



Literature Review: Environmental and Cultural Preservation in the Indigenous Village of Kasepuhan Ciptagelar, Bandung Regency, West Java, as a Symbol of Traditional Community Compliance

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ABSTRACT

Indonesia has more than 300 ethnic groups, of which the Javanese are the most widely distributed. The province of West Java displays a variety of cultures and traditions, such as the Ciptagelar indigenous community, which, although they feel they are part of Banten, maintains its cultural distinctiveness. Local wisdom plays an important role in maintaining culture, is passed down from generation to generation and reflects the values that influence community life. The Kasepuhan Ciptagelar traditional community inherits and upholds the wisdom of their ancestors, passing it on orally from generation to generation. The traditional rules of ancestral heritage, known as tatali paranti karuhun, are the main guide in the life and outlook of the Ciptagelar community. This wisdom is based on the advice of their parents, and ideas from elders, guiding them in preserving culture and the environment with full dedication. Their adherence to customs and traditions strengthens their commitment to preserving nature, reflected in the wise use of natural resources and maintaining the balance of the local ecosystem.

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1. INTRODUCTION

With the diverse geographical conditions of Indonesia showing the pattern of life and various multi-tribal communities, this has caused various cultures of Indonesian society to spread across the territory of Indonesia from Sabang to Merauke. The differences in various tribes and in Indonesia do not mean that they are the reason for division between tribes; in fact, with these differences, Indonesia is united with diverse ethnic and cultural differences. The same is true of the motto of the Indonesian state, namely "Bhineka Tunggal Ika," which means different but still one goal. Cultural diversity partly comes from hundreds or even thousands of indigenous tribes that inhabit the interior areas known by several names, such as mountain people (highlanders), native people (aborigines), and native people (natives). With an area of Indonesia from Sabang to Merauke, Indonesia has 38 provinces spread across the islands of Sumatra, Java, Kalimantan, Nusa Tenggara and Bali, Sulawesi, Maluku and Papua (Indonesia.go.id). Due to the large number of islands in Indonesia, it is one of the countries with more than 300 ethnic groups. There are approximately 1,340 ethnic groups in Indonesia. Among the many ethnic groups, 25 ethnic groups are most widely distributed in Indonesia, and the ethnic group with the most significant distribution order is the Javanese ethnic group (BPS, 2010).

In West Java Province, there are various ethnic groups and cultures, which can be seen from the many differences in cultural diversity, traditions, and languages that have developed and have distinctive cultural patterns or characteristics in each region, one of which is the Ciptagelar Indigenous Community. One of the Kasepuhan in Sukabumi, West Java, is the Ciptagelar Kasepuhan, which is known as the Ciptagelar indigenous community, but culturally, they feel like Bantenese. Indigenous communities also play an essential role in supporting the achievement of the Sustainable Development Goals (SDGs), especially goal 13 (Addressing climate change), goal 15 (Terrestrial ecosystems), and goal 11 (Sustainable cities and communities). A study conducted by FAO (2019) stated that customary areas managed by traditional communities have proven to be more sustainable than areas managed by the state or corporations. In Indonesia, recognition of indigenous communities is still not fully distributed. Although the 1945 Constitution Article 18B paragraph (2) recognizes the existence of indigenous legal communities, implementation in the field still faces various administrative, legal, and political obstacles. Until 2023, the Indigenous Peoples Alliance of the Archipelago (AMAN) noted that only around 150 indigenous communities had their territories legally recognized through the customary forest scheme (AMAN, 2023). Kasepuhan Ciptagelar itself is one of the indigenous communities that actively fight for the recognition of their customary territory through dialogue and cooperation with the government and academics.

Among the many customs of Banten Kidul, the Ciptagelar Kasepuhan traditional village is one of the traditional villages included in the Banten Kidul customary unit. Culture or local wisdom has a vital meaning so that the culture in a place is maintained and its sustainability is maintained. In local wisdom, there is a value that is used as a stored and embedded concept that is unique to a person or community group. Tradition is a local community culture that is usually passed down from generation to generation by ancestors. Some values can influence the available choices, such as from the form, method, or purpose of ongoing actions, where these actions can be passed down through activities such as educational activities or cultural rituals.

