

Sustainable Development in the Perspective of Sundanese Cultural Wisdom

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Abstract: Every country is striving for doing sustainable development in order to increase the people's welfare. Each development certainly needs natural and human resources. Apparently in doing the development there are still many countries which do it conventionally that is by in general orienting it to the economic growth result. Sometimes, the environmental and social aspects are ignored in spite of the fact that good development is the one capable of balancing the three interests, namely the economic, environmental and social interests. The ignorance of the environmental interest in doing the development will destroy and pollute the environment as well as degrade the natural resources. When the social interest is ignored, only few people will enjoy the result of the development while many other people are still in the poverty and limitation line. This condition requires a development model which can give sustainable results in the economic, environmental and social areas which can simultaneously move toward the people's welfare in a comprehensive way. This study will discuss the concept of sustainable development seen from the perspective of Sundanese cultural wisdom which offers harmony, conformity and balance in doing the development.

Key words: Sustainable development, sundanese cultural wisdom, environment, harmony, simultaneously, offers harmony

INTRODUCTION

Every country is competing to make developments in order to increase the people's welfare. In each development natural and human resources are definitely needed.

It turns out that in making developments, there are still many countries orienting only on the economic growth result without paying attention to the environment and social aspects. This kind of development is conventional. The successful development has increased the economic growth but it fails in the social and environmental aspects. This is due to the fact that conventional development puts the economic aspect in the center of the growth matter and puts the social and environmental factors in a less important position (Azis, 2010) despite a good development which manages to balance the three interests, economic, environmental and social interests.

When the environmental interest is neglected, the development done will be destructive and will pollute the environment as well as degrading natural resources. As a matter of fact, the environmental aspect is closely related to development so that it cannot be seen as an independent sector nor can it be contradicted with development. The lack of synergy between environment and development is the main concern of the low ability of the environment to support development (Kahraman, 2016; Sutthipornphalangkoon,

2016; Siombo, 2012). When the social interest is neglected, only a group of people can enjoy the result of the development whereas a lot of other people live in poverty and limitation.

In this condition what is needed is a model of development which gives a sustainable result in the economic, environmental and social sides which simultaneously move together towards the people's thorough welfare. The development concept which accommodates this is contained in Sundanese Cultural Wisdom (SCW).

When SCW as a form of the local wisdom existing in Indonesia is analyzed further, the concept of sustainable development has existed since a long time ago but its existence diminishes by the government's policies which do not really pay attention to the local wisdom despite the fact that SCW is a local wisdom which offers the development concept suitable for Indonesian conditions. It also offers development levels which can harmonize the economic, environmental and social aspects.

DISCUSSION OF SUNDANESE CULTURAL WISDOM AS A LOCAL WISDOM

Local wisdom is the value of life manifested in the forms of culture, religion and customs which are applied in a particular area so that local wisdom refers more to a certain locality and community. When a certain community interacts with their environment it forms a

pattern of adaptation and a system of knowledge, science and charity which are combined with the customary norms and the cultural values. The knowledge, science and charity will be inherited from one generation to the next generation and it becomes the guidance in interacting with other people as well as with the environment so that this becomes local wisdom.

According to Keraf (2010) local wisdom is all forms of knowledge, beliefs, understanding or insights as well as customs or ethics that guide the behavior of people in their life in their the ecological community. All forms of local wisdom are appreciated, applied and inherited from generation to generation and they form a pattern of people's attitudes towards others, nature and supernatural world.

Sundanese Cultural Wisdom (SCW) in this context is understood not only as an ethnicity or tribes (the Sundanese tribe is an ethnic group coming from the western part of Java Island, Indonesia, known with the term Tatar Pasundan which covers the administrative areas of West Java Province, Banten, Jakarta, Lampung and the western part of Central Java (Banyumasan). The Sundanese tribe is the second biggest ethnic tribe in Indonesia. At least 15.2% of Indonesian citizens are Sundanese (Aryani, 2015). The discussion on Sunda in Ajip Rosidi, Kearifan Lokal Dalam perspektif Budaya Sunda, PT Kiblat Buku Utama, Bandung, 2011, onwards). but also as a system or local knowledge which also becomes a universal system or knowledge.

In SCW, it is understood that "sunda kabagean memeres jaman". "Memeres" means restoring or revising or often interpreted "mulangkeun deui kanu asal (restoring to the original form)". These phrases give the picture of the interaction pattern with the external sides and confirming that Sunda is the solution for the damaged age (age is a global phenomenon).

The SCW formulation is streng by the concept of Tri Tangtu or three rules (Naskah Kuno Siksa Kanda Ng Karesian) the elaboration related to Sundanese cultural wisdom in texts can be read by Elis (2011) which describes that Sunda is a system or knowledge covering the system of kasaliraan intended for the local community (local/regional) kabalarean as a national system (national/country) and kabuanaan (international/world/global). In the concept of Tri Tangtu it is also explained that when a human being interacts with his environment this will result in an experience which will later develop into a science which will have to be implemented in a charity. The combination among charity, science and knowledge based on the concept of Tri Tangtu is nature.

