

# WEST JAVA CIPTA GELAR

- □
- [DESKRIPSI](#)
- [PERJALANAN](#)
- [GALLERY](#)
- [BOOKING](#)

---

NOTE : Itinerary will be provide further.

Kampung Gede Kasepuhan Ciptagelar is a traditional village that has characterized the location and shape of home and tradition that is still held strongly by community supporters. People living in Ciptagelar Village called Kasepuhan . Kasepuhan term comes from the elderly with the prefix / ka / and suffix / an /. In Sundanese, the word elderly mean 'conservative' or 'old' in the Indonesian language. Kasepuhan means 'old customs' or 'ancestral customs'.

Kampung Gede Kasepuhan Ciptagelar (hereinafter written Kampung Ciptagelar) is the new name for Kampung Ciptarasa. This means that since 2001, around July, Kampung Desa Ciptarasa from Sirnarasa do "wangsit migrated" to the village a dozen kilometers away Sirnaresmi. In this village, precisely in Kampung Sukamulya, Abah Anom or Father Encup Sucipta as the top leadership of traditional village gave the name as a place of emigration Ciptagelar new. Ciptagelar means to open or resignation. Move to his native village of Ciptarasa Ciptagelar more because "command ancestor" called wangsit. Wangsit was obtained or received by Abah Anom after going through his ritual process and the results should not be not, be done. Hence the movement for the citizens Ciptagelar indigenous village is a form of loyalty and obedience to the ancestors. Community or residents of Kampung Ciptagelar not actually limited in the village tesebut but settled in scattered around the area of Banten, Bogor, Sukabumi and

South. However, as a place of reference, "central government" is Gede village, inhabited by the Elders Girang (traditional leaders), old-fashioned bar (the Elders helpers Girang) and people who want to stay Kasepuhan Ciptagelar compatriot with customary leaders. Kampung Gede is a traditional village because its existence is still covered by traditional or customary rules of heritage.

Administratively, the village is in the Kampung Ciptagelar Sukamulya Sirnaresmi Village, District Cisolok, Sukabumi District. The distance from the village of Kampung Ciptagelar Sirnaresmi 14 Km, from the district town 27 km, from the central government of Sukabumi regency of Bandung, 103 km and 203 km to the West.

Kampung Ciptagelar can be reached by four-wheel vehicles (cars) and two-wheeler (motorcycle). Type four-wheel vehicles must have special requirements, ie have a high enough body height above the ground and in prime condition. If not have a requirement that meant little chance of the vehicle to the location. And generally the cars so just got to the office of the Village Sirnaresmi which also is the parking lot. The rest use ojeg vehicle or public car (jeep type) that only exist at any time or on foot.

In order to reach the destination, there are several options lane road. The first choice is: Sukabumi – Pelabuhanratu. Pelabuhanratu – Cisolok Cileungsing stop in the village. From village to village Cileungsing Sirnarasa and stop at Kampung Pangguyangan. In Kampung Pangguyangan all four-wheel vehicles in the parking lot and the remainder of this village to the Kampung Ciptagelar be reached by foot or ride ojeg. For the record, by the route of private vehicles only until at Village Pangguyangan considering the road conditions are severe.

The second path is through the choice Sirnaresmi Village. Through this route one can directly get to the location of Kampung Ciptagelar. This is due to road conditions compared with either the relative path through the Kampung

Pangguyangan. Of course, the excellent vehicle and a wily skills of the driver is a top priority, given the rocky road conditions, a sharp bend and a steep ravine. Another option is the path toward Cislok Pelabuhanratu, stop at Kampung Cimaja. From village to village Cicadas Cimaja by taking public transportation department and stopped at the office Cikotok Sirnaresmi Village. From the Village office Sirnaresmi towards Kampung Ciptagelar.

In this case the Village office Sirnaresmi become a benchmark or starting point the way to Kampung Ciptagelar. And here also all kinds of vehicles that do not meet the requirements of deposited or parked. Further travel is rising ojeg or on foot. Please note the asphalt road had just arrived at the village office Simaresmi. Meanwhile, the road leading to Kampung Ciptagelar just wide enough for a car with road conditions, rocky, up and down and relatively steep. On the left and right is sometimes found in the gulf that enough.

