Sundanese local wisdom in ngebakeun gamelan embah bandong ceremony on bumi lait lebakwangi area of arjasari sub-district in bandung regency

U Sutarman*, A Mulayan, D Saripudin, H Sjamsudin
Universitas Pendidikan Indonesia
*usepsutarman1959@gmail.com

Abstract. Bandung Regency majority lived by Sundanese, is one of the regencies in West Java Province that has a variety of local wisdom. One of them is the local wisdom in the Lebakwangi area of Arjasari sub-district, which is the ngebakeun (bathing) ceremony that held every year on the 12th of Mulud. One of the activities is bathing kabuyutan gamelan instruments called Gamelan Embah Bandong. From the bathing (ngebakeun) activities and Gamelan Embah Bandong performance which was held at Bumi Alit (small house), Kabuyutan contains values such as friendship and togetherness. The purpose of this research is to find out and study in depth the activities and local wisdom in the Lebakwangi area. The method used in this research is descriptive in the qualitative form. According to the type of data needed, which is qualitative data then the data collection techniques is by using open interview techniques, observation, documentation studies and literature studies. As an implication of this study, among others, as recommendations for more in-depth research in the future, as well as recommendations to the government at both the District and Sub-district Bandung levels in an effort to preserve Sundanese historical sites and local wisdom that develops in the community.

1. Introduction

The term local wisdom is a translation of "local genius" [1, 2]. New local wisdom became a discourse in the community in the 1980s, when the local cultural values contained in Indonesian society as the ancestral heritage had almost been eroded by the flow of modernization which became the basic policy of development carried out by the new order. Modernization which opens itself to globalization, coupled with the spirit of nationalism that wants to regulate so that the entire life of Indonesia is equal. Therefore, the wealth that many local cultures in the form of art, literature, customary law, and many others are washed away and lost, so that it cannot be used as a national cultural enrichment that is to be built [1, 3].

Local wisdom is the intelligence and strategies of managing the universe in maintaining ecological balance that has been tested for centuries by various disasters and human obstacles and negligence [4]. Local wisdom does not only stop ethics, but reaches the norms and actions and behaviors, so that local wisdom can become like religion which guides humans in behave and act, both in the context of daily life and further human civilization [5].

Local wisdom has universal values to return to the path of nature, 'Ethical values with the main principle that are natural to the interaction, interrelationship and dependence of relations between humans and nature. Only then harmony will be able to maintain environmental protection that is sustainable with the future.
Local wisdom can be defined as local cultural values that can be used to regulate the order of people's lives wisely or thoughtfully [5]. So, it can be said that local wisdom is formed as a cultural superiority of the local community with geographical conditions in the broadest sense. Local wisdom is a product of the past culture that should be continuously held by life. Although it is of local value, the values contained in it are considered to be very universal. Local wisdom is explicit knowledge that emerges from a long period that evolves together with the community and its environment in the local system that has been experienced together.

Noting the importance of local wisdom for the community, the author tries to examine and describe the local wisdom that is in Sundanese traditional ceremonies held in the area of the Sunda Bumi Alit Lebak Wangi Batukarut Site, the Ngebakeun (bathing) Embah Bandong Gamelan ceremony. According to the author that the Ngebakeun (bathing) ceremony contains a lot of local wisdom which has not been exposed in the meantime. Although it has been a cultural preserve since 1993, the existence of the Bumi Alit Kabuyutan Site has not been known until now, even by the people of Bandung Regency itself. In fact, the site in the form of a traditional house has become one of the precious heritages of the ancestors which is loaded with local wisdom. Therefore, according to the authors, the results of this study can contribute to the development of science, especially about the treasures of Sundanese culture.

2. Methods
The method used in this research is descriptive in qualitative form. In accordance with the type of data needed, namely qualitative data, the data collection technique is using open interview techniques and observation and documentation studies. Interviews were conducted with traditional leaders who were members of the board of the Sundanese Traditional Institute Sasaka Waruga Pusaka, several informants consisting of community leaders, as well as several people who knew about the ins and outs of the ngebakeun ceremony. Observations were made on the places around the bumi alit kabuyutan. While the documentation study was carried out on the documents that supported the implementation of the ceremony for the Embah Bandong Gamelan.