Customary culture usually has a goal where the goal is helpful in creating a peaceful state and improving the welfare of society through cultural products related to community life,

such as beliefs, work ethics, and religion. Even though the flow or dynamics continue to live in sustainability, local wisdom is traditional knowledge that develops in a community and is passed down from generation to generation (Sibarani, 2012). Local wisdom is "a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission." This local wisdom has a vital role in maintaining the sustainability of culture and the environment. In the era of globalization and modernization, many indigenous communities face challenges in maintaining their traditional values (Berkes, 2012). Local wisdom is a custom or tradition of an ethnic group that exists in the cultural system of the local community that has a reference to norms that originate from each culture known as local cultural wisdom. This local cultural wisdom has rules that are used as a reference for society to be used as aspects of life where there are 3 aspects in it: 1) A rule that covers the relationship between humans and humans, in social interactions between individuals and groups, 2) Rules that cover the relationship between humans and nature such as plants and animals for nature conservation, 3) Rules that connect human relationships with supernatural things such as with God (Fauzi, 2011).

Pressure from economic development, changes in lifestyle, and the influence of outside cultures often threaten the existence of local culture (Huntington, 1996). The Kasepuhan Ciptagelar community, although still maintaining its traditions, is also not free from these challenges. Local wisdom is a view of life and knowledge, as well as various life strategies that are manifested in activities carried out by local communities in answering various problems in meeting their needs (Fajarini, 2014). Local wisdom is all forms of knowledge, beliefs, understanding or insight as well as customs or ethics that guide human behavior in life in an ecological community. Stated that local wisdom can be understood as a human effort by using his reason (cognition) to act and behave towards something, object, or event that occurs in a particular space (Ridwan, 2007). Local wisdom has the following characteristics: Local: Regional and not universal, Holistic: Covers all aspects of life, Adaptive: Able to adapt to changes in the times, Dynamic: Continuously developing according to the needs of the community, Sustainable: Passed down from generation to generation



Figure 1. Rice harvest for preparation of traditional traditions
(Bobby Satria, 2023)

Kasepuhan Ciptagelar is known as a Sundanese traditional community that has a unique way of life and is deeply rooted in traditional values that are passed down from generation to generation. The term kasepuhan comes from the word "sepuh" which means old or parent, referring to traditional leaders and a life system that follows the teachings of the ancestors (Sukma, 2013). The government system in this traditional village is still very traditional and based on tatali paranti karuhun, namely unwritten customary rules inherited from ancestors but still fully obeyed by the residents. The existence of indigenous communities and local

wisdom such as Ciptagelar faces significant challenges, both in terms of modernization, economic pressure, state policies that are not yet inclusive of indigenous rights, to the threat of global ecological crises such as climate change, land degradation, and natural disasters (UNESCO, 2018). Therefore, it is essential to review and re-elevate the existence and values inherited from the Ciptagelar community as a source of inspiration and an alternative model in maintaining ecology and culture sustainably.

The Ciptagelar community upholds a life principle that is very closely related to harmony between humans, nature, and spirituality. Their agricultural practices are not only economic, but are also part of a belief system that respects the cycles of nature and traditional symbols (Prabowo & Sudrajat, 2021). Every activity, from planting rice to harvest rituals, is carried out based on traditional time calculations and the blessing of traditional leaders. This shows that custom is not just a cultural identity, but also a framework for life that regulates all aspects of people's lives. A framework that regulates all aspects of community life. Indigenous communities have an essential role in environmental conservation. indigenous communities are groups that have historical continuity with pre-invasion and pre-colonial communities that developed in their territories, considering themselves different from other sectors of society that now apply in the region (Berkes, 2007).

The Kasepuhan Ciptagelar indigenous community is one of the indigenous communities located in the western part of Java Island or the Sundanese tribe, the indigenous community still adheres to the traditional and cultural heritage of the ancestors that have been passed down for hundreds of years, the existence of the Ciptagelar indigenous community has existed since 1368 AD. Activities in daily life almost all of its activities are inseparable from culture, beliefs and traditions, especially in the field of farming. The location of the Ciptagelar indigenous community area is in an area located in the forest with an altitude of 800-1200 meters above sea level which is below Mount Halimun and along the Cibareno Girang River (Latipah, 2008).



Figure 2. The existence of traditional houses of the Ciptagelar community (Tisbandi, 2018)

2. METHODS

This paper employs a literature review method as the primary approach to data collection and analysis. The literature review method involves a systematic and comprehensive examination of existing scholarly works, including peer-reviewed journal articles, academic books, institutional reports, and other credible sources relevant to the research topic. The main objective of this method is to explore, synthesize, and critically analyze previous studies

in order to build a solid theoretical foundation and to identify research gaps that may contribute to a deeper understanding of the subject matter.