Kampung Ciptagelar geographic location is above the altitude of 1,050 meters above sea surface. Cool air tends to cool with temperatures between 20 ° C samDai 26 ° C and average temperature setiaq year is about 25 ° C. Ciptagelar Village surrounded by mountains, namely Mt Surandil, Mount Karancang, and Mount Kendeng.

## 2. Potential Population

Population Kasepuhan or Iebih appropriately called citizens Kasepuhan can be grouped in two parts. The first group are citizens jero soul and the second group are citizens outside the soul. The meaning citizens are citizens Kasepuhan jero soul who has blood ties with Abah Anom although ties have been very distant and very complicated to be traced. Residents of this jero soul residing in Kampung Gede Kasepuhan Ciptagelar and other villages to stay abreast of all traditions Kasepuhan fully, especially in agriculture.

The second group of citizens outside the soul are those whose status in Kasepuhan residents as citizens or as a follower Kasepuhan sympathizer. In general, residents outside the soul is outside Kasepuhan Ciptagelar and do not do full farming tradition but still recognize Kasepuhan and often ask for spiritual assistance to elders in delight.

Residents outside Kasepuhan soul has an obligation to pay money ngajiwa (census of incu putu) and ngalaukan (contributions of seren taun ceremony). According to Abah Anom, the soul out of not only spread in the area of Sukabumi, but spread to Lebak, Bogor, Bandung, Jakarta, Lampung, Palembang even up to Sulawesi.

Based on the last record of existing pads pamakayan (shaman farmer) mentioned that the number of citizens belonging to the soul Kasepuhan jero mustered as many as 15,795 people in 3833 households. While residents Kasepuhan residing in Kampung Gede Kasepuhan Ciptagelar were 338 people gathered in 76 families. In general, Kasepuhan citizens residing in Kampung Gede converted to Islam. Their religious life is mingled with non-Islamic belief systems that are custom Ieluhurnya. Even in some ways more prominent customs, such as trust in the Goddess Sri is reflected in many traditional ceremonies agriculture.

Education Kasepuhan Ciptagelar citizens is relatively low. In general, they are just following the formal education up to grade three primary schools and only a few people who have graduated from elementary school and junior high education, among Abah Anom Encup Sucipta. Lack of residents who received formal education, in addition to the economic level also caused more due to the factor of tradition and the perception of citizens to education. For citizens Kasepuhan, schools do not have it high, which is important to read and write, because akhirnyamereka still have to go back to traditional ways of life. Therefore, residents Kasepuhan more lead children to work as a farmer and the successor to the tradition of his ancestors.

Residents Kasepuhan Ciptagelar not closed to innovation from the outside, as evidenced by the entry of electrical and

electronic equipment. Electronic devices owned by citizens Kasepuhan Ciptagelar include radio, radio and television tapes, some of which are equipped with a satellite dish. At home elders delight (Abah Anom) there is an electronic device radio and television tapes, even the elders specially delighted to have the phone and Jeep vehicles.

### 3. Potential Culture

#### a. History / Origin

There are two oral stories that explores the origins of Kampong Ciptagelar. The first comes from the descendants of Kampung Ciptagelar Pakuan Pajajaran, namely King Siliwangi. While the second oral story comes from the descendants of Ki Demat Tangtu Haur, who is one of the bodyguards King Siliwangi. In brief, the two stories in question can be stated as follows.

In the area of West Java has established several kingdoms, among them the Kingdom of Sunda. At the time of the Sunda kingdom ruled by King Siliwangi (residents call it Kasepuhan Ciptagelar Kanda Hyang or Galuh Wening Bramasakti), this kingdom has a special force called Bareusan Pangawinan. Bareusan Pangawinan is the kingdom of Sunda special forces armed with spears. Members of this force selected and trained directly by the regents, the governor, or punun. Coach directly is called a teacher base. The teachers are considered to have the experience base, obedient, loyal, and has extensive knowledge about the war and magic.

Pangawinan Bareusan special forces led by three persons, namely Demat Haur Tangtu, Professor Ken-dungan Alas Lumintang, and Puun Tubes Panuh; they are assigned by the King Siliwangi to save HANJUANG Bodas from Banten forces attack (1579). After receiving the task, all three with the king soon withdrew from Pakuan (capital) Padjajaran southward, to a place called Tegal Buleud.

