

Local Wisdom in Heritance for Grinding The Rice at Kampung Naga Indigenous, Tasikmalaya, West Java

Jarot Tri Bowo Santoso¹, Wahjoedi², Budi Eko Soetjipto³, Sri Umi Mintarti Widjaja³
Universitas Negeri Malang, Indonesia
jarot.tribowo@mail.unnes.ac.id

Abstract. Advances in technology have eroded the pattern grind the rice with traditional tools turned into machines. But it did not happen at Kampung Naga indigenous Tasikmalaya, West Java is retaining local knowledge for grinding the rice. The research aims to determine the inheritance of indigenous people grinding the rice at Kampung Naga indigenous Tasikmalaya, West Java. The method used was deep interviews and observations. Informants are housewives and young girls Kampung Naga indigenous Tasikmalaya, West Java. Data were analyzed by triangulation data. The results showed (1) The inheritance pattern of activities pounding rice is done naturally and hereditary, (2) Steps piling rice on Kampung Naga indigenous Tasikmalaya not be in writing but by inheritance verbally and direct practice, (3) There are economic benefits and other advantages of rice piled activities traditionally.

Keywords: Local knowledge, inheritance, grinding the rice

Advances in technology have eroded the pattern pound rice with traditional tools turned into machines (huller). It occurs in almost all regions in Indonesia. While many advantages of traditional rice pounding. As a result, many young people today who do not understand the process of pounding rice traditionally, because it is not inherited from the previous generation, or even feel that pounding rice traditionally is a quaint, time and effort. But it did not happen in Kampung Naga Indigenous Tasikmalaya, West Java, is retaining local knowledge pounding rice.

Pounding rice with traditional tools is the result of the culture of a society. But now many results of the local culture becoming obsolete. As in Java, Sudibyo (2006: 99-100) that the value of the local culture in Indonesia, especially Java culture poorly understood and internalized by society. Lately seen increasingly resignation is good and true mastery of the Java language mainly variety of manners by most of the Java community. To overcome this by Rahayu, Setyarto and Agus (2014: 56) the need for efforts to preserve the cultural values of Java through inheritance from one generation to the next. Inheritance local knowledge is very important, that local wisdom including rice pounding with traditional tools have not lost time. The research objective was to determine the inheritance of local wisdom pounding rice on Kampung Naga indigenous Tasikmalaya, West Java.

LITERATURE REVIEW

Local Wisdom Inheritance

Inheritance in Large Indonesian Dictionary (2007: 1269) is a process, a way, inherit or bequeath act. Inheritance can be in the form of property, the result of culture or traditions of a given society. Wignjodipoero (1997: 161) The inheritance process runs continuously so that

each descent into a new family of stand-alone that would in time have a turn as well to continue the process to the next generation (the offspring) as well.

Local wisdom in Law No. 32 of 2009 declared the noble values that apply in the governance of public life, among others, to protect and manage the environment sustainably. Maryati and Juju Suryawati (2014: 129) defines local wisdom as a way of life and science as well as various life strategies that intangible activities undertaken by local communities in addressing various problems in meeting the needs of the community. In this case the activity pounding rice with traditional equipment (mortar, pestle) in Kampung Naga Tasikmalaya Indigenous communities are also included local wisdom, inherited from his ancestors. Activity pounding rice according Suwarnigdyah (2007: 28) is a process of mengola paddy into rice, through stages.

Activity pounding rice as a result of a society's culture passed down from generation to generation. According Koesnendah (2014: 2) is a cultural inheritance shipping activities or dissemination of messages from one generation to another generation of something that has become a habit and difficult to change. In this case there is not a society that does not perform cultural inheritance. Thus the activities of pounding rice in Kampung Naga Tasikmalaya indigenous that exists today is a form of local wisdom inherited from previous generations and will be passed on to subsequent generations.

RESEARCH METHODS

This study used an ethnography qualitative approach. The research location is Kampung Naga, Neglasari, Salawu, Tasikmalaya District, West Java Province. Key informants are housewives, young women and community leaders Kampung Naga Tasikmalaya, West Java. Data were collected using in-depth interviews and observation. Data were analyzed by triangulation data.

RESULTS AND DISCUSSION

The inheritance pattern of rice pounding activities done naturally and hereditary

Kampung Naga Indigenous in converting paddy into rice is still done traditionally. Traditional tools used to pound rice that is a mortar and pestle. The use of traditional equipment pounding rice is always maintained by Kampung Naga Indigenous, although in another village has been using a grinding machine (huller). Kampung Naga indigenous always preserve the use of traditional equipment is to pass this activity on the younger generation, so it can be sustainable all time.

The inheritance pattern of rice pounding activities on Kampung Naga indigenous done naturally and hereditary. On housewife mother who still have young children, the inheritance of the activity is performed while bringing the children to the point of pounding rice. This makes the distinct advantage that while caring for small children but also produces rice. Small children will naturally pay attention to the activities carried her mother, and tried to help where she can. Kids there who helped take the rice, put rice in a mortar, and some even tried to help the pound rice. Parents who know children want to help grind it, then make a small pestle to use children.

At this stage, children are already beginning to see and learn how to pound rice, to feed the fish with the result of pounding rice bran as a fun activity. In the early stages of inheritance, the children will love learning to pound rice because it is still under study and play. Kids love imitating her movements performed in a way that they are capable and they can enjoy participating parents when pounding rice. Children who are happy to follow the old man would

not cry and regard as a fun play activities. Parents do inheritance rice pounding is done indirectly, this means that this is done while caring for small children but also while conducting work that is pounding rice to make rice.