The purpose of this study is to describe the ngebakeun (bathing) ceremony of the gamelan on the bumi alit held in the Lebakwangi area of Arjasari sub-district, as a Sundanese local wisdom that contains many noble values that is useful in people's lives today.

The benefit of this writing is to provide information on the implementation of the ngebakeun (bathing) ceremony and the Embah Bandong Gamelan performance on bumi alit in Lebakwangi area of Arjasari district, Bandung regency.

The author limits the problems that will be discussed in this case, that is concerning the ngebakeun (bathing) ceremony and the Embah Bandong Gamelan performance held on Bumi Alit located in Lebakwangi, Arjasari District, Bandung Regency. And explore the value of the values contained in the ceremony.

3. Results and Discussion
The site was located on a land with an area of 112 tumbak. The building materials consists of a gate, bale panglawungan, and a main building in the form of a stilt house with three the room consists of pajuaran, pangcalikan and kitchen. In the pajuaran various heritage objects are stored, in the form of kris, spears, gabang, kujang, badi, sekin, sumbul and kabuyutan gamelan instruments called Embah Bandong Gamelan.

Since when the construction of the stage house until now has not been known with certainty. However, based on the stories of the Lebakwangi-Batukarut elders, the presence of the building stems from the arrival of a figure from Galuh named Embah Panggung Jayakusumah along with 4 people of his faith, namely 1) Embah Lurah Sutadikusumah, in charge of managing people's welfare, 2) Embah Wira Sutadikusumah, in charge of maintaining security and order, 3) Embah Patrakusumah, in charge of managing the arts and
culture with the help of his wife named Nyimas Siti Rarangsa who is known to have a golden voice, and 4) Embah Aji Kalangsumira, in charge of maintaining law and other regulations that must be carried out by the community surrounding area. (Bandung District Education and Culture Office History and Archaeological Archives. Mojaik Regency Bandung Look for scattered Artifacts. 2013. p 5-6).

Because the leadership of Embah Panggungjayaadikusumah with the help of his kapetengan, the implementation of the wheels of government went very well. Therefore, over time his territory showed rapid progress so that he had developed until Baros, Bojomanggu, Cikuya, Pameungpeuk, Baleendah, Dayeuhkolot to Banjaran.

In carrying out the government’s wheels every day, Embah Panggungjayaadikusumah focused it in a place called kabuyutan. Inside the kabuyutan land complex, there is a stilt house with almost all of the material made of bamboo and using only a little wood. While the top is only covered with palm fiber. The family democracy activities are carried out in a building called bale panglawungan, which is a stage-shaped bale with a height of 1 meter. Similar to the house, the bale stage is made of bamboo material with roofs hateup from fibers.

The entire building is still well maintained and managed by the elders of Lebakwangi-Batukarut. And up to now it has passed eleven generations, from since Nini Ariyem, Bapa Narwa, Pa Narwa, Buyut Keyet, Embah Mandor, Bah Oyo, Aki Madasim, Bah Sukarja, Bah Endan, and in the tenth generation continued by a customary institution then since November 25, 1985 named Sasaka Waruga Pusaka. Preservation efforts of Kabuyutan Bumi Alit Lebakwangi-Batukarut continue to be carried out. The existence of preservation is not only for the environment and existing materials, but also for the traditional values and ritual activities of local cultural ritual such as the ngebakeun ceremony which is held every year on the 12th of Mulud (12 Rabi’ul Awal). One of the activities is cleaning the Kabuyutan gamelan set called Embah Bandong Gamelan.

According to the caretaker (Ahim) in the interview on May 29, 2019, explained that on the 12th of Mulud besides of bathe the Gamelan or perform Gamelan activities, there were gathering activities for people such as from Bandung regency, Sumedang, Bogor, Garut. They talked to exchange experiences. those who have official work far enough, they long to gather here. Those who are far from Bumi Alit in Arjasari, feel called on their 12th Mulud to gather. For food needs they bring individually.

The Embah Bandong Gamelan itself has a unique history. Beginning with the story of Embah Panggungjayaadikusumah, which was called Embah Dalem Andayasakti by seuweu-siwi when examining whole village in the Lebakwangi or Nagara Tanjungwangi area.