In Tegal Buleud, the king divided his followers in small

groups and give freedom to his followers to choose their way of life. The King himself chose the road to ngahyang (out of sight Mats). Meanwhile, the three leaders Bareusan Pangawinan determined to return to Dayeuh (cities) that have been abandoned.

On the way to Dayeuh, the three leaders Bareusan Pangawinan agreed to split up and the path of life every -, respectively, but still maintain a relationship with the Other significant. Travel Guru life Alas Lumintang Ken-dungan and Puun Buluh next Panuh not told clearly. Meanwhile, Ki Demat Haur Tangtu finally settled in the area Guradog (Jasinga) until his death. Tombs Ki Demat Haur Tangtu now known as the Tomb of Dalem Tangtu Awileat. In this Guradog Village, Ki Demat Haur Tangtu have descendants, namely residents who now reside in the area known as Citorek and Kasepuhan. And this is derived Ki Demat origin Kasepuhan development of social groups. In local folklore says that Ki Demat Cislok Haur Tangtu Nini Tundarasa marry, a girl from Kampong Kaduluhur. Tundarasa Nini is regarded as the ancestor or ancestors Kasepuhan Ciptagelar citizens. After becoming one among several wives Ki Demat Haur Tangtu, Nini Tundarasa moved from village to village Kaduluhur Guradog. Furthermore, their descendants moved - moved residence from one place to another.

In the course of its history, residents Kasepuhan has moved several times but remained in the vicinity of Banten, Bogor, Sukabumi and South. Early shift starts from Ieluhur them, namely Nini Tundarasa who moved from village to village Kaduluhur Guradog.

One of the descendants of Nini Tundarasa named Ki Buyut Mar Guradog born moved to Kampung Lebak Binong (Banten). Son Ki Buyut named Aki Buyut Mar Diamond then moved to Kampung Cipatat (Bogor), which is now known as the Kasepuhan Urug. Further descent named Aki Aki Buyut Mas aka Buyut Mumps Wami moved into the village of Lebak Gede village of Ban (Banten). Aki Buyut Warni had two sons, namely Buyut Kayon and Aki Aki Buyut San. Aki Buyut Kayon succeeded his father to be happy

and move the village elders to Kampung Lebak Gede Binong. Substitute Aki Buyut Kayon, named Aki Buyut Arikin move again to the village of Kampung Gede Tegallumbu (Banten).

Aki Buyut Arikin have six children, namely Sal Buyut Aki, Aki Buyut Mak, Aki Buyut In, Nini Buyut As, Buyut Jasiun Aki, and Aki Buyut Si. Aki Buyut Jasiun or Ki Ciung set as the elder succeeded his father Aki Buyut excited Arikin. Since the leadership Aki Buyut Jasiun or Ama Jasiun, Kasepuhan began developing the area south of Sukabumi. Aki Buyut Kampung Gede Jasiun own move from Tegallumbu to Bojong Cisono (Sukabumi). Aki Jasiun have two children, that I Buyut Las Buyut Rusdi or Aki and Nini Buyut Ari. Substitute Aki Aki Buyut Jasiun is Buyut Rusdi.

Aki Buyut position Kampung Gede Rusdi move to the area Cicemet (Sukabumi). This displacement occurred during Japanese occupation. In Cicemet, Kampung Gede stay long enough until the time of independence until the rebellion DUTII. Due to interference from the rebels DUTII, in 1957 the center moved Aki Buyut Rusdi Kasepuhan (Kampung Gede) to Cikaret. Furthermore, a change in the name of village to village Sirnaresmi Cikaret. Aki Buyut Rusdi have four children, namely Nini Buyut Lasm or Ma Anom, Ama Soup, Abah Ardjo, and a fourth unnamed. Abah Ardjo or Ki Ardjo later succeeded his father, Aki Buyut Rusdi be delighted Kasepuhan elders.