Furthermore inheritance to the younger generation performed in children adolescents. Teenage children help their parents pounding rice in school holiday time. Children also do not feel that learning pounding rice is a compulsion, but rather on instilling the motivation to live in order to learn more pounding rice appreciate how difficult it is to produce a single grain of rice. It means to be able to eat rice requires enormous sacrifices, good energy, time and emotion. By learning to pound rice also teaches the value of virtue that will provide supplies to be able to survive in the next generation such as hard work, patience, obey the rules, and so on.

The value of hard work reflected when they have to pound rice with a lot of energy, aside every grain that is not wasted and the results much. Values reflected when they must wait patiently waiting queue limited tool of others, patiently separating grain grain from the chaff. Value abide by the existing rules, which are reflected when they have to follow the steps in pounding rice, can not pound rice directly to the second step and do not pass the first step. Value virtue of pounding rice activity will make the next generation has a sublime mental and unyielding. According Koesnendah (2014: 2) inheritance effort is not simply pass or exert a material, but the most important thing is to convey the values that are considered the best that has become the standard guidelines in the community.

The teenagers who have finished school and did not proceed to a higher level and does not work outside the village, they more time to learn about all the economic activity of learning to grow rice, weeding, harvesting, pounding rice, cooking rice, and other such make crafts at leisure.

Teens at this age is more intense in order to inherit the activities pounding rice, because chances are they who would continue the tradition of pounding rice, and dwell in the village. Child adolescent girls is indeed to be able to pound rice, although they later do not live in the village. This is because, although they did not live in the village, when there is activity cultural activities, generally they come together for the success of cultural activities. Their contributions, particularly human could have done with rice piled together for use in the traditional ceremonies. This is because the rice used for this ceremony to be from the pounding rice in the village.

The rice piled steps on Kampung Naga indigenous Tasikmalaya not be in writing but verbally inheritance and direct practice

Rice pounding activities done by Kampung Naga indigenous, inherited by natural process and is done for generations. The activities undertaken pounding rice Kampung Naga indigenous and will always be maintained continuity by indigenous have followed the steps that have been defined and can not be skipped. Rice pounding steps is ingrained in every mothers and young adults so that they memorize and understand the sequence order of pounding rice. Rice pounding steps will indeed be maintained but not in writing, but through direct practice so institutionalized naturally. Rice pounding steps made Kampung Naga indigenous namely:

1. Rice is dry and there is still the trunk, placed on a dimple perforated rectangular. In this process, the rice pounded to separate the grains of rice with rice straw. Once they are separated then, rice straw is separated and collected in a separate place. The rice straw can dimanfaatkan to shampooing, making brooms and more.
2. Grains of rice which has been separated, cleaned from a short stem that there might still be a way diangin wind with great winnowing.

3. Grain rice which has been separated from the stems then transferred to a conical dimple holes. Mashing process is carried out to remove the bran so that the finished rice. Having crushed the wind a few times and then cooling it to separate the skin from the rice. Bran (husk) is collected and can be used for fertilizer plants.
4. Process rice pounding is done several times so that a clean rice. In this process then aerated wind pounded rice so that the rice is cleaner. The process of wind blow when almost clean rice is done above the fish pond. The goal for this bran falling over the pond and eat fish. In this part of the process of mashing done many times and the wind blow too many times so that a clean rice.

Rice pounding steps is basically the same from one region to another region. Suwarnigdyah (2007: 28) in his research mentioned steps traditionally pounding rice in four phases: (1). The initial stage is to shed the grain of the trunk; (2). The second stage is to solve bran; (3). The third phase is the sieve (napeni) to separate the rice has become with the remains of grain; (4). The fourth stage was to pound rice that has not been separated back in his skin.

The profits from traditional rice pounding.

The activities undertaken pounding rice Kampung Naga indigenous have economic benefits and other advantages. Some of the economic benefits of the activities of pounding rice are: (a) there is no charge for pounding rice as engine wear, (b) rice straw can be burned and used for shampooing to saving to buy Sampho, (c) of rice stalks are also often used to make small broom, which is commonly used by the people to clean her house, thus reducing the purchase of a broom, (d) the bran can be used to fertilize plants, so the cost of fertilizer can be reduced, (e) the remainder can (bran) can be used to feed the fish pond, so do not buy fish feed, (f) do while caring for a child so there was no charge for child care

In addition to economic benefits of this activity pounding rice, there are other advantages of pounded rice compared with rice milling results. The rice is healthier mashed result, a lot of protein, and fiber higher than milled rice. Koswara (2009: 9) in his research found that the more complete the mashed rice nutrition. The protein content mashed rice (brown rice) of 8.3 to 9.6 (% db) higher than milled rice (milled rice) is from 7.9 to 8.3 (% db). Mashed rice fiber content of 0.7 to 1.2 (% db) higher than the milled rice is 0.3 to 0.6 (% db).

CONCLUSION

1. The inheritance pattern rice pounding activities done naturally and hereditary
2. The rice piled steps on Kampung Naga indigenous Tasikmalaya not be in writing but verbally inheritance and direct practice
3. There are economic benefits and other advantages of the traditional rice piling activities.

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