

Tali Paranti as A Local Wisdom of Sunda Traditional Society

R Isnendes

{retty.isnendes@upi.edu }

Universitas Pendidikan Indonesia, Indonesia

Abstract. An ethnic that has been tested for its civilization must have rules agreed upon and carried out jointly by its people. Likewise, the Sundanese are the second most populous population in Indonesia. *Tali paranti* are generally unwritten but to be binding rules, which are carried out on a regular basis or 'commonly implemented'. Scientifically, the *tali paranti* is in line with tradition or customs. The term of *tali paranti* in Sundanese is very unique which describes the importance of humans or things that are regulated by humans in their position in the universe. In this study will be discussed: (1) concerning of the term *taliparanti*, (2) kinds of Sundanese *tali paranti*, and (3) local wisdom contained in the *tali paranti*.

Keywords: *Tali Paranti, Local Wisdom, Traditional, Sunda Society*

1. INTRODUCTION

Ethnicity which has been tested for its civilization certainly has rules that are agreed upon and carried out jointly by its supporters. Likewise, the Sundanese people are the second largest population in Indonesia. These rules are concepts which are then described in language or provisions, activities, and certain instruments depending on the agreement.

The rules contained in an ethnicity are intelligent ideas of the local community which can be understood as a policy to be carried out together for the sake of peace and shared prosperity as well. That way, wise rules are another form of local wisdom which is a collection of facts, concepts of trust, public perceptions of the surrounding world, can solve problems or conflicts that occur, and validate information[1].

These rules on the culture of Sunda have many references. Some call it *adat* or customs [2], traditional ceremonies [3], [4], customs [5], life cycle [6], tradition [7], [8], ethics and manners [9], while in general Sundanese people refer to it as a habit, while the elderly and elder (*paraji* or *dukun beranak*, also elderly Sundanese who are more than 70 years old) call it *paranti* rope (interviews with various groups, 2010-2013).

In connection with the mention of the *paranti* string, Rikin [10], [11] also mentions this term as the title of his dissertation, namely "Ngabersih Als Knoop in The Tali Paranti, Bijdrage tot het Vertsaan van de Besnijdenis der Sundanazen" published by Leiden University. *Tali paranti* as a rule that became a habit and was obeyed by the Sundanese, also called earlier by Moestapa in 1913 in his book *Bab Adat Oerang Priangan djeung Oerang Soenda Lian ti Eta*, also by Soeganda in 1962 in his *Upacara Adat di Pasundan*. Also mentioned by Millie [12] in his book *Splashed by The Saint: Ritual Reading and Islamic Sanctity in West Java*, was also reviewed by Isnendes [13] in her dissertation "Struktur dan Fungsi Upacara *Ngalakssa* di Kecamatan Rancakalong Kabupaten Sumedang dalam Perspektif Pendidikan Karakter".

Paranti rope is generally not written but becomes a binding rule, which is done regularly or 'commonly applied'. Scientifically, *paranti* rope is in line with tradition or habit. The term string *paranti* in Sundanese is very unique which describes the importance of humans or things arranged by humans in their position in the universe. In this article, we will discuss: (1) about the term *paranti* string, (2) the Sunda *paranti* rope type, and (3) the local wisdom contained in the *paranti* rope.

2. RESEARCH METHOD

The method used is ethnography with observation, literature study, and documentation techniques. The ethnographic method in this study is to record everything related to culture and culture, especially Sundanese culture and culture regarding *paranti* rope.

Observation techniques are used when observing objects in the form of discourses, terms, concepts, behaviors, and cultural actors, especially those relating to traditional ceremonies in West Java and Baduy which are part of the *paranti* rope. Library study is an activity to search for important information related to Sundanese *paranti* rope both recorded and oral, as well as general cultural and traditional information. Registered sources are objects to be documented [14]. However, oral sources are also objects to be documented in this matter. Thus, documentation techniques are used to collect, record, quote, store, and record data from oral or recorded sources.

The data used are all concepts and activities which are considered as Sundanese *paranti* ropes. Data sources used are: books, journals, communities and Sundanese and Baduy cultural communities, actors in cultural and traditional activities.

3. RESULT AND DISCUSSION

3.1 The Term of *Tali Paranti*

The term of *tali parantitali* or *tali karuhun* rope based on Sundanese *sawér-sawér* is interpreted as the secret of life of the ancestors '*karuhun*' which must be used as a grip '*cecekelan*'. The handle must be carried out by the next generation. Therefore, before the word *tali paranti* or *tali karuhun* always begins with the obey '*nurut kana*'. So if it is pronounced, it is as follows: according to *tali paranti* or *nurut kana tali paranti*. Traditional Sundanese communities in West Java are assumed to know this term.

