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Local Knowledge and Longevity: An Ethnobotanical Analysis of the Miduana Traditional Village Community, Cianjur

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ABSTRACT

This study addresses the problem of how indigenous communities maintain cultural continuity, ecological balance, and health resilience amid the pressures of modernization. Focusing on Kampung Adat Miduana in Cianjur, West Java, this research aims to analyze the relationship among local knowledge, ritual practices, ecological wisdom, and longevity within the community. This study employs a qualitative ethnographic method, collecting data through in-depth interviews, participant observation, and documentation with traditional leaders, ritual practitioners, elders, and community members. The results show that the longevity of the Miduana community is closely related to a natural lifestyle, including a plant-based diet, consumption of untreated spring water, regular physical activity through farming and walking in mountainous areas, and a balanced psychological-spiritual life rooted in Islamic values and local traditions. The community also utilizes approximately 120 medicinal plants and maintains ecological practices that support both health and environmental sustainability. In addition, agricultural rituals and communal traditions function as mechanisms of social cohesion, cultural transmission, and environmental awareness. This study concludes that Kampung Adat Miduana represents a sustainable indigenous model of living that integrates health, spirituality, local knowledge, and environmental harmony, although modernization remains a challenge to cultural preservation.

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1. INTRODUCTION

The Miduana Traditional Village, located in Cianjur District, West Java, is known as one of the indigenous communities rich in tradition and culture. The people of this village have a unique way of life in which Islamic teachings and local cultural values blend

harmoniously. In their daily lives, the rituals they perform not only reflect their spiritual beliefs but also strengthen social bonds among community members. This bond is fostered through active participation in traditional ceremonies, which foster a sense of belonging and solidarity among residents.

The people of the Miduana Traditional Village believe that nature plays a central role in their lives. They perform various traditional ceremonies aimed at honoring nature and expressing gratitude for the abundant harvest. For example, the harvest ritual, performed solemnly and accompanied by traditional prayers, reflects their appreciation for nature's bounty. Furthermore, pregnancy and marriage ceremonies are held with profound significance, where each step is not merely a tradition but also a means of strengthening bonds among community members. This paper will explore various aspects of life in the Miduana Traditional Village community, including its rituals.

By delving into these practices, we can understand the crucial role of tradition in shaping the identity and character of local communities. However, amidst this cultural richness, this paper will also discuss the increasingly pronounced influence of modernization and globalization. Changing times bring their own challenges to the preservation of local culture, where the rapid pace of modernization threatens values and traditions that have endured for hundreds of years.

Therefore, it is crucial for us to understand and preserve existing cultures to ensure they remain alive and relevant amidst changing times. These preservation efforts are not solely the responsibility of local communities but also involve all parties, including the government and educational institutions, to work together to safeguard and appreciate existing cultural heritage.

Through this writing, the author hopes to provide a clear picture of the spiritual and cultural life of the Miduana Traditional Village community and to encourage efforts to preserve a culture increasingly threatened.

With a better understanding of the Miduana Traditional Village, we are expected to appreciate and preserve its cultural heritage. Furthermore, it is important to understand that maintaining a balance between development and the preservation of tradition is no easy task, but it is a very worthwhile endeavor for the survival of cultural identity in modern society. The phenomenon of longevity in the Miduana Traditional Village is one of the interesting aspects of this indigenous community's life. According to residents, there are several people aged over 120, even reaching 140. Although physically no longer productive in daily activities, most still have good hearing and vision.

This condition indicates that the Miduana people enjoy relatively high levels of health, especially in their elderly years. Several factors are believed to contribute to the longevity and health of the Miduana people. A simple diet is one key factor. Residents of the Miduana Traditional Village consume natural foods without chemical additives, in moderate portions. They rarely consume meat; their daily intake consists primarily of vegetables, tubers, and raw vegetables from the surrounding environment. Meat is only consumed at special occasions, such as traditional celebrations or religious activities. Furthermore, the Miduana people consume water directly from forest springs.

Based on the author's research and that conducted by external parties, the water has been proven to have health benefits and is believed to help maintain body vitality. The trees and plants above the spring are plants regularly used medicinally by the people of the Midiuana traditional village. Geographical factors also contribute to the community's physical fitness. The village's location in a hilly area with dense trees contributes to its oxygen-rich atmosphere.