CONCEPT OF SUSTAINABLE DEVELOPMENT BASED ON SUNDANESE CULTURAL WISDOM

In the international level, the concept of sustainable development the conceptual understanding of sustainable development comes from economics. This is related to the problem of efficiency and justice to guarantee the sustainable economic development for the people's welfare which is also based on biology which discusses sustainability of the ability and suitability of a location with the regeneration/environmental productivity potentials. Daud Silalahi, *Perkembangan Hukum Lingkungan Indonesia: Tantangan Dan Peluang*, Pidato Pengukuhan Jabatan Guru Besar Dalam Ilmu Hukum Fakultas Hukum Universitas Padjadjaran, Bandung, 2000 has been defined in the report of WCED, namely development that fulfils the needs of the present generation without decreasing the ability of the next generations to fulfil their own needs (Hardjasoemantri, 1999). Thus, the definition of sustainable development given by WCED emphasizes on the reservation of the supporting force of the ecosystem where it is the precondition of the fulfilment of the life quality of the present and future generations.

Sustainable development indicates that one generation cannot use up the resources, so that there is nothing left for the next generation. Sustainable development contains the moral responsibility of the next generation to do and enjoy the development result. Hence, sustainable development must give benefit to the present and future generations and all the processes in the implementation of the sustainable development is not merely to speed up and increase the economic growth but also intended for cost efficiency in the nation economic growth.

Different from the concept of sustainable development formulated by the international society, SCW has its own viewpoint in the development process to be done.

The development concept offered by SCW refers to the stages of doing the development: Kabataraan, Kadewaaan and Karatuan which will be elaborated as follows (Mella Ismelina).

Kabataraan stage which is the first stage to do when a human being will do the development which has to be determined and identified first, concerning: first, tata wilayah wiwitan (origin/source) is determined, covering the determination of leuweung larangan, the area that absolutely cannot be changed from its original condition; leuweung tutupan an area that can be opened but limited only in the area outside which functions as a closed area; and Leuweung Baladahan an area that can be opened,

cultivated or produced but it cannot be more than the supporting force of the environment. This determination is based on rivers or patanjala. Second, determining the damage level in which the indicator of the damage level is marked by the term sri (no damage/normal) lungguh (low) dunya (moderate) lara (critical) and pati (extinct). Third, calculating the recovery period; nista, madya and utama. Fourth, determining the ability level of nature per year. The area regulations need to be determined before any efforts to recover the environment are done in an area.

Kadewaan stage which is a stage to determine the learning period, including making an experiment location. Kadewaan stage is done in 3 years. The targets during the kadewaan stage are: first, year kasaliraan projection, building individual strength in a social community in the pangauban scope (river basin). Kasaliraan is applied for the local community (local/regional).

Second, year kabalareaan projection, buiding the communal strength or social groups in the pangauban scope (if outside pangauban a member cannot enter except only a participant). Kabalarean can be understood as a national system (national/country).

Third, year kabuanaan projection, building the society strength in the pangauban scope (no direct intervention outside pangauban, except only to give inputs). Kabuanaan can be understood as an international/world/global activity.

Karatuan stage which is a stage to do a thorough recovery according to the mandate or kabataran result. During the recovery period masa nista is focused on kasaliraan, meaning that it is not outside the pangauban scope. When entering the masa madya (pertengahan) as a whole, the society in one pangauban has the task or pancen in developing the kabalareaan area.

Related to the activity done in recovering the environment after determining the regulations of the area, there will be some things to be determined (Mella Ismelinea).

Tata Wayah (Pranata Mangsa): Tata wayah is related to the system of time calculation and related to how the society treats the three areas (leweung larangan, leweung tutupan and leweung baladahan) based on the calculation of time (the management). For example, the time for farming, planting, harvesting and so on. The time calculation is based on the natural system, based on the sun or stars. This is very much different from what is done in the industrial world in which everything is determined based on digits (hours, dates, months and years).

Tata lampah: Tata lampah is related to an activity or doing an activity. Tata lampah which is implemented in the

activity is always related to tata wilayah dan tata wayah when expressing it. For example in tata wayah it is determined when to do the activity of opening the tutupan area (for reserve) and the tutupan area that can be opened (related to tata wilayah). The opening of the tutupan area is closely related to the recovery of the supporting and accommodating forces in the baladahan area which have been used to fulfill the needs of living things. The baladahan area is given the opportunity to recover the masa hara condition in which the time cycle is determined by natural cycles following the calculation of rice productivity.

Related to the economic analysis of the utilization of the land space and sea space based on the concept of the river basin, SCW has determined the percentage ratio of the space utilization, namely the downstream area is divided between plants and animals by 30:70; the middle area 50:50 and the headwaters area 70:30.

Based on the description above, SCW has determined the mechanism, ethics and system of how a human being should do development, starting from identifying the natural condition then the regulations of spaces, the empowerment of human resources and determining when and where the activity of development can be done. All these refer to the natural wisdom. Wisdom of nature has been adopted by the sundanese society in preserving the nature and in respecting the environment they live in. The religious cosmic viewpoints raise the self awareness of the environment. Respect towards the environment basically is a process of preserving the nature and the living law should be rooted in such viewpoints in which the norms or rules can be the facilitator for the society in keeping the conviction of the environment.

CONCLUSION

The development that will be done based on Sundanese Cultural Wisdom refers to the stages called Kabataran, Kadewaan and Karatuan stages which become the bases when a human being will do development. The most important thing is determining tata wilayah (the space rules) determining leweung larangan (the area of preservation) leweung tutupan (the area of protection) and leuweung baladahan (the area for utilization and cultivation) as the base of the area that can be developed.

SCW is appropriate to be made a base for every development policy and it is also still relevant with the present condition. The concept of sustainable development contained in SCW is the actualization of knowledge, ideas and conviction of the society thus, if it is applied it will surely be suitable with the needs and

condition of the society. What is required from the government is the political willingness to apply the concept in every policy of development as well as its awareness of the importance of preserving the local wisdom, the sundanese cultural wisdom.

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