At the time of the elder delight, Abah Ardjo several times to move the location of the center Kasepuhan called Kampung Gede. First, Abah Ardjo move from the village of Kampung Gede Cidamar to a village in the vicinity of Sub Cisolok. Second, Ki Ardjo then moved again to the Kampung Ciganas. Kampung Ciganas changing its name to Sirnarasa. Third, after living for 8 years in Kampung Ciganas, Ki Ardjo move into the village of Kampung Gede Linggarjati. Fourth, Ki Ardjo move into the village of Kampung Gede Ciptarasa.

Ki Ardjo been married seven times and had thirteen children. From the sixth wife named Ma Tarsih have three children, namely Encup Sucipta, [is, and Leah. From the seventh wife named Ma Isah have six children.

After Ki Arjo died, the first child of Ma Encup Sucipta Tarsih namely, to replace his position as elder in delight. Now, the family lived in a house Abah Ardjo around the house elders delight. Elders excited at the time of data collection (2002) is Abah Encup Sucipta. He Iebih known as Abah Anom (Mr. Young) because when he accepted a position at a younger age elders delight that is 17 years old. Position excited hereditary elders and always inherited by boys (not necessarily the eldest).

Besides Kasepuhan Ciptagelar, in Banten and the surrounding area there are some people calling themselves as Kasepuhan, among others Kasepuhan Urug (South Bogor), Kasepuhan Citorek, Kasepuhan Cisungsang, Kasepuhan Ciherang, Kasepuhan Cicarucub, and Kasepuhan Cisitu (all located in South Banten) and Kasepuhan Sirnaresmi (Sukabumi). All Kasepuhan are bound by a body called the Unity of Indigenous unity Banten Kidul (Adimihardja, 1989). Unity Center for Indigenous leadership in Banten Kidul Kasepuhan Ciptagelar with its chairman Encup Sucipta Abah Anom.

## 1. Religion

Knowledge Systems, and Tabu Citizens Kasepuhan Ciptagelar converted to Islam. But in daily life activities are still dominated by their religious belief in their customs and traditions of his fathers (tatali paranti ancestor). The concept or idea of life is more focused on custom and tradition rather than referring to the main source of his religion (the Koran). In this case, the contemplation of the universe have brought them to the conclusion that the universe is orderly and balanced system.

Order and the balance of the universe is something that is absolute. The presence malapateka or disaster in the view of citizens Kasepuhan is as a result of balance and orderliness of the universe disturbed. Therefore the main task of man is to preserve and maintain the balance of relationships of various elements in the universe.



Residents Kasepuhan Ciptagelar have a belief that someone who wants to be successful or happy life, is should be able to achieve a unity of life or a sense of unified, which unites nature with a micro-macro cosmos cosmos. A phrase that is often used as guidelines to achieve the taste in question is *Tilu sapamilu, two sakarupa, hiji eta keneh* (three of a kind, two similar, one-that's too). The phrase is a statement that describes that the people in this world have many different desires, attitudes, and the nature of which is essentially the same which mahiuk created by the Almighty.

Furthermore, in an effort to achieve order and harmony of human life, people need to align Kasepuhan Ciptagelar speech, behavior and determination (*said lampah ka / cloud determination*). For citizens Kasepuhan Ciptagelar, guidance in the form *tatali paranti* ancestor lived – should be implemented for each violation against him will result in disaster (*kabendon*), either for himself or the community. In that way, then citizens Kasepuhan hope to escape from the catastrophe.

Trust in *tatali paranti* ancestor expressed in various symbols of taboo (*taboo*) and certain symbols that contain symbolic meaning. An example is a taboo to sell rice, rice taboo issue on the day of birth (*wedal*), taboo for whistling around the village, and taboo to cultivate rice on Friday and Sunday. As for the symbols that have a symbolic meaning, among others: *sawen, rawun, pungpuhunan, and tunduh overtime*. For citizens Kasepuhan Ciptagelar, taboos and symbols are tools that keep the family environment and their communities safe from interference people and evil spirits.

Trust residents Kasepuhan Ciptagelar that should not be ignored is the homage to the Goddess Sri, who is believed as the "Goddess of Rice." For example, the views of Dewi Sri, who they called *Nyi Pohaci Sang Hyang Sri Ratna Inten-Alam Purnama Sajati; Dewi Sri bersemayan*

on rice only once a year, causing rice cultivation should be done once a year.