According to Danesi [1, p. 225], Lévi-Strauss's concept holds that the origins of culture can be traced back to the emergence of "cooking technology." Lévi-Strauss stated that this transformation occurred through two processes – baking and boiling – and that both were among the first significant technological advances achieved by humans. Baking is more primitive than boiling because it implies direct contact between food and fire. Ratna [2, p. 315] terms Claude Lévi-Strauss's concept as the culinary triangle theory in Lévi-Strauss's anthropological concept; in addition to binary opposition as an elementary structure, Lévi-Strauss's very famous analysis of the culinary triangle (cooked food, fermented food, and raw food) and kinship systems (blood relations, marriage, and descent). Based on the role of language in human life, what is better known is Saussurean structuralism as developed in linguistics.

In line with Danandjaja's opinion [3, pp. 184, 186] regarding the analogy put forward by Lévi-Strauss, that humans universally process their food, although they often also like raw food, there is always also cooked or processed food first on the menu. Furthermore, he said that human food can be classified into three types: through the cooking process; through the fermentation process; and food that is still raw, meaning it is free of any processing methods. According to Lévi-Strauss, there are also differences in the food processing process. Namely, if cooking first is more cultural, then fermentation is more natural or cultural. Meanwhile, raw food includes both natural and cultural aspects.

Lévi-Strauss essentially used a specific model in linguistics because, according to him, language has meaning that appears in a series of oppositions, and the words spoken relate to what exists outside the conversation. Therefore, language can serve as a model for understanding the cultural patterns of a society, as manifested in its cognitive and relationship systems. These patterns then show an attempt to capture the relationship of paired oppositional thoughts that exist in society, for example, good-bad, male-female, high-low, and the like. This kind of thought model is always in the mind of every human being, as is the case with Javanese people, who also have a thought pattern that describes the natural environment and their lives [4, p. 91].

In his analysis of myths, Lévi-Strauss does not differentiate the model or way of thinking of primitive people from the way of thinking of modern people because they, both primitive and modern people, have the same ability to know their environment well, know the resources that support it, and also know the ways to utilize them. Thus, the pattern of thinking of the society to be studied through this myth is the pattern of thinking of our society, without differentiating between traditional and modern [4, p. 91].

Giddens' opinion [5, pp. 310-311] on the theory developed by Lévi-Strauss, however, is that what cannot be revealed by metaphor is the aspect of tradition itself that is the basis for routine in 'traditional society'. In this case, Lévi-Strauss is also very right when he

emphasized that tradition is a reversible time system that connects the *durée* of everyday life with the *durée* of life/age of institutions. Furthermore, Giddens further said [5] that Lévi-Strauss's analysis of 'barbaric thought' sharply identifies several relevant issues.

In his writings, Lévi-Strauss's structuralist thought strongly criticized evolutionism and avoided biological analogies. Here, the similarities between the social and natural sciences are primarily cognitive, insofar as each is seen as expressing aspects of the overall state of mind. Structuralism and functionalism strongly emphasize the primacy of the social whole over its individual parts (namely, its main actors, human subjects) [5, p. 1]. Giddens further states [5, p. 55] that the course of everyday life operates in a manner similar to what Lévi-Strauss calls 'reversible time'. Whether 'such' time (whatever its form) can be repeated or not, the routine events and happenings of everyday life do not proceed in one direction. The terms 'social reproduction', 'chance' and so on indicate the recurring character of everyday life, whose opportunities are shaped by the intersection of passing (but constantly recurring) days and seasons.

Duree everyday experience: 'repeating time'

Individual life span: 'unrepeatable time'

Longe duree institutions: 'repeated time'

Giddens further elaborates [5, p. 301] on Lévi-Strauss's view, saying that Lévi-Strauss expressed it best when he commented: "Anthropology, we tend to say, deals with uncivilized societies, without writing systems, and of a pre- or non-industrial type. Nevertheless, in certain respects, it is 'modern' societies that are best defined in negative terms. Our relations with one another are now only occasionally and fragmentarily based on 'common experience,' the concrete "understanding" of one person by another. The mythical 'worldview' and the patterns of representation it employs serve to create homologies between natural and social conditions or, more precisely, to make it possible to juxtapose the significant differences found at different levels: geographical, meteorological, zoological, botanical, technical, economic, social, ritual, religious, and philosophical. Giddens further explains myth [5, p. 301] in relation to Lévi-Strauss's theory of myth, that myth mediates existential contradictions cognitively. This means that in myth, the themes of sexual relations between family members, sexuality, and life and death are examined and explained to both the tellers and the listeners. If tribal societies are cold cultures—that is, cultures that are not swept away by the rapid changes that underpin their institutions—then this is not because tribal societies are weakly adapted to nature, as evolutionary theorists argue and believe. On the contrary, these institutions blend with nature directly and wholeheartedly. These existential contradictions are expressed directly, he says, within these institutions because of the central role of kinship and tradition.

