



## HISTORY AND EDUCATION VALUES ON SENI BELUK THAT EXIST IN CILETUH-PALABUHAN RATU UNESCO GLOBAL GEOPARK

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### ABSTRACT

Ciletuh Palabuhanratu UNESCO Global Geopark (CPUGGp) is one of the Global Geopark Network (GGN) that located in Sukabumi West Java Indonesia. The Elements of Geopark that are Geo Diversity, Bio Diversity and Cultural Diversity. In this paper focusing on Cultural Diversity that many kinds of culture in CPUGGp. Culture diversity consists of Tangible and Intangible culture. Seni Beluk is one of the intangibles that the performance art which is the people as the artists (Tukang Beluk) has the good sound because they should have high sound. Seni Beluk that still exist around CPUGGp. The methodology used is qualitative research. Seni Beluk has the role on forming geology, biology and culture around CPUGGp. When beluk perform on the event, we can look at the the values especially non formal education. The Result shows that the values of education on Seni beluk such as-cooperation, mutual cooperation, communication and *silaturahmi*. These values are really important because the area of CPUGGp is very largest so Seni Beluk is one of the media for making cooperation and communication.

**Keywords:** *History, Education Values, Seni Beluk, CPUGGp*

### INTRODUCTION

Ciletuh Palabuhanratu UNESCO Global Geopark (CPUGGp) is one of the Global Geopark Network (GGN) that located in Sukabumi Regency West-Java Indonesia. CPUGGp as the UNESCO member since 2018 and the first get green card from GGN. The element of geopark consist of geo diversity, bio diversity and cultural diversity. Geopark, its self means "Taman Bumi". The area of CPUGGp consist of 8 subdistricts there are; Cisolok Subdistrict, Palabuhanratu Subdistrict, Cikakak Subdistrict, Simpenan Subdistrict, Waluran Subdistrict, Ciemas Subdistrict, Surade



Subdistrict and Ciracap Subdistrict. All the subdistrict has many different geological, biological and cultural each other.

In this paper, the writer focusing on cultural diversity is one of the geopark elements. The eight subdistricts in CPUGGp have many various culture diversities that are tangible and intangible culture. The kinds of culture diversity around the areas are really different. Cultural is the result of community activities based on habitual, tradition, daily activities and other. They have been done together and always doing by the same community. Based on the expert theory that culture “*Kebudayaan adalah keseluruhan yang kompleks, yang didalamnya terkandung ilmu pengetahuan, kepercayaan, kesenian, moral, hukum, adat-istiadat, dan kemampuan yang lainnya serta kebiasaan yang didapatkan oleh manusia sebagai anggota masyarakat*” (Tylor, In Primitive Culture).

Culture diversity is the element of geopark consist of two aspects they are; tangible and intangible culture. Tangible culture based the UNESCO Convention 2002, Party 2;2, *The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.* Based on that convention Ciletuh Palabuhanratu UNESCO Global Geopark (CPUGGp) have many intangible culture heritage, that one is Seni Beluk.

The focus in this paper is intangible culture such as Seni Beluk. Seni Beluk is the form of oral literary works, Danandjaja stated (1975: 58) Seni Belus called partly oral folklore. Oral Tradition Based on Rusyana (2006:7) statement; *Tradisi lisan juga dapat diterapkan pada unsur-unsur lain dari kebudayaan serta kebudayaan keseluruhan, mengingat tradisi lisan mencerminkan pula kehidupan budaya yang menjadi induknya. Dalam dokumen resmi kenegaraan terdapat rumusan tentang ketahanan sosial budaya, yang merupakan salah satu bagian dari ketahanan nasional, yang mencakup lima macam ketahan, yaitu ketahanan ideologi, politik, sosial budaya, pertahanan dan keamanan.* Oral Tradition can be applied as the other elements of culture and also other elements of culture, considering of oral tradition viewing of cultural live as the core. In the country documents containing cultural sustainable as one of the national sustainable including ideology sustainable, politic, socio cultural, defense and safety.



Ethymology of *Beluk* come from word *Celuk* that means call (memanggil). *Seni Beluk* in CPUGGp is one of media for making and calling the people around the nearest subdistrict and other subdistrict.

Danadibrata (2006: 83) *Nembangkeun pupuh make lagu buhun sorana ditarikkeun sarta dikelewangkeun patembalan; nu sok mawakeunna lalaki; urang Sunda geus kasohor karukunanana dina lamun tatanggana aya nu orokan lilana noron 40 peuting waktuna ti bada Isa nepi ka Subuh sok dipangbelukkeun teu karana diburuhan*. Singing the old song in pupuh form with the loudly voice and reply to each other. These performance usually perform by men. *Seni Beluk* will show start form 7 pm (*Isa* time) to early morning (before *subuh* time).