At the time of going through a village area, suddenly astonishment arose when he saw a piece of hunyur land (a small hill on plain land). Encouraged by the sharp vision of his inner eye, Embah Panggungjayaadikusumah felt there was something inside it. So, he immediately ordered the kapetengan with the help of local residents to dig the hunyur land.

Efforts to excavate hunyur land were immediately carried out by taking up to days until finally found a set of items that had been encased in a fairly thick soil. Because of curiosity, the device was cleaned for almost 2 months. It turned out that the item found was in the form of a set of gamelan, consisting of 2 goong, boning, rincik, saron, kecrek, beri and other items.

The instrument of the gamelan is still intact, after being tested by experts it turns out it can still be used. Since then the gamelan has been made an independent tetabuhan for Lebuywangi Kabuyutan and has been used as a heritage that has been maintained until now. In accordance with the number of 2 goong whose position is side by side or bandong, then the gamelan device is named the Gamelan Embah Bandong according to the nickname Embah Panggungjayaadikusumah as a goong musician on various occasions leading a ritual ceremony in Kabuyutan Lebakwangi.
The government’s recognition of the Kabuyutan Lebakwangi Embah Bandong Heritage Gamelan, representing the Bandung Regency region on the 24th to the 27th of October 1993 was also invited to Jakarta at a National Level Traditional Music Festival event.

Amid the hustle and bustle of modern life and densely populated settlements, it looks like a sturdy building that is still maintained, namely the Sundanese traditional house of the Bumi Alit Kabuyutan site. This site, is one of dozens or perhaps hundreds of historical ancestral remains, which were in West Java in the past. The location of the site is in Kampung Kabuyutan, Rt 1 Rw 7 Lebakwangi-Batukarut Village, Arjasari district, Bandung regency.

Based on a cursory observation, Bumi Alit Kabuyutan looks like an ordinary stage house. The building stands with a 0.5-meter height pillar, like traditional houses in various regions in West Java. However, if examined further, the house turned out to be not a building from which it stood. Because, behind the 5x6 square meter house, it contains a noble philosophy of life and Sundanese cultural values and contains local wisdom. The results of the interview with Mr. Ir. Wawan Suherman, one of the keepers known as Ais Pangampih said, all the buildings of Bumi Alit Kabuyutan are made from natural materials that are environmentally friendly, such as bamboo, wood and palm fiber. Although it has been renovated many times, there is absolutely no modern building material used, so its authenticity is maintained. According to Wawan, this building also illustrates the spirit of mutual cooperation because of several capabilities eventually becoming one building, whereas previously it was in the form of casos, palm fiber roofs. Then to strengthen it do not use iron nails, all from bamboo. With the existence of a Sundanese customary site in the modern era it is very interesting, we must care for and maintain what is in it, as a balance between spiritual, natural and cultural.

The results of the interview with the key interpreter Bumi Alit, and the management of the Sundanese Customary Institution, Sasaka Waruga Pusaka. they said that the local wisdom contained and maintained in Ngebakeun activities or bathing the gamelan called Embah Bandong included:

1) A strong determination to respect and love the inheritance of their ancestors and they try to maintain and conserve Sundanese customs and culture.

In the panjuaran room, there are various forms of ancient warfare such as Swords, Sumbul, Gobang, Tombak, Kujang, Keris and Badi which are considered as heirlooms. In addition, there is also a set of Sundanese gamelan (similar to gamelan Degung) called "Gamelan Embah Bandong" or often called "Goong Renteng". The gamelan is stored separately from the site of the Bumi Alit Kabuyutan. These heirlooms precisely on the 12th of Mulud were issued, displayed and bathed in the terms of the Lebakwangi community, the tradition was called the term Ngebakeun, or bathing. As stated by one of the administrators of the Sundanese Customary Institution, Sasaka Waruga Pusaka (Tarlan Somantri). Ngebakeun procession or bathing the Embah Bandong Gamelan through:

a. The leaders (elders) in the Lebak Wangi area picked up the Heritage Gamelan Embah Bandong from the gamelan storage, which was in one of the figures around Bumi Alit Kabuyutan.

b. From the storage area, the Embah Bandong Heritage Gamelan was carried by the musicians (nayaga) escorted by the figures.

c. After in front of the traditional house, the Gamelan Embah Bandong is opened from dondang (white cloth wrapper).

d. The Embah Bandong Gamelan is then bathed (ngebakeun) using water mixed with honye and lemon, to smooth the gamelan by using sugarcane, especially the skin.

e. After bathing, the Embah Bandong Gamelan is then harmonized by using clay.

f. Then the Embah Bandong Gamelan can be beaten by the nayaga (musicians).