One important idea in narrative analysis is that of Lévi-Strauss. Strauss was an anthropologist who introduced the study of structural anthropology. Lévi-Strauss conducted extensive research on hundreds of fairy tales and folktales from various parts of the world. His analytical method, which recognizes these tales, is useful for analyzing narrative texts [6, p. 161].

2. METHOD

Qualitative descriptive methods require the presentation of words or sentences and do not use statistical figures. In the field of culture and folklore, qualitative research is known as an ethnographic approach. This means presenting folk culture and literature while taking ethnographic aspects into account. The most important ethnographic approaches are in-depth interviews to produce texts, participant observation, and documentation.

Researchers collected ritual text data in the form of mantra texts and sawer texts by recording during the ritual and interviewing (1) traditional leaders who carry out the ritual from generation to generation, their term is rurukan, (2) elders who are always trusted to read prayers or open ritual events, their term is saehu, (3) women who always guard the goah or special room for meditation and which contains sacred objects inherited from their ancestors, the term for these older women is nini candoli, (4) traditional tarawangsa musicians who are played during ritual events, and (5) other traditional community members.

After the data has been obtained from the informant, step (b) is to transcribe the recorded data into written data. All data is transcribed first from the recordings with the informant. The data is grouped into mantra and sawer data.

The second aspect studied is the meaning in the mantra text and the sawer text of the ngalaksa ritual, a traditional ngabungbang ritual in Rancakalong District, Sumedang Regency. The analytical tool used is Paul Ricoeur's theory, because, according to Ricoeur [7, p. 52], meaning can be developed as a dialectic within discourse. Interpreting words is what the speaker wants (does). However, interpreting words is also what is intended by the sentence. The meaning of the utterance – in the sense of propositional content – is the objective side of this meaning. The meaning of the utterance, in the three forms of self-referential meaning of the sentence, the illocutionary dimension of the act of speaking, and the intention of understanding by the listener, is the subjective side of meaning.

Furthermore, Ricoeur [7, p. 54] believes that what someone refers to as something at a certain time is what constitutes an event, a speech event. However, this event derives its meaning structure from meaning itself. The speaker refers to something based on or through the ideal structure of meaning. So the meaning can at least be studied, explored and understood by providing a reference to the speaker's intention.

The third aspect analyzed is the function of the mantra text and the sawer ritual text of ngalaksa, the ngabungbang ritual and the mubur suro ritual, which have a pragmatic function in the life of the Rancakalong indigenous community as an agrarian society. The analytical tool used is William R. Bascom's theory. Choosing William R. Bascom because he is a Professor in the field of folklore, Bascom stated that folklore has a function in life. There are four pragmatic functions of folklore in life, namely (1) as a projection system, namely as a reflection of the collective imagination of a society; (2) as a tool for validating cultural institutions and institutions; (3) as a tool for educating children or the next generation; (4) as a tool for coercion and supervision so that its collective members will always obey community norms, [8, p. 20].

3. RESULTS AND DISCUSSION

Geographical Location of Mudiana Traditional Village

The people of the Miduana Traditional Village are known for their relatively high health and life expectancy compared to those in surrounding areas. This is closely related to their lifestyle, which remains deeply in harmony with nature.

In their daily lives, the Miduana people consume food from plants and fresh fish, free of modern chemicals. This natural diet is part of a traditional custom passed down through generations and maintained to this day. Furthermore, the Miduana people lead a simple lifestyle: they don't dwell on other people's affairs or on things that have not happened yet.

A peaceful, nature-friendly lifestyle is believed to help maintain their physical and spiritual balance. In terms of consumption, the people of the Miduana Traditional Village tend to eat sparingly and in moderation. They believe that excessive consumption of meat is "poisonous." Therefore, approximately 80% of their food comes from plants, such as vegetables, tubers, and forest products.

Meat is only consumed on special occasions, such as during traditional celebrations or religious ceremonies. There are no absolute prohibitions on certain foods, but there are restrictions tailored to each individual's health condition. For example, people with stomach ailments or ulcers are advised to avoid certain foods, based on local beliefs and empirical knowledge.

