indigenous People of Outer Baduy to work together to organize themselves so that they can receive and be accepted by other individuals. Rereongan is like a vehicle used to understand how to get along, and communicate with the wider community. A sense of justice, tolerance and empathy that leads to pleasing others, so that they can accept you as an important part of their family.

In line with the opinion[8] that local culture is contained in cultural products, five activities, are analyzed: (a). First, as a religious nation, local wisdom is related to attitudes and behaviors in communicating with the Creator, God the Almighty. Second, it is related to itself being, such as how to relate other individuals. Third, how to get along or communicate with the wider community. In this case, local wisdom is related to a sense of justice, tolerance and empathy that leads to others, so that other people accept us as an important and necessary part. Fourth, attitudes and behavior related to family members, our relatives, and others. Fifth, local wisdom related to the environment will make our lives safe, and comfortable because the environment we maintain will provide positive benefits for our lives as inherited wisdom serves as a harmonization of social relations. In line with the opinion of [9] who emphasized that humans feel meaningful and complete in their lives after they interact with other. They also tend to realize that there are other living people that matters a lot besides them. That means that a person's life cannot be separated from others.. This is a wise way to harmonize social relations, which states that local wisdom is a variety of policies that have been passed down from generation to generation [10]. It can also be said to be a creative way of managing nature. Where in Rereongan (clearing land for public relations, not permanently destroying nature, only killing plants that disrupt) the sustainability of ecosystems in nature still continues. If viewed in terms of geographical, political, historical and situational, as affirmed [11]: Local wisdom is indigenous knowledge or knowledge that originates from noble cultural values to substantially regulate the life of the community. It is the values and cultural norms of a local community that apply in managing people's lives.

4. Conclusion

Rereongan is a way to work together, transporting woods from the forest to its destination at Ciboleger-Lewidamar Terminal. This activity has been carried out from generation to generation with support, mutual cooperation, understanding, and honesty. Wages are collected and saved for the community to use. The working principle of Rereongan as a characteristic of cooperation is (1). To help each other in relieving work (2). To be able to work responsibly. (3). Build groups (friendship) (4). Good leadership and member relationship. Rereongan is the

Wisdom of the Indigenous People of Outer Baduy because it contains elements of the values of cultural life that are based on life in harmony with God, others and nature.

5 . Suggestion

Rereongan, a the local wisdom of the Indigenous People of Outer Baduy, compriss ofmutual cooperation, unity, and hospitality. It is a good religious value that needs to be emulated and adequately developed. According to the local government of Lebak Regency, the Baduy region should seek for ways to preserve and develop Rereongan such as through festivals. Furthermore, the Lebak Regency Government should provide direction, facilities and infrastructure so that Educators in Lebak Regency are able to inherit cultural values (local wisdom) by including it into their academic calendar for studnets to learn and understand its values.

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