The process begins with identifying appropriate keywords and themes related to environmental and cultural preservation in indigenous communities. Various academic databases and digital libraries are accessed to retrieve pertinent literature. The selected sources are then evaluated for their relevance, credibility, and methodological rigor. Through this approach, the paper aims to contextualize the discussion within the broader academic discourse, drawing connections between existing knowledge and the specific case of Kasepuhan Ciptagelar. By relying on secondary data, this study avoids fieldwork but remains grounded in well-established academic findings. The literature review method not only facilitates the development of a critical and informed perspective but also supports the formulation of arguments that are theoretically sound and empirically supported.

3. RESULTS AND DISCUSSION

3.1. History of the Formation of the Ciptagelar Kasepuhan Custom

Custom is one form of culture which is an element of its nature that is passed down from generation to generation. Custom functions as a rule or provision to regulate all behavior of society in a customary area. It is stated that the Kasepuhan Ciptagelar Custom has 4 levels of customary rules, namely norms, laws, cultural values, and special rules (Koentranjaningrat, 1974). The customary community still adheres to the culture and customs inherited from their ancestors since the 6th century, the Kasepuhan Ciptagelar customary culture is estimated to have existed since 1368, daily activities in the village are inseparable from beliefs, culture, and customs, especially in the agricultural and plantation sectors. The Ciptagelar village community inhabits an area with an altitude of around 800-1200 meters above sea level, located below Mount Halimun which is the Mount Halimun National Park (TNGH) area (Latipah, 2008). To reach the village, it takes about 14 kilometers from Sinar Resmi Village using a special vehicle due to the damaged road conditions (Suganda, 2013).

In Sundanese, Kasepuhan itself has the basic meaning of "sepuh" which means old or "tua" in Indonesian means "aunty" so "Kasepuhan" means the residence of the "elders". The term Kasepuhan indicates a leadership model of a community based on the customs of the parents (sepuh) (Sukma, 2013). Ciptagelar Village was originally a place of refuge for followers and descendants of the Padjajaran kingdom who were being pursued by the Banten Sultanate at that time so that Prabu Siliwangi asked his followers to find their way to save themselves.

The Ciptagelar indigenous community is led by a person called "abah" as the chairman/head of the Ciptagelar indigenous community based on lineage. In addition, abah is assisted in organizing the Ciptagelar village indigenous community with the help of a "minister" to support the running of the traditional village government called "baris kolot" or customary advisory council. The old line consists of 16 parts with different tasks, the 17 lines include: 1) Tukang moro, 2) Gandek, 3) Bengkong 4) Penghulu, 5) Paraji, 6) Kemit, 7) Shaman, 8) Ema beurang, 9) Tukang bass, 10) poet, 11) Canoli, 12) Tukang dapur, 13) Kasenian, 14) Tukang panday, 15) Paninggaran, 16) Ngurus leuwit

The Baris Kolot structure consists of 16 essential parts, each of which has a specific function and does not overlap. These 16 parts reflect the complexity and depth of the value system in the Ciptagelar indigenous community, while also showing how social functions are divided fairly and proportionally. The following is a description of the duties of each part in the Baris Kolot:

1. **Tukang Moro:** In charge of hunting or searching for forest products traditionally. They play a role in maintaining the relationship between the community and nature wisely.
2. **Gandek:** Being a messenger or liaison between Abah and the community or between fellow members of the community.
3. **Bengkong:** Has the duty as a traditional leader in carrying out traditional wedding ceremonies, including advising prospective brides and grooms.
4. **Penghulu:** Religious figure who is responsible for carrying out worship and spiritual guidance for the community.
5. **Paraji:** Functions as a traditional midwife who assists in the birth process and maintains the health of mothers and children.
6. **Kemit:** Manages places of worship or sacred spaces used in traditional and religious rituals.
7. **Dukun:** Acts as a traditional healer or healer who uses herbal concoctions and hereditary medical knowledge.
8. **Ema Beurang:** Is a mother figure who is in charge of taking care of domestic work and household activities during the day.
9. **Tukang Bas:** A cook who prepares food in collective activities, such as traditional ceremonies and mutual cooperation.
10. **Poet:** In charge of documenting and maintaining oral traditions, folklore, and cultural values through literature.
11. **Canoli:** Traditional craftsmen who make household equipment from woven and other natural materials.
12. **Tukang Dapur:** Arranges food logistics and daily consumption needs of indigenous people.
13. **Kasenian:** Responsible for preserving traditional arts such as music, dance, and folk performances.
14. **Tukang Panday:** Blacksmith or maker of work tools needed by the community for farming and other activities.
15. **Paninggaran:** The primary executor in traditional ceremonies and guardian of ritual traditions at various essential moments in the community.
16. **Ngurus Leuwit:** Guardian of the customary forest area (*leuweung kolot*) who ensures the preservation of the environment and natural resources.