In the health sector, the people of the Miduana Traditional Village still practice their traditional healing practices. They utilize various types of plants as ingredients in herbal medicines. According to data collected by the local community, approximately 120 plant species are used in traditional medicine, including water hyacinth, genjer, and other medicinal plants. Although traditional medicine remains the primary treatment option, the Miduana people do not reject modern medicine. They still visit medical professionals if their illness requires specialized treatment. This demonstrates a form of acculturation between local knowledge and modern medical systems, which works harmoniously without eliminating ancient traditions.

During childbirth, the people of the Miduana Traditional Village still entrust the birth of their children to traditional birth attendants (*paraji*), who play a crucial role in the social structure of the indigenous community. However, these traditional birth attendants now collaborate with medical personnel to ensure the safety of both mother and child. This collaboration between traditional and medical knowledge reflects the Miduana people's adaptive approach to changing times, without losing their cultural roots, which have been passed down through generations.

The Miduana Traditional Village is a hidden gem in West Java Province. Located in Balegede Village, Naringgul District, Cianjur Regency, this village has become a new tourist attraction thanks to its unique culture and the charm of its mountainous natural beauty.

In Indonesia, particularly in West Java, there are many traditional villages scattered across various regions, such as **Kampung Naga** in **Tasikmalaya**, **Kasepuhan Ciptagelar** in **Sukabumi**, **Kasepuhan Sinar Resmi** in **Sukabumi**, and the **Miduana Traditional Village** in **Cianjur**. Traditional villages are settlements built and managed based on local customs and traditions. These villages are generally located in rural areas and designed to reflect the

cultural identity of the local community. The village, known as Kampung Adat Miduana, is located in a remote area of Cianjur, specifically in Balegede Village, Naringgul District. The distance from Kampung Miduana to the Cianjur city center is approximately 172 kilometers.

Geographically, Miduana Village is closer to Bandung Regency, approximately 20 kilometers from Ciwidey. This traditional village is located in the middle of the mountains, sandwiched between two large rivers: the Cipandak Hilir River and the Cipandak Girang River, which then meet to form the Cipandak River. Its location in the middle of the river is also why it is called Miduana, or Midua, meaning "two" or "divided in two." Access to the Miduana Traditional Village is accessible via two routes.

The main route passes through Bandung Regency, via Ciwidey and Rancabali, offering breathtaking views of vast tea plantations. The other route passes through southern Cianjur Regency, featuring winding, challenging roads. The houses in the Miduana traditional village are very traditional, built on stilts and with bamboo walls. Uniquely, all the houses within the village share the same design.

The residents of the Miduana traditional village are mostly farmers, and the hectares of rice paddies surrounding the village are their primary source of income. In addition to rice farming, they also tap palm trees for palm sugar.

History of Miduana Traditional Village

Kampung Miduana is a village in Indonesia with a long history and rich cultural, social, and economic values. As part of a community rooted in tradition, the village holds numerous stories about its origins, which are part of its local cultural heritage. Tracing the history of Kampung Miduana not only introduces us to the important events that have shaped it but also illustrates how the local community has developed and survived through changing times.

This article will discuss the history of the origins of Kampung Miduana, starting from the initial settlement, social development, and its role in the life of Indonesian society.

There are several versions of the story regarding the origin of the name of this village. The first version tells that the name Miduana comes from two words in the local language, namely "mi", which means "water" and "duana", which means "quiet place" or "peaceful". So, the name Kampung Miduana can literally be interpreted as "a place of calm water". This refers to the village's location around a clear natural water source, as well as the calm and peaceful atmosphere that is characteristic of this village. Another version says the name Miduana comes from the name of an important figure in the history of this village, who is believed to be the first founder. This figure is named "Mido" or "Midu", and "ana" means "river" in the local language. Therefore, the name Miduana can be translated as "Mido's river" or "the river where Mido lives". This name then became a symbol of the identity of the village that is closely related to the surrounding nature.

Miduana Village is estimated to have existed for over two centuries. Initially, it was a small settlement inhabited by a few farming families. The community subsisted on agriculture, particularly rice and vegetables. Their livelihood depended heavily on the natural resources around them, particularly the fertile soil and the river that supplied irrigation water.