Somewhat different from in Baduy-Banten. Although it is still included in the Sundanese ethnic group, the Baduy people say that the term that is almost similar to *paranti* string is ancestral rules '*pikukuh karuhun*' and '*amanat asal*' or *wiwitan* mandate. *Pikukuh* is like a strong framework in the life of the Baduy so that even though the existence of *pikukuh-pikukuh* is inherited verbally, it is firm and binding. *Pikukuh karuhun* in Baduy is realized by the Baduy community as an awareness of the customs and ancestral heritage that must be maintained and inherited continuously to their children and grandchildren.



Figure 1. *Tali Paranti*[10]

Term *tali paranti* is in practice at Sundanese society is sometimes called *paranti*, as in this sentence: the parish is like that! '*tos parantina kitu!*'. That is one of the answers if asked why should be done activities related to *tali paranti*. Unlike the term string *karuhun*, sometimes there are also people who add inserts *-ar-* to the word '*tali*' so that it becomes '*talari*'. The true meaning is the same, but it is plural. Why is that? Because the rope that is the handle is knotted in the conclusions of the life cycle of the Sundanese. So there is not only one conclusion but many small conclusions or small ropes from the whole circle of the string. Even if depicted, the *paranti* rope is like the picture above (Figure 1).

In the picture, the small cords are knotted and form a circle without beginning and without end. But in my opinion, the rope must be open and elongated or dependent; tipped and started to become a rope. Such a rope is like a micro cosmos or a small cosmos that is human life that begins and ends together with other forms: plants, animals, organic and inorganic. The rope can also knot and form spheres like a macro cosmos or a large cosmos (universe) that surrounds humans which is related to control '*cecekelan*'; grip 'made by humans as an effort to realize the harmonization of life in *marcapada*.

Associated with the cosmos, Sundanese people except to compare themselves to the micro and macro cosmos, also believe in the 'real world' and 'the realm is not real'. To maintain harmony or balance, all Sundanese human behavior must be orderly and continuous. Therefore, the results of the processing of reason are manifested as the *paranti* cord which becomes a guide that can become guidance and control in the life of the Sundanese people.

3.2 Form of *Tali Paranti* Sunda

Tali paranti in Sundanese society is a form of language and behavioral activity as a realization of thoughts and ideas. The activity is of course equipped with accompanying objects as part of its culture. The form of the *tali paranti* Sundanese people in the language for example only in the form of orders; must; recommendation; compliments (must ... direct 'must be' ... 'so that'), prohibition; reproach (act; *pamali*; *teu meunang*), and expressions. The form of activity is in the form of rituals; ceremonies; initiations which he considered could save the cosmos and as a gesture of gratitude for all the blessings that had been given by the God '*Pangéran Nu Murbéng Alam*' or '*Gusti Nu Maha Kawasa*'.

The *tali paranti* of the Sundanese community includes: birth, life, and death. Its activities are in the form of ceremonies, for example: *tingkeban* or *nujuh bulan*, *puputan*, *mahinum*, *nurunkeun*, *ngabersih*; *sundatan*, *nikahan*, *tahlilan*, *nyusur taneuh*, and *natus*.

Of course, the activities in birth, life and death can be specified specifically according to the customs of each region. *Tali paranti* is usually done in terms of birth and growth of a child, namely: *opat bulanan*, *nujuh bulanan*, *babaran*, *puseur puput*, *akekah*, *cukuran* (shaving), *mere ngaran* (giving names), *turun bumi*, *gusaran*, dan *sundatan*. As for the mother after delivery, she is required to take care of vital organs and her body with various kinds of

necessities, from sitting well to eating food, continued with *mahinum*, as a form of ending personal hygiene from childbirth and being allowed to relate to her husband.

As for the *tali paranti* which is related to life in the case of marriage, there are activities which must be carried out as a sign of gratitude to the creator and cultural characteristics of the people, namely: *neundeun omong*, *nyangcang* or *nyeureuhan*, *lamaran*, *seserahan*, *siraman*, *ngeuyeuk seureuh*, *midadarén*, *nikah* (marriage)--in Islamic provisions there are harmonies; special marriage provisions and are covered in marriage. Therefore, from this series of marriages, the activities of these ceremonies by Sundanese-Muslims are considered customary as *tali paranti* or *tali karuhun--sawér*, *buka panto*, *nincak endog*, *ngumbah suku*, *meuleum harupat*, *ngaleupaskeun japati*, sampai dengan *numbas*[15].

Tali paranti on death is a number of customary rules that are commonly practiced, although after the 1990s the form of the *paranti* cord in death was increasingly abandoned. The form of this *paranti* string, for example: *sawer mayit*, *ngolong*, *tahlilan* (the first day to the seventh day of death), *opat puluh poe* or *matang puluh* (40 days of death), *natus* (100 days of death), and *haul* (1000 days of death), and *haul* (1000 days of death).