Each part of Baris Kolot has a high moral and social responsibility in maintaining the continuity of customary life, and plays an active role in preserving the environment and cultural values. This structure shows that the Ciptagelar community has a holistic organizational system, covering ecological, spiritual, social, and cultural aspects. The collective function between Abah, ministers, and Baris Kolot forms a harmonious and sustainable customary government unit. Not only symbolic, this system has proven effective in maintaining social stability, strengthening cultural identity, and preserving the environment as part of the Ciptagelar indigenous community's philosophy of life.

3.2. Compliance of indigenous peoples

The Kasepuhan Ciptagelar indigenous community highly upholds the wisdom of their ancestors; they continue to maintain their existence and pass it down from generation to generation (Prabowo Bagus & Sudrajat, 2021). This wisdom is not passed down through books or notes, but through advice from parents to children. In general, the lifestyle of the Ciptagelar indigenous community is also greatly influenced by the *wangsit* (mandate) received by the elders. So that the basis for carrying out their lives and livelihoods is also based on this *wangsit* (Hernandi, 2006). making them maintain the sustainability of their culture and

environment with complete dedication. With the obedience of indigenous peoples to tradition, people can maintain the preservation of the natural ecosystem related to the traditions of their ancestors.

Ancestral customary rules still surround Kasepuhan Ciptagelar in its current development. So that the concept and outlook on life emphasize more on customs and traditions. The views and beliefs on these customary rules become a system of customary norms, in the Ciptagelar community, it is called *tatali paranti karuhun* (ancestral inheritance rules), which are not written. The Kasepuhan Ciptagelar community believes that this life refers to *buhun* (science of life), where life is supernatural (intangible), so that its rules and sanctions are not written. Belief in these rules is expressed in customary values and norms, and certain symbols that contain symbolic meaning. The implementation of the customary value and norm system is also a person's identity as part of the Ciptagelar community (Dalil & Rahardjo, 2021).

3.3. The customary tradition of the Ciptagelar Kasepuhan

One of the most prominent aspects of the Kasepuhan Ciptagelar community is the sustainable agricultural system they practice. This community still runs a traditional farming system without using chemical fertilizers, tractors, and does not use foreign rice varieties. This agricultural system has proven to be able to maintain food security for decades. This traditional agricultural practice includes various rituals and ceremonies that have sacred value. The agricultural process follows a particular cycle that ensures the availability of food for future generations. In addition, the Ciptagelar community also has a ban on buying and selling rice as a form of maintaining food sovereignty. This way of life in harmony with nature has enabled them to achieve food self-sufficiency.

Agriculture in Kasepuhan Ciptagelar is a significant and sacred traditional procession, so that in the agricultural process, there are special traditional rules that are strictly adhered to by the community. There are two agricultural patterns applied, namely the rice field pattern and the plantation pattern. The Ciptagelar community started farming based on star observation calculations. Rice fields are carried out once a year, which is based on the philosophy of life: "God does not maintain agriculture; humans only give birth once a year". Rice field management has rules such as asking for blessings from parents, traditional leaders, then holding a thanksgiving. The process of loosening the soil using a buffalo plow, maintenance must not use chemicals, drying anywhere, and storage in a *Leuit* or rice barn must be arranged with the old ones placed on top. The rice planting ritual procession carried out during the ongoing planting cycle includes:

1. Ngaseuk

A tradition in starting the life cycle of the Kasepuhan community, which is interpreted as the process of rice planting time. The meaning of *ngaseuk* is a rice planting ritual on *huma* (dry land) using *aseuk* (a pointed stick) to make a hole in the ground as a place to place the seeds. The *ngaseuk* procession begins when *Abah* begins to go down to the *huma* land to lead the ritual procession, which marks the time when the rice planting has begun. The length of the *ngaseuk* process is carried out until the time limit determined by Kasepuhan through a procession called *Tutup Nyambut*, then the procession ends.