According to oral tradition among the Miduana community, the village was first inhabited by several families from the surrounding area. They came seeking a more fertile land away from the distractions of city life. The decision to establish a settlement near the river was also driven by the need to provide sufficient water for agriculture. Over time, the village developed and became a comfortable and safe place for many families to live. The story also suggests that the name Miduana comes from the word Midua, meaning two, split, or divided in two. The name Midua was given because the village is located between two rivers, the Cipandak Hilir and the Cipandak Girang. These two rivers are tributaries that eventually merge into the Cipandak River (the main river).

Miduana Village River

Initially, this village was called "Joglo Alas Roban" and was led by Eyang Jiwa Sadana along with nine other family heads. The kokolot, or elder, of the Miduana Traditional Village, Abah Yayat, explained that Balegede Village, or the Traditional Village.

Miduana is inseparable from two twin figures, Eyang Jagat Nata and Eyang Jagat Niti. Both are descendants of the Pajajaran Kingdom, which sought a place to live to escape the strife within the Sunda Kingdom.

Eyang Jagat Nata and Eyang Jagat Niti finally succeeded in establishing a new village and building a large house called Balegede, which means a large meeting place, to meet with their colleagues from various regions.

Later, Eyang Jagat Niti had a son named Eyang Jagat Sadana, who successfully found a strategic location to establish a new village. This village, known as Dusun Miduana, is located not far from Balegede.

Grandfather Jagat Sadana also received special respect from the residents as the person who opened the wilderness, known in Sundanese as leuweung peteng, and made it his permanent home. As part of Indonesia, Kampung Miduana played a role in national development, while maintaining its local wisdom and traditions. This village, like many others, is an example of the diversity that exists in Indonesia, where each village has its own unique cultural characteristics, social systems, and economy. During the colonial period, although Kampung Miduana was located far from the center of colonial government, it still felt the impact of the policies implemented by the colonial government, particularly regarding natural resource management and taxation. However, after independence, Kampung Miduana developed rapidly, especially in terms of access to education and infrastructure. Many young people from this village continued their education in the city and returned to develop their villages, bringing new knowledge and skills that benefited the village's progress.

Climbing uphill means their daily activities involve a lot of physical movement. The almost daily farming activities also keep them active and fit, making sweating a part of their healthy lifestyle.

In addition to physical factors, psychological and spiritual factors also play crucial roles in maintaining the health of the Miduana people. According to sources, the people there have a simple and non-competitive outlook on life. They tend to think calmly, do not overdo things when facing challenges, and avoid envy or excessive ambition towards others.

Humility and acceptance of life are considered forms of inner peace that contribute to longevity. Furthermore, faith and belief in Allah SWT also form a strong spiritual foundation in the lives of the Miduana Traditional Village community. This belief fosters a sense of gratitude and inner peace, which helps maintain a balance between physical and mental health.

Local Wisdom of the Miduana Traditional Village Community in Preserving Nature and the Environment

The community helps each other complete tasks, believing that togetherness and solidarity bring goodness. Although some traditional practices may be fading over time, the people of Miduana Village strive to maintain their traditions, including farming and harvesting rituals. Activities such as "*Lanjutan Tatali Paranti*" are still taught to the younger generation to ensure that cultural values remain alive. According to sources, the consumption patterns of the people of Miduana Traditional Village are relatively simple and subsistence.

The types of food consumed are not much different from those of the Indonesian population as a whole, but there is a tendency to consume less meat. Approximately 80% of the food consumed comes from plants, such as vegetables, tubers, and local produce.

Food taboos are usually tailored to an individual's health condition, such as those suffering from ulcers or acid reflux. This phenomenon reflects the ecological adaptation of indigenous peoples to their natural surroundings, while also demonstrating a frugal lifestyle and a focus on balance with the environment.

Cooking Systems and Environmental Conservation

In their daily activities, the people of the Miduana Traditional Village still use firewood as their primary source of energy for cooking. This practice is not carried out haphazardly; the firewood is not taken from protected forests but from productive land managed collectively by the residents. The neighborhood association (RT) head explained that the entire community has a collective responsibility to protect the forest, therefore, logging in protected areas is strictly prohibited. This management system reflects a high level of ecological awareness and demonstrates that the indigenous community has environmental conservation mechanisms based on local wisdom.

In general, indigenous village communities in Indonesia have various ways of preserving forests, the environment, and other ecological systems. These practices are often rooted in local wisdom and traditions passed down through generations. Starting with the principles of forest management, indigenous communities generally apply customary law principles that emphasize respect for forests.