In the Baduy community, *pikukuh karuhun* is applied standardly in their daily lives as an officially established and structured custom that is systemic on the Baduy traditional calendar from the beginning of the *Safar* month (*Kapat*) beginning of the year until the end of the year in *Katiga*. Of the many *pikukuh karuhun* categorized as 'mandatory' carried out by all Sundanese Baduy people are *kawalu*, *ngalaksa*, and *séba*.

Paranti rope for Sundanese, not only for humans but also for plants, especially rice[16], [17]. Ways the Sundanese people treat rice are considered as breeding activities for women. That is because in the Sundanese agrarian cosmos there is a myth about the origin of rice, which tells us that rice is created from the body of a woman named Nyi Pohaci; Goddess Sri; Sanghyang Sari Pohaci. The full range of this myth can be read from Sundanese literary works in the form of internalizing the views and orientation of the life of the Sundanese agrarian community [21].



Figure 2. The women in Rancakalong are making *laksa* (source: Isnendes, 2012)

3.3 Local Wisdom Found in *Tali Paranti*

As a customary rule, *tali paranti* provides local policies that manifest the intelligence of Sundanese people in observing life issues and their spiritual, spiritual, emotional, mental and physical needs. *Tali paranti* as a knot is believed to be the grip of life in the realm of the universe which if it holds on to it, people will not get lost in navigating their lives.

Sundanese *tali paranti* is not only based on reason but also based on the religion it believes. This is in line with Erdogan's opinion [18] that says: “in traditional cultures such as those

found in Islamic countries, societal values are largely shaped by religious ideology.” Therefore, the *tali paranti* from the beginning until now in its implementation can change, be reduced, added, eliminated, and even created. It depends on knowledge that is recognized by reason, and is considered good in the provisions of religion as *adat* which contains wisdom called Radiana in the terms *al-‘addah al-ma‘rifah* [19].

Thus, *tali paranti* or customary rope; habits; tradition; manners; ethics; or whatever the name as something that is considered good will experience reinforcement and there will be repetition since the past until now. The type of *tali paranti* which is considered bad or *al-‘addah al-jahiliyah* will naturally be eliminated and not carried out again.

Aside from being a sign that is a sign, *Tali Paranti* is a cycle of Sundanese celebration in expressing its gratitude to the Creator who has the universe. This is in line with the results of previous studies which stated that the rope *paranti* became *the representation of the most structured Sundanese tradition along the lines of its life cycle, following the order of celebration that was applied at important moments for them*[13].

Tali paranti is a cycle in this Islamic perspective becomes synchronous. It could be that the rules that are summarized in the *tali paranti* are the embodiment of Sundanese ancestors based on the rules of their Islamic religious beliefs. As is known that around the 15th to the 16th century AD Islam had developed rapidly and was adopted as a system of the sultanate or according to Yus Rusyana in Kartini[20] mentioned "Islam has entered the Pajajaran area in 1522 when the Banten port was visited by many Islamic merchants after Malacca fell to the Portuguese in 1511." After that, the Banten Sultanate was established with the glory championed by Sunan Gunung Jati and Fatahilah from Cirebon before.

Celebration in an Islamic perspective is called gratitude which is realized by greetings. *Salametan* or celebration (in a simple to luxurious level) is a form of gratitude to God for all His blessings and gifts. In *tali paranti*, this form of greeting or celebration is found at the peak of traditional ceremonies or traditional activities when carrying out the *tali paranti*.

4. CONCLUSIONS

Sundanese *tali paranti*, which is the secret of life from ancestors, is actually the rules created by Sundanese humans and carried out in their life activities as a form of effort in achieving safety in the natural world. This *tali paranti* is also a knot that is used as a handle in the safety of his life, which when it comes to the next knot, Sundanese humans are grateful to realize greetings or thanksgiving. *Salametan* or *sukuran* is the essence and culmination of carrying out *tali paranti*.

Tali paranti varies, but generally exists in three life cycles, namely birth, marriage, and the death of the Sundanese. In addition to the *tali paranti* found in Sundanese human life, there are also *tali paranti* in plants, especially rice. Rice is treated as special as a female who is treated as well. In Baduy there is a *paranti* rope called *pikukuh karuhun*. Both are found in the Sundanese oral tradition.

As a Sundanese wisdom, the *tali paranti* is a flexible but binding rule. It is good to keep up with the times and can be formed in accordance with the Shari‘a of religion and belief, binding because there are patterns in the form of endless cycles originating from the Sundanese people but starting and finishing for the Sundanese at birth and death.

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