Figure 3. Ngaseuk traditional event
(Source: kumparan.com)

2. Mipit Padi

Mipit is a rice harvesting activity where the indigenous people use ani-ani/etem for harvesting. Ani-ani is a small knife used to get rice that is still intact to the stem. Before the mipit event is carried out, the indigenous people prepare ritual equipment, including bamboo, rope, and wood, which are used to tie and dry the harvested results. After that, it is continued with the process of holding a carita mipit, where the process aims to ask for blessings from parents. After finishing the carita mipit, it is continued with the mabay ritual, this ritual is a process of proposing by choosing two rice fields that are side by side and harmonious to be united in one bundle using woven rice leaves, then the last process is mipir pare, where this process is carried out in the early morning with a ritual of picking rice by all indigenous people, later the rice will be tied and dried in the sun until dry which is placed in a leuit or rice barn.



Figure 4. Mipit padi
(Source: Vlog8 Tv.com)

3. Nganyaran

A procession of enjoying the harvest (Ngabukti) which previously began with nutu or pounding rice together by married women. Continued with ngisikan or washing rice, then the nyangu activity, namely cooking rice led by the father's wife (emak alit). After the rice and side dishes are complete, they will be served to the Kasepuhan traditional leaders and their families and distributed to the entire Ciptagelar community.

4. Ponggokan

A census process that uses prerequisites with the noble values of devotion, independence, and mutual cooperation. In Sundanese, ponggokan is a surrender of the soul to the traditional elders to completely surrender the soul. The procession is marked by the person carrying a living soul such as an animal, vehicle or other agricultural products.

5. Serentaun

The peak of the entire series of traditions in honoring and glorifying Dewi Sri or in Sundanese called Nyai Pohaci Sanghyang Asri (god of fertility and agriculture). Serentaun has the meaning of handing over last year to be received in the coming year, as a means of giving thanks to the creator for all the agricultural products given and the hope of increasing yields in the following years.

3.4. Conservation of natural ecosystems

The life of the Ciptagelar community is not far from the forest, the Kasepuhan Ciptagelar community has a forest environmental management system based on local wisdom, because according to the ancestors of the Kasepuhan Ciptagelar tradition, the forest is an important instrument in supporting life and to fulfill the sustainability of community life. The Ciptagelar community believes the forest to be the center of human life, so its sustainability must be appropriately maintained. Every day, the community will always interact with the forest to fulfill their needs. Kasepuhan Ciptagelar has a customary law system in terms of utilizing and managing forests. There are 3 divisions of zones or areas within the scope of the Kasepuhan tradition, the existence of this division aims to maintain forest sustainability. The division of forest management in the life of the Kasepuhan community includes:

Leuweung Titipan

This forest area or region is mostly sacred to the indigenous community. It is believed to be the residence of ancestral spirits and has its own mystical powers. Anyone is strictly prohibited from cutting down trees or using the forest in any way. Indigenous people believe that if this regulation is violated, whether it is still determined to enter the forest or even to use it, it is feared that unwanted things will happen and could become a disaster.

Leuweung Tutupan

This forest area functions as a life support or protected forest. This Tutupan Forest is allowed to be used by the Kasepuhan indigenous people, either for its wood or other natural products, but it should be underlined that there are customary rules that apply so that there need to be limitations in processing or using it.

Leuweung Garapan

This forest area is specifically designated as a utilization area in the fields of rice fields, plantations, plantations, to the development of customary residential areas. The Kasepuhan indigenous people can use the cultivated forest sufficiently without taking natural products from the cultivated forest excessively. The implementation of the division of forests into 3 zones is intended according to their respective functions and limitations in their use so that the forest management process does not cause damage that has an impact on continuous deforestation activities which result in the high need of indigenous peoples for wood and other natural materials. This local wisdom is what becomes a system of balance in life so that forest areas remain sustainable from generation to generation. Utilizing forests wisely and judiciously will be felt by the community itself, so that later it will be mutually beneficial or in harmony (nature and humans) with the creation of a system of balance in life.