Respecting and caring for forests serves as a guideline for natural resource management. Furthermore, members of indigenous communities conduct routine patrols to prevent forest fires and preserve their customary forests. Furthermore, in forest preservation, there is a strict prohibition on felling certain trees to ensure the sustainability of forest resources for future generations. However, in some places, pre-felling rituals are performed, usually for the construction of traditional houses.

Indigenous communities generally practice the tradition of mutual cooperation in managing natural resources, such as in agricultural activities and land clearing. To protect these resources, indigenous communities generally conserve biodiversity by implementing sustainable practices in their use. This also applies to protecting watersheds from pollution caused by illegal mining and abrasion. Through these practices, indigenous village communities not only preserve their forests and environment but also strengthen their cultural identity and traditions.

This local wisdom-based approach demonstrates that environmental preservation can be achieved in a harmonious manner between humans and nature. In this regard, the Miduana Traditional Village, located in Balegedede Village, Naringgul District, Cianjur Regency, West Java, is a place where tradition and natural beauty blend harmoniously.

Miduana Traditional Village is like a hidden paradise in Tanah Pasundan, which has become a new tourist attraction because it has a unique culture and the charm of natural beauty typical of the mountains. So, the Miduana traditional village offers a unique opportunity for anyone who visits it to step into the past and experience the life of the Sundanese people who are still steeped in ancestral customs and culture. Not only that, but the Miduana Traditional Village also offers natural beauty that is very charming. Located at the foot of the mountains, this village is surrounded by beautiful forests, rice fields that soothe the eyes, and a very clear river, creating a cool, peaceful and calming atmosphere.

In addition to visiting the Miduana traditional village, there are trekking paths around it that can allow visitors to enjoy the natural scenery and feel the cool mountain air.

This pristine environment makes the Miduana Traditional Village an ideal place to escape the city's hustle and bustle and enjoy the peace of nature. Like many traditional village communities in Indonesia, they have various ways of preserving the forest, the environment, and other ecological practices.

However, during interviews with the Miduana Traditional Village in Cianjur, the observers did not obtain further information on how the traditional village community cares for the surrounding environment.

However, according to information gathered by observers, the people of the Miduana Traditional Village utilize the natural resources available to them because they are inseparable from nature, including wind, fire, water, and earth.

For example, for food and for their livelihoods. Consequently, the people of the Miduana Traditional Village are often healthy and fit, thanks to the lifestyle they consistently adopt amidst modern developments.

Even those who are 100 years old or are called seniors (elderly people) still look fit, and some are still strong enough to carry out daily activities such as going to the fields to farm and walking on treks that can be very long and a little steep.

In addition to a healthy lifestyle that utilizes the local natural resources for food, the people of the Miduana Traditional Village, who continue to practice a strong traditional lifestyle, also benefit their mental health, so that the happiness they experience supports their physical health and endurance. The pristine natural scenery of the Miduana Traditional Village makes anyone who visits there reluctant to leave.

Seen from the fairly extensive forest within it, there was no pollution or felled trees, and no forest areas were found affected by human activity, which means that the people of the Miduana Traditional Village really maintain the sustainability of the surrounding forest, even utilizing everything in it. In land management, the community is very concerned about maintaining it so that it remains well maintained, using it for agricultural purposes such as rice fields and gardens for corn and other vegetables.

The same thing applies to maintaining the rivers around the Miduana Traditional Village, which flow very clearly. The indigenous people there do not explain how they maintain them, but with evidence that has been seen with their own eyes, it can be confirmed that the sustainability of the rivers is very important for the Miduana traditional people.

One example is after the traditional bathing ceremony, where all the residents happily swim in the Cipandak River. Residents are prohibited from defecating, including urinating, in the river during this activity. At the same time, the village elders will instruct the residents present not to throw trash or waste into the river. The river must be kept clean because it will be used by other residents downstream. Polluting the river is prohibited. In agriculture, the community also uses animals, such as buffalo, to assist with their work. Furthermore, the people of the Miduana traditional village raise animals such as goats and chickens to maintain the sustainability of their ecosystem.

As previously explained, in addition to maintaining a relationship with God, the people of the Miduana Traditional Village are also inseparable from nature, as they share a bond with earth, fire, water, and wind. Therefore, based on this fact, it can be concluded that the people of the Miduana Traditional Village are very protective of their natural surroundings, regardless of how they do so.