According to them, various violations of rice and tats the way in maintenance, will lead to crop failure (not as expected). Therefore easy to understand if each agricultural cycle is not escape from the various ceremonies, such as: a ceremony sasarap, ngabersihan, ngaseuk, dispersive, mipit, ngadiukeun, nganyaran, ponggokan, and seven epidemic. Similarly, in terms of agricultural technologies were more likely to use traditional tools such as: etem (ani-ani), mortar, and rengkong (bearer instrument that serves to bring rice from lantayan shroud to leuit).

Ciptagelar Kasepuhan Leuit for citizens is not only about the rice storage warehouse but rather with their beliefs that is a symbol of their homage to the Goddess Sri (goddess ruler and guardian of rice). Trust has been internalized in their lives, so based on their beliefs when the rice is not stored in leuit then they can kabendon (woe).

The manifestation of these beliefs on top is the habit - an, rules or restrictions / taboos associated with leuit, for example: taboo to sell rice and grind rice with heuleur (rice threshing machine). Communities are allowed to sell rice to the requirement of paddy rice which was sold last year's harvest that has been traditionally by elders dirasulkeun delight. In this case residents Kasepuhan only sell surplus rice harvest last year.

## 2. Community System

Unity is the smallest in a family community. A family in Kasepuhan Ciptagelar consists of father, mother and child. However, so there is also a living some other family member (brother). They all live and eat under one roof or known sadapur, and all family members who live in one house (one stop) and to eat from one kitchen is called sabondoroyot. Although the authority in

determining domestic policies on the husband-wife as head of household, 'intervention' of the oldest or the elder people who live in households that are relatively decisive.

In the case of marriage, there is a tendency to mate with fellow citizens Kasepuhan Ciptagelar (endogamy social group). Before conducting the marriage ceremony, the parents of the bride and groom will request approval prior to the elders in delight. After the marriage ceremony, they usually stay at a relative's wife (uxorilokal / matrilocal) or live in new houses (neoloka).

Kinship system is bilateral Ciptagelar Kasepuhan community / parental, with the understanding that the relationship relatives are determined through the lineage of the father and mother's side. Patterns to determine the lineage that does not distinguish the father nor the mother is the same as those adopted in Sundanese in West Java in general. This is understandable given the citizens Kasepuhan Ciptagelar including Sundanese.

Furthermore, in everyday life, community Kasepuhan Ciptagelar organized by a local elite-centered leadership power of a traditional leader called the elder delight. Elders delight is someone who is customarily appointed to lead the community Kasepuhan and usually the elder son of the previously excited by their confidence, the appointment of elders glad this is an order of the ancestor. Position elders are excited positions are hereditary and s9lalu inherited by boys (not necessarily the first / eldest).

Elders excited by several people who assisted in the organizational structure Kasepuhan Ciptagelar called conservative base. Conservative base are some people who become mentors, advisers and elders that give consideration to the delight of interest to social groups Kasepuhan Ciptagelar. Each of these archaic bans

have a responsibility according to their respective fields, namely Girang Fibers, Village Elders, Pamakayan (Shaman Tani), Bengkong, Interpreters Pantun, Goon Beurang, Dalang, Tailor Tinggar, prince, Tailor Bas (wood / building) , Panganteur, Tailor Bebersih, and Kemit. In launching the affairs of the earth Ageung there are some people who are helping, namely as: Candoli, Palawari, Pangejeg, and Tailor Cut.

### 3. Traditional ceremonies

#### 1) Ceremony Iingkaran life

Community Kasepuhan Ciptagelar still perform various ceremonies related to the circle of life. Ceremonies in question is related to the birth ceremonies such as naming ceremonies and ceremonies selamatn bury Bali (the placenta or afterbirth); ceremony childhood for boys used to do ceremony and ritual circumcision helaran; ceremonies relating with marriage such as application, ceremony, etc.; and ceremony associated with death.

#### 2) agriculture Ceremony

Community Kampung Ciptagelar are the people who uphold the tradition. Every social activity in society always begins with a ceremony by those referred to forbid prayer. Amit prayer meant to invoke the protection of its ancestor, the gods, and the Almighty to avoid the various disasters.