Through this tradition, Lebakwangi people want to respect and preserve their heritage and ancestral heritage that have high values, including:
a. Sound art because there are some Sundanese folk songs sung by pesinden (singer) during the Ngebakeun ceremony.

b. The art of music and music because at the time of the peak ceremony the Embah Bandong Gamelan was beaten by 7 nayaga (musicians). The musicians certainly need training.

2) Realizing Silaturahmi and kinship. According to information from the Sasaka Pusaka Waruga (Tarlan Somantri) management, the general public cannot enter the Bumi Alit region. On 12 Mulud, coinciding with the Ngebakeun tradition, the general public was allowed to come to this region. It is not only the Lebakwangi people who come to this place, but the community such as from Bogor, Garut, Sumedang, Lampung and Bandung gathering during the Ngebakeun ceremony, they exchange ideas, this experience is a community gathering place for Bandung, Bogor, Sumedang and Garut districts. Those who came from this area and were already officials outside Bandung, during the ngebekeun ceremony 12 Mulud they gathered. People who come from outside Lebakwangi, Bandung district, are not considered anyone, but are considered brothers or family because the Lebakwangi people have a philosophy that they are still saamparan, that is one area and sadapuran, that is descent or blood.

Awareness of old values to become a handle of life to come is actually part of the formation of human character. What makes human beings complete or insan kamil is religion and the environment that affects their lives [5]. Religion is certainly human relations with its creator or vertical relationship. Environment is a horizontal relationship, human relations with humans or there is social interaction. Sundanese people, especially those in the Batukarut Labakwangi area, of course know that, on the one hand they must have an attachment to their creator, God, on the other hand they must be actors in the world and their relations must be harmonious. The harmony is reflected in the pragmatism of Sundanese life, namely religious character, personal character, work ethic, legal order. As illustrated in local wisdom that is in the tradition of Ngebakeun, which is full of values of friendship and freedom.

3) Mutual cooperation. The value of mutual cooperation character reflects the act of appreciating the spirit of cooperation and working together to solve common problems, establish communication and friendship, giving help/assistance to those in need [7,8]. According to the board of the Sundanese Traditional Institute Sasaka Waruga Pusaka, namely Mr. Ir. Henry Suherman. Whereas in carrying out the Ngebakeun traditional ceremony, many accommodations must be prepared such as for the purposes of bathing the Gamelan Embah Bandong such as honye fruit, lemon, sugar cane. Then to eat in the activity, the residents who live around the village of Lebakwangi emerged with a spirit of cooperation, zeal to work together to solve the problems they faced, among them they made rice cone then brought to Bale Panglawungan to eat together.

Besides that local wisdom that still exists in the Lebakwangi, Batukarut during the Ngebakeun ceremony, which is before the ceremony, they voluntarily work together, they work together to clean the Sunda Bumi Alit site and its surroundings.

Ten signs of decreasing character quality as follows [7]: 1) increased violence among adolescents; 2) worsening use of language and words; 3) the influence of peer groups that are strong in violence; 4) increased self-destructive behavior, such as drug use, alcoholism and free sex; 5) the blurring of good and bad moral guidelines; 6) decreasing work ethic; 7) the lower respect for parents and teachers; 8) the low sense of responsibility of individuals and citizens; 9) to dishonor dishonesty; and 10) mutual suspicion and hatred among others. If the ten signs have already existed, then a nation is said to be heading towards destruction and the author argues that in today’s young generation there are several signs that have emerged. Because the tradition of Ngebakeun traditional ceremonies which contain a lot of noble values as the formation of the character of the people around Lebakwangi in particular and citizens of Indonesia in general as an effort to avoid the destruction of the nation, which day by day the quality of character decreases.
4) Tri Tangtu in Buana
The Sundanese people in their lives have an attachment to the Creator, and also cannot give up the responsibility to carry out the principle of *tri tangtu in buana* (*resi, rama and ratu*) as life actors on this earth who are obliged to create a harmonious life. Tri Tangtu as a task character is applied for the sake of interaction in daily life based on the strength that has been given to every human and nation by God Almighty. The pattern of human behavior based on self-strength based on Tri Tangtu, will lead to self-awareness, so that in carrying out daily interactions of life as part of the household, family, society, people, nation and state always prioritize goodness, truth and usability, so that peace and comfort in life as the noblest creature can be achieved with confidence in the power of the Creator.