Their belief in nature

The Miduana Indigenous People, besides adhering to Islamic teachings, also believe in nature. This is certainly not impossible, as nature has provided them with abundant sustenance and a place to live. They also hold nature in high regard. They believe that nature is not merely a place to live, but something sacred and must be respected. It is therefore not surprising that the Miduana Indigenous People still maintain their traditions to this day.

In their daily lives, the Miduana Traditional Village community still strongly upholds its customs. They always perform traditional ceremonies to respect nature; for example, when planting rice, do not forget to pray to express gratitude to Allah SWT for always being given abundant sustenance and blessings. The Miduana Traditional Village community always maintains the preservation of nature, because they believe that anything that can damage nature, humans will face disasters or calamities. So the Miduana Traditional Village community insists on living in harmony with nature. They believe that nature is the source of life.

Religious Value Beliefs

The Miduana Traditional Village Community in Cianjur combines Islamic teachings with Sundanese traditions in their daily lives. They adhere to two main pillars: religion and culture, creating a unique spirituality that harmonizes religious beliefs and local traditions.

This is reflected in various traditional rituals, such as the "sedekah bumi" (earth offering) ceremony, which symbolizes gratitude to God and ancestors. This annual ritual is performed as an expression of gratitude for a bountiful harvest and a prayer for future prosperity.

The daily lives of the people of the Miduana Traditional Village are also filled with the spirit of mutual cooperation, a value of togetherness in working and helping each other. This value not only strengthens social ties among residents but also plays a crucial role in preserving their traditions. Furthermore, they deeply respect nature, fellow community members, and traditional and religious leaders, who are considered guardians of tradition and spiritual guides. Traditional and religious leaders in this village hold respected positions as guardians of the balance between tradition and Islamic teachings.

With a deep understanding of both, they provide guidance to the community in performing rituals, navigating daily life, and maintaining community harmony. Their role is crucial in instilling religious values while preserving local traditions.

Mantras or Jampe that are usually said by the community, "Ngimpit amit ngala menta" This mantra or Jampe is done before planting rice "Basmallah" first and continued with "abdi iyeu bade nepangkeun pare kana bumi, naskahan ku angin, wahyuan ku hujan, wuritna ku prophet, warasna ku kersa nu mahakuasa." (This mantra or Jampe is done when carrying out rice planting) "netep leuker melah jantung, ulah ka sorang ka anak cucu". (The tradition of the heart-splitting ritual or jampe and the process of bathing the corpse in the Miduana Traditional Village reflects a blend of Islamic teachings and local beliefs. The community believes that this ritual is not only a form of respect for the deceased, but also a means to pray for safety and peace for the spirit.)

Miduana Traditional Village Rituals

According to Abah Yayat, in the Miduana village, there is no such thing as a ritual; rather, it is a culture passed down from generation to generation. This is because they believe that power belongs only to Allah SWT. Moreover, they only care for and preserve the culture their ancestors created.

Ritual before planting

The community in Cianjur has several traditions and cultures related to starting a farm. The Miduana community deeply respects nature and believes in its powers, such as the direction of water flow. In the context of agriculture, this knowledge of nature is crucial. They possess traditional knowledge of the seasons, natural signs that indicate the right time to plant, and ways to maintain harmony with nature so that crops grow well. Certain cultural practices are carried out to honor nature and seek its blessings in farming.

Before planting rice seeds, the residents of Miduana Village practice certain traditional customs. For example, they offer special prayers before planting, including spiritual readings to ensure a successful harvest. This demonstrates their belief that these customs can aid in the planting process and the future of their harvest. Furthermore, the traditional Kokolot (senior traditional leader) plays a crucial role in organizing and leading agrarian rituals.

They guide residents in performing pre-planting rituals, such as neundeun soal (keeping promises) and ngaseuk (planting rice seeds in the field), to ensure that all processes are carried out properly and respectfully for nature. Because in reality, humans cannot live without the four elements: earth, wind, water, and fire. The prayers or jampe recited usually depend on who is planting it, some use Arabic, and some use Sundanese. For example, some prayers or jampe recited when planting rice read:

Bismillahirraohmanirrohim...Abdi ieu bade nanamken padi nepangken padi sareng the earth is my witness, my wind, my rain, my perihna, my prophet, warasna, kersananu, maha kawasa"