3.5. Local wisdom values of the Ciptagelar indigenous community

The architecture of the Kasepuhan Ciptagelar traditional house has its own uniqueness that reflects the cosmology and philosophy of life of the Sundanese people. The pattern of the house in Ciptagelar village is a stilt house with a spatial organization consisting of tepas imah, tengah imah, and pawon. The components of the house consist of lelemahan (foundation), pangadeg (pillars), and suhunan (roof). The process of building a traditional

house follows certain rules and ceremonies that have been determined by customary law. Variations in house decoration are divided into customary and non-customary, which reflect the social status and function of the house in society. The general pattern found in both Ciptagelar village and other Kasepuhan villages is still loyal to customary law known as "tatali paranti karuhun" (ancestral inheritance).

The settlements of the indigenous community in Kasepuhan Ciptagelar follow the pattern of Sundanese settlements that are centered and surround a large square or field. The settlements are in the form of stages with a height of around 0.5-1 meter, with the aim of reducing the effects of earthquakes and reducing land damage. The form of ancient Sundanese buildings that use natural constructions such as wood, bamboo, and ijuk. In accordance with the philosophy of indung bumi Bapa langit. There are several traditional buildings, namely Imah Gede (Umah Gede), imah Gede is the central building and the largest house in the structure of the traditional village. The primary function of this building is as a center for traditional activities and a place for the community to gather to hold deliberations, traditional meetings, and important ceremonies such as Serentaun (a harvest thanksgiving ritual). Symbolically, Imah Gede reflects the collective strength and unity of the community, and is a place of representation of noble values that are maintained together. The architecture of Imah Gede is built using natural materials such as wood and bamboo, and follows traditional construction techniques that are adapted to local environmental conditions (Kusdiwanggo, 2016).

Imah Rurukan or Tihang Awi (house of the traditional leader), Imah Rurukan, also called Tihang Awi, is the residence of the highest traditional figure called "Abah", the spiritual and cultural leader of the Ciptagelar community. The term tihang awi refers to the house pillars made of bamboo, a symbol of simplicity and flexible strength. This house is not just a place to live, but also a spiritual center and customary legal authority. The traditional leaders who live here are responsible for leading various ritual activities, regulating the agricultural cycle, and being intermediaries between the community and ancestral values (Sukma, 2013).

Imah Warga, Imah Warga is a house where the general public lives. The architecture is uniform, simple, and built through cooperation with the principle of equality. This house is made with a stage structure about 0.5–1 meter high to avoid soil moisture and the risk of earthquakes. The philosophy inherent in Imah Warga is the principle of living in harmony with nature and not being excessive. The arrangement of houses in the village is around the main yard or town square, which is the center of communal life. This pattern follows the concept of the Sundanese mandala, where social space is built with the values of order and harmony (Kusdiwanggo, 2016).

Leuit (rice barn), Podium (welcoming place), and Leuit si Jimat (sacred barn) (Prabowo Bagus & Sudrajat, 2021). Talapak is a sacred place by the Ciptagelar elders oriented towards a settlement called "Leuit Jimat". The wisdom of Leuit Jimat is located near a water source, Leuit Jimat is identified with a concept called "mandala".



Figure 5. Leuit si Jimat, the local wisdom of the Ciptagelar indigenous community
(Source: [Native Indonesia.com](http://NativeIndonesia.com))

Leuit Jimat itself is interpreted as a symbol of the unity and sovereignty of Kasepuhan Ciptagelar. The placement of Leuit Jimat is prescribed in the place of souls or the suwung point. This placement aims to ensure that the sovereign and united soul is the key to an element as well as an opener for a fragrant life. The end point (0) is shown as the final destination of the human life journey, which is based on spiritual experience and behavior to obtain the essence of belief (Kusdiwanggo, 2016).

3.6. Disaster Mitigation Based on Local Wisdom

Kasepuhan Ciptagelar has several potential disaster risks, including earthquakes, erosion and landslides, and climate change. This indigenous community has developed a disaster mitigation system based on local wisdom. Traditional knowledge about natural signs, weather patterns, and environmental characteristics are the basis for early warning and disaster response systems. Local wisdom in Kasepuhan Ciptagelar can be categorized as an effective disaster mitigation medium. This system involves a deep understanding of local ecosystems, disaster-resistant building construction techniques, and adaptation strategies that have been tested for centuries. Research conducted by Putri, Nadya et al. (2024) shows that Kasepuhan Ciptagelar has several potential disaster risks, including earthquakes, erosion and landslides, and climate change. This indigenous community has developed a disaster mitigation system based on local wisdom. Ciptagelar indigenous community shows that this community has developed a comprehensive environmental adaptation system, which is not only focused on the agricultural or cultural sectors, but also includes strategies for dealing with the risk of natural disasters. Observations of animal behavior, changes in air temperature, and cloud movements are part of the early warning system that has been practiced for generations.