By the time will begin planting rice in the rice fields and in either field, elders delight with his aides on a pilgrimage to the tomb of his ancestors are located in areas of South and South Banten Bogor. In front of the tomb, elders forbid prayer delight.

In the evening, performed the ceremony at the house of elders glad salvation, which was attended by community leaders and all the elders of the village.

Rituals associated with farming activities are: opening ceremony of the fields, ngaseuk ceremony, ceremony mipit / nyalin (introduction ceremony prior to the first harvest), the

ceremony *seren taun* (post-harvest ceremonies), *nganyaran* ceremony (the first meal of rice the crop), and the ceremony *ngahudangkeun* (rice that has been awakened in the *leuit* *didiukeun* before used by the owner *leuit*).

## 1. Art

Community *Kasepuhan Ciptagelar* recognize various kinds of art and some of them closely related to customary *uparaca* because often performed at traditional ceremonies commonly carried out, as in the ceremony *ngaseuk*, *mipit*, *nganyaran*, and ceremonies along the circle of life (circumcision and marriage). Types of art include *Genjring*, martial arts, rhymes, *calung*, puppet show, *dog dog - lojor*, masks, *jipeng*, and *angklung*.

*Genjring* term taken from the name of the appliance (*waditra*), a kind of tool with a membrane made of leather, while the play was beaten by using the palm of the hand (*ditepak*). Community *Kasepuhan Ciptagelar* know this art as a traditional art that having the Islamic. *Genjring* is usually played by twelve players take place. Poem is a story in the form of the old Sundanese poem narrated or sung in a prologue or dialogue. Art played a self poem by *Ki Interpreter Pantun*. She brought or *tembang* play while picking harps. The play that was delivered was *Munding Jalingan* and *Perenggong Jaya*.

In this type of art-*dog dog lojor*, players totaled 6 people, 2 people as drummers *dog-dog* and 4 drummers *angklung*. If played by 12 people: 4 people drummers *dog-dog* and 8 drummers *angklung*. The *dog-dog lojor* players will get around the village while singing his music.

## 2. Village Pattern

Settlement *Ciptagelar Kasepuhan* community is the prototype of the village pattern of Sundanese people in general. The buildings such as the earth *Ageung*, *leuit* (rice granary), *saung lisung*, quarry (pages), and staged house shows a typical settlement pattern of Sundanese traditional society. Houses and completeness of other

settlements, was built following the contour of land. Observing the pattern of building placement, it can be said Kampung pattern Cede Kasepuhan Ciptagelar is linear. Linear path is elongated and north to south from the Earth's most northerly located Ageung. While the houses are located on the edge of the road are generally oriented toward the street. While the houses are located on the second tier, highly dependent on soil conditions. The pattern of arrangement of this second-tier homes lined up linearly follow the contour of the land and dirt roads / alleys. Earth Ageung which together with the Earth Citizens or People's Earth, which is occupied homes Abah Anom occupy the highest hierarchy. Settlement. The buildings that blend with the Earth Ageung Earth is Earth Citizens or People. This building was established to meet the needs of the public so that everyone can enter into it.

In the vicinity of the earth there Ageung home guards (kemit), namely the citizens a duty to maintain security and keep the fire Ageung earth within the buildings are still burning. Earth Ageung always strived gated because it saved some heritage of the founders / ancestors.

In the east there Ageung earth granary known as leuit, publicly owned (owned by all citizens). Common barn is called leuit leuit kasatuan or famine. Called leuit famine because it is a community food reserves during a famine. Common barn in the village of Gede Kasepuhan leuit Ciptagelar called the amulets with a capacity of 7500 pocong rice.

Every household has a leuit. Leuit is shaped like a small house with walls and roof of the fibers is generally located on the edge of settlements. Therefore, small and lightweight, can be raised by less leuit Iebih 6 people if need be moved at any time. Adjacent to 'leuit group together where there are buildings belonging to pound rice called saung lisung. In saung lisung lisung there are one or more used by women to

grind oadi.

The basic shape into a pattern of the majority of the public house Kasepuhan Ciptagelar, divided into three rooms, namely side: or foyer, living room, and a back room. Side: is the space where one part that can be said to be a hallmark of Kampung Gede Kasepuhan Ciptagelar is the presence of Bale meeting located in the residential neighborhood Girang Elders. Bale This meeting is a form building platforms with wooden and bamboo material, used as a meeting place Kasepuhan Ciptagelar citizens and for meetings with government officials.