Local wisdom that developed in Lebakwangi community as always mandated by the Lebakwangi community's ancestors, namely in the form of *pamali*, which is a prohibition to do something including:

a. The Lebakwangi community is prohibited from keeping Caucasian buffalo.
   The ancestors from the past gave a trusteeship / message that in the future it will come to our area of Caucasian buffalo which is very large in number and the buffalo will damage. The ancestor said that Caucasian buffalo was a lot of sense, cunning, miserly. Besides that, Caucasian buffalo are good at making domaic tricks to us. The Caucasian buffalo coming to our territory was told by those who were from the west to subtly paralyze our nation. According to the message / message that Lebakwangi's ancestors already knew that the Indonesian territory, especially the Lebakwangi region, would be the arrival of westerners who were white-skinned to dominate the people of Indonesia [9].

b. It is forbidden to damage trees around the mouth of water / water sources.
   Lebakwangi people were forbidden from destroying trees around the water source. Anyone who dares to damage or even take it will be miserable for life [9]. This saying, if we associate it with the current situation, is absolutely right, because if water which is a basic necessity were disturbed, there will be a drought and this will result in a lifetime of misery.

c. Building houses are prohibited.
   The prohibition of the Lebakwangi Batukarut community to build a house that is a house consisting of stone and brick [9]. This contains a moral message, namely that in this life do not love the world too much because the world is only a while and temporary while eternal life is in the afterlife.

d. Do not make stone house foundations and short roofs.
   The Lebakwangi Batukarut community is prohibited from making stone foundations but must be from wood [10]. This gives the message that the house describes a family's residence. So if the stone foundation of the house which is a hard material that describes the hard character so there is a proverb of stone head. If family life is based on a harsh environment, it will express harsh descent or even more.

Sundanese people's life views can be categorized into five [11], namely: 1) a view of life about humans as individuals, 2) a view of live about humans and the community environment, 3) a view of life about humans and nature, 4) a view of life about humans with God, 5) a view of life about humans in pursuing outer progress and inner satisfaction.

The pamali culture or prohibition ordered by the elders or prominent figures of the Lebakwangi Batukarut community is a picture of the view of life in accordance with what he put forward, especially the view of life about humans as individuals.
4. Conclusion
From the description above related to local wisdom in the ceremony of the Gamelan Embah Bandong in Bumi Alit Kabuyutan in the village of Lebakwangi Batukarut Arjasari sub-district, which is held every 12th of Mulud, it can be concluded that:

The existence of the Sunda Bumi Alit Kabuyutan site can exist due to the attention and attitude of the Lebakwangi villagers, especially the management of the Sundanese Traditional Institution in carrying out a tradition that has been handed down, namely the Gamelan Embah Bandong ceremony which is held once a year every 12th of Mulud

The implementation of the ngebakeun ceremony at Bumi Alit Kabuyutan contained lots of Sundanese local wisdom and needs to be preserved and passed on to the present and future generations for at least maintain its maximum ability to improve the quality of the character of the Indonesian nation

Bumi Alit Kabuyutan Lebakwangi Village in particular and Kabuyutan in Tatar Sunda Tatar in general, implicitly shows the personality of the Sundanese people in the dimensions of space, form and time.

Although the description in this paper is still an outline and has not focused on the substance of the problem, but hopefully it is useful, especially residents of the village of Lebakwangi Arjasari sub-district and related parties. Especially for the interests of stakeholders in efforts towards cultural preservation as mandated by UU no. 11/2010 about Cultural Heritage. Besides that, hopefully the results of this study will be a recommendation for future research.

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