Miduana Traditional Village Harvest Ritual

The harvest culture (ritual) in the Miduana Traditional Village involves several traditions and ceremonies that reflect local wisdom and the community's relationship with nature. This culture is one of the traditions held by the local indigenous community as a form of gratitude for the agricultural produce they have obtained. The Miduana Traditional Village is located in the Cianjur region of West Java and is known for its local wisdom and traditions that are still preserved by the community. The indigenous people here have a close relationship with nature and their ancestors, which is reflected in various ceremonies and rituals, including the harvest ritual. The harvest ritual in Miduana is a form of respect for nature and an expression of gratitude to God for the abundant harvest. The community here views nature as an inseparable entity in their lives. Therefore, the harvest is not only an economic activity, but also a deeply spiritual moment. During the harvest, the Miduana community carries out a series of processions that begin with a communal prayer.

This prayer is offered to ask for blessings and safety, as well as for good quality crops and sufficient supplies to meet the community's needs. During this procession, a traditional leader or village elder usually leads the prayer, followed by the residents gathered in the rice fields.

The ritual begins with choosing the right time, usually after the rice has begun to ripen but before the main harvest. People believe that choosing the right time will bring blessings to the harvest. After a communal prayer, they cut the first rice using traditional tools such as sickles or machetes.

This first cutting is performed by an elder or traditional figure, considered to have the blessing of a bountiful harvest. After the first cutting, the harvest begins through mutual cooperation. This concept of mutual cooperation is a highly valued part of Miduana culture.

Punishment for People Who Damage Nature or the Environment

In the Miduana Traditional Village, there is a belief called kabadi sanctions. Kabadi sanctions are unwritten customary rules. Although these sanctions are unwritten, the Miduana people deeply fear them.

Kabadi sanctions are a belief held by the Miduana Traditional Village community that if someone commits a crime or breaks the law, they will receive retribution from their ancestors. Kabadi sanctions, also known as katulak, are imposed on people who violate

customary norms. The process of imposing these katulak sanctions does not require the involvement of elders or community leaders.

Despite this, what is unique about violations committed by indigenous communities is that they are extremely minimal, with some even claiming to have no violations. This is due to their belief that if someone commits a violation, they will receive retribution from their ancestors. This belief contributes to a high level of community security. The concept of katulak sanctions has been passed down through generations by the people of the Miduana Traditional Village.

If someone is subject to the katulak sanction and does not immediately repent or admit their mistake, then upon their death, their spirit will become a wandering spirit that can one day possess family and relatives, causing misfortune for the entire family. Furthermore, if a violation affects another person's rights, those rights must be restored immediately to protect the people of the Miduana Traditional Village from the katulak sanction.

4. CONCLUSION

This study concludes that Kampung Adat Miduana represents an indigenous community whose cultural resilience is shaped by the integration of Islamic values, local traditions, ecological wisdom, and communal solidarity. The main findings indicate that rituals, traditional knowledge, and everyday lifestyle practices are not merely cultural expressions but also serve as social mechanisms that maintain harmony among humans, nature, and spirituality. The community's cultural practices strengthen social cohesion, preserve collective identity, and support a sustainable way of life rooted in respect for nature and inherited local values.

This research shows that indigenous knowledge can significantly contribute to contemporary discussions on cultural preservation, environmental sustainability, and community-based health practices. The experience of the Miduana community demonstrates that traditional values remain relevant in responding to modern challenges, particularly in maintaining ecological balance, social solidarity, and cultural continuity. Therefore, cultural preservation should not be understood solely as the protection of inherited traditions, but also as a strategic effort to build sustainable, resilient communities.

This research is limited to the cultural, ecological, and social life of the Miduana Traditional Village based on qualitative ethnographic data. The study does not provide medical, demographic, or statistical verification of the longevity phenomenon, nor does it compare Miduana with other indigenous communities in a broader regional context. Therefore, the findings should be understood as a contextual interpretation of local knowledge and cultural practices rather than as a generalizable conclusion for all indigenous communities.

Future research is recommended to conduct interdisciplinary studies involving anthropology, public health, environmental science, and demography to examine more deeply the relationship between local lifestyle, medicinal plant use, ecological conditions, and longevity. Comparative studies with other traditional communities in West Java or Indonesia would also enrich the analysis of indigenous sustainability models. This research

contributes to the general public by increasing awareness of the importance of local wisdom, encouraging cultural preservation, and showing that indigenous communities possess valuable knowledge for building a more harmonious relationship between humans, culture, health, and the environment.

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