### 3. Home

Residential component is important and serves as a residence is home residents. The houses residents Kasepuhan Ciptagelar showed similarities with the pattern of Sundanese architecture in general. As for the materials used tend to use material contained in the vicinity of settlements, such as cubicle walls (woven bamboo), timber frame and roof of palm, thatch or Tepus. Type of home they are under-tall stage house with approximately 60 centimeters. Water pools are generally closed with boards. The average house forms a rectangle with length suhunan (plus teritis on the front and rear) and suhunan jure namely the elongated form of the roof shield.

Roofing materials that are widely used Tepus leaves, thatch, or palm fiber. Using a tile roof is a taboo for society because Kasepuhan Ciptagelar fabric roof is the land. One informant said, "If you do not die why should open to the ground." At the time of data collection, there are also people who replace the roof with a zinc material for reasons of economic factors, the price of zinc is cheaper than the price of Tepus leaf. Besides, zinc is more durable than the thatch should be replaced every 4 years.

The basic shape into a pattern of the majority of the public house Kasepuhan Ciptagelar, divided into three

rooms, namely side: or foyer, living room, and a back room. Side: is the space place to receive guests and regarded as a male area, although sometimes - sometimes women are also allowed entry.

Living room consists of middle and pangkeng Imah. Middle Imah a neutral area that is open to all genders and family members are usually used to gather all family members. Pangkeng (bedroom) is the categorization of local women. Although the husband can get into this space, space tidut more feminine traits describe. Bedrooms are usually located on the right part of the house (the result of division by the space center).

Back room which consists of padaangan / goah and kitchen, is categorized as a local woman. Goah is a special space for women because rice is identical with the nature of femininity (the goddess of rice). Men are forbidden to enter at all into this area. Kitchen area is also a woman. Men are allowed to enter the kitchen, but they are not ordinary conversation (trying to not talk) in the kitchen, except fellow members of the family or close relatives.

The entrance to the house is divided into two, namely the front door and back door which is located beside the house. Regarding the location of this door there is a belief that if the house uses two or more doors, then abstinence to make back door parallel to the front door because the windfall coming from a door that one would immediately come out again through another door (bablas). Therefore, the rear door to be placed next to the house next door.

According to the cosmological view, the house is seen as the world and the universe. In the Sundanese community trust generally, there is the view that the world is divided into the underworld (traveling weaver), the middle world (the globe five middle), and the world over (buana alit). Middle world is the center of the universe and man put himself at the center of the universe.



Therefore, the home as a place of human habitation to be located in the middle between the world above (the sky) and the underworld (earth) and not located on the top or bottom.

Parts of the house can be divided into the head symbolizing the world over, the body representing the world of middle and leg sections that symbolize the underworld. Because the house must not be located in the underworld or the world over, the pole rumahpun should not be placed on the ground. Houses should be given a base which serves to separate the ground floor of the house, so there are water pools under the house floor. In Kasepuhan Ciptagelar, water pools are generally covered with boards. Gutter separating the center of the human daily activities with the underworld (land), while the roof symbolizes the world over. Therefore, using the tiles that made dad is a taboo subject land because land is a manifestation of the underworld (a place for the dead).

Administratively, the village is in the Kampung Ciptagelar Sukamulya Sirnaresmi Village, District Cislok, Sukabumi District. The distance from the village of Kampung Ciptagelar Sirnaresmi 14 Km, from the district town 27 km, from the central government of Sukabumi regency of Bandung, 103 km and 203 km to the West. Kampung Ciptagelar can be reached by four-wheel vehicles (cars) and two-wheeler (motorcycle). Type four-wheel vehicles must have special requirements, ie have a high enough body height above the ground and in prime condition. If not have a requirement that meant little chance of the vehicle to the location. And generally the cars so just got to the office of the Village Sirnaresmi which also is the parking lot. The rest use ojeg vehicle or public car (jeep type) that only exist at any time or on foot.

---

---

---

Nama \*

First

Last

Email \*

Telepon

Jumlah Peserta

Ingin Berpetualang ke :

Website

pesan