Moreover, the construction of traditional houses using light and flexible materials such as bamboo, ijuk, and local wood makes the building more resistant to earthquake shocks. The stilt house building also helps reduce the impact of damage from flooding or landslides. The pattern of settlements that are not dense and the placement of houses that are spread out also reduce the potential for loss of life in the event of a major disaster. The integration of local knowledge, traditional social structures, and community spirituality makes the mitigation system in Ciptagelar a comprehensive and contextual practice. Local wisdom has

proven not only to maintain cultural values, but also to be effective in building community resilience to the threat of disaster.

3.7. Challenges and adaptation in the modern Era

Amidst the rapid flow of modernization and technology, the Ciptagel indigenous community is faced with various challenges, such as the penetration of outside culture, urbanization, and climate change. However, the Ciptagelar community has shown extraordinary adaptability without abandoning their cultural values. One form of modern adaptation carried out is the use of digital media to document traditional activities and disseminate local wisdom values to the broader public.

This community has its own community media known for developing the name Ciptagelar TV as an internal and external communication channel. In the research of Dalil & Rahardjo (2021), it is stated that this media plays an essential role in maintaining cultural identity amidst the onslaught of global information. On the other hand, although they are starting to get to know technology such as solar panels for electricity and community radio, the use of this technology is still directed at strengthening the socio-cultural structure, not to change their traditional lifestyle drastically. This shows that the integration between tradition and modern technology can still run harmoniously if it is based on strong cultural values.

The Kasepuhan Ciptagelar indigenous community is an example of a tradition of ecological wisdom and cultural preservation rooted in ancestral values. Their community structure is led by a hereditary figure known as Abah. It is supported by a customary council (*baris kolot*) and a ministerial system demonstrating a sustainable form of governance that combines spiritual, ecological, and social responsibilities. Adherence to customary law (*tatali paranti karuhun*) remains the foundation of their identity, guiding daily practices in farming, forest management, rituals, and communal life. The community's deep respect for tradition is not merely symbolic. Still, it is manifested in sustainable land use, sacred forest zoning, and sacred agricultural rituals such as *ngaseuk*, *mipit*, *nganyaran*, and *serentaun*. These traditions serve both as ecological protection and cultural rituals that support the transmission of knowledge between generations. The Ciptagelar community's commitment to preserving nature and cultural heritage illustrates how indigenous knowledge systems can offer a viable alternative to environmental management. The indigenous community of Kasepuhan Ciptagelar demonstrates that local wisdom can serve as an effective and adaptive strategy for disaster risk reduction. Faced with various natural hazards—including earthquakes, erosion, landslides, and the ongoing threats of climate change—this community has developed a mitigation system rooted in centuries-old traditions and environmental awareness. Their knowledge of natural signs, weather cycles, and ecological patterns functions as an informal early warning system that enables timely responses to potential disasters.

Their model promotes a harmonious relationship between humans and the environment, based on spiritual ethics, communal responsibility, and environmental stewardship. Kasepuhan Ciptagelar stands not only as a symbol of customary obedience to ancestral customs, but also as evidence of the resilience of local wisdom in the face of modern ecological and cultural challenges. Their way of life provides valuable insights into integrating customary based governance with sustainability, making them an important reference in discussions on customary rights, biodiversity conservation, and cultural resilience. The Ciptagelar indigenous community has a strong awareness of the importance of nature conservation, which is reflected in their daily life practices that focus on harmony with the environment. Their adherence to customs and traditions also strengthens their commitment

to preserving nature, which is reflected in the wise use of natural resources and maintaining the balance of the local ecosystem.

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6. AUTHORS' NOTE

The authors declare that there is no conflict of interest related to the publication of this article. All stages of writing were conducted independently and objectively, without any influence from external parties. The authors affirm that the article is original, contains no elements of plagiarism, and all sources used have been properly cited in accordance with academic standards. Furthermore, this article is the result of a literature-based study and does not involve human or animal subjects requiring ethical clearance.

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