*Seni Beluk* as one of the Intangible Culture Herritage at CPUGGp have been the correlation with the formed of CPUGGp. In the long history that *Seni Beluk* is one of the media for delivered of formal education because when *Seni Beluk* Performing, the people around geopark area wil come where the places were. *Seni Beluk* also as the media of communication for the people who have not been met ecah other. *Seni Beluk* at CPUGGp still exist until now and also as one of the uniqueness of intangible Culture Herritage.

Analyze of *Seni Beluk* is the intangibile culture herritage have many purposes as followed: Preservation of *Seni Beluk* as The CPUGGp Intangible Culture Herritage; Educated the community who live around CPUGGp that *Seni Beluk* is one of the media giving the values of non formal education; To preserve the sustainable of *Seni Beluk* the the young generation. The result of this research can give the biggest significant for the soeciaty who live around CPUUG for especially and generally for the public society who live out of CPUPPP. The significant of this research as followed: The society more welknowing about *Seni Beluk* as one of the Intangible Cuttore herritage that created by the local people; The values that contained on *Seni Beluk* will be implemented on daily live an also as the terms of Sundanesse people; and The society konwn that *Seni Beluk* as the media for non formal education taht can be taken from the contextual when *Seni Beluk* Performed.

In this reserach will discussion based two point of view, their are; history poin if view and educaton values from the contextual and performed.

## **THEORETICAL FRAMEWORKS**

### **History of Seni Beluk**

Sukabumi is a region in West Java. Sukabumi were divided into two regions, namely Sukabumi City and Sukabumi district with a very large area. One of the areas in Sukabumi district is the Pajampangan area. This area consists of mountains, jungles, sea and beaches (GURILAP) with very beautiful views such as; fresh air, far from air pollution. The Pajampangan area, especially Ujunggenteng, Palabuhanratu, Cisolok and Simpenan, are in the south directly facing the Indian



Ocean, the northern tip faces Pelabuhanratu Bay, the south and west borders the Pajampangan V and VII areas.

The beautiful views during this trip are also decorated with the culture that is characteristic of the CPUGGp area. One of them is Seni Beluk, Seni Beluk is an art inherited from the ancestors of the people in the CPUGGP area. In this research, it was found in two areas, namely Bojong Genteng and Dangdeur Village. The two areas are not that far apart. Seni Beluk in each region have their own characteristics both in preparation for being displayed and when the Beluk Arts are being performed. There are differences in the materials that must be provided when the outs are to be staged.

These traditions and culture are the characteristics of each region. from Sukabumi at such a long distance. If traveled from Sukabumi city using private vehicles  $\pm$  4 hours, and if using public transportation  $\pm$  5 to 6 hours. The view towards CPUGGp is still fresh and beautiful because on either side of the road there are still community-owned tea plantations and roadside forests which are still filled with trees which provide shade when passengers and private car drivers rest. On the road to reach CPUGGp we can look at any that society done. The society always proud that their area as part of UNESCO Global Geopark. One of the aspects of geopark is Culture diversity that are tangible and intangible culture heritage.

Seni Beluk is one of the intangible cultural heritages of the ancestors of the people of West Java. Seni Beluk was born in the midst of the people of Sundanese Tribe whose background was agricultural cultivation (*berhuma*). The conditions of the areas used for farming are usually far from one land to another. Therefore, communication between farmers requires high frequency sounds (*meluk*) so that they can be heard shouting at each other. In addition, wild animal disturbances often threatened the safety of residents at that time. Wild animals will be more vicious if they smell the fishy smell coming from someone who has just given birth. To ward off these wild animals, usually at night they *celuk* each other (shout loudly).

The development of Seni Beluk was increasingly refined and arranged into serial stories according to the *pupuh* genre being developed, such as: *Kinanti*, *Asmarandana*, *Sinom*, *Pangkur*, and *Durma*. Each *pupuh* has its own personality or character, for example *Kinanti* describes someone who is waiting (usually waiting for a lover), *Asmarandana* describes full of lust or advice (*pepeling*), *Sinom* also describes a sad heart and advice, *Pangkur* describes a state of anger, while *Durma* describes feelings of anger. or enthusiasm. The tool used in the ins and outs is *Wawacan*, namely stories written according to *pupuh* rules, so that they can be developed (Syarifah, Lecturer at the Faculty of Tarbiyah and Adab).

Seni Beluk comes from the word *Celuk* which means to call, with the intention of calling that in a certain place a script reading event is being held for circumcisions, weddings, the Prophet's birthday, Isra Miraj, births and other events usually held by the community (Interview with Mr. Abdullah, 2 May 2012). Seni Beluk, based on its development around the 1950s, was introduced by Bpk. Onong Sarbini, while Beluk began is not known for certain (Mr. Ucup on 17 May 2012).



Seni Beluk itself was originally introduced by Bpk's grandfather. Onong is the father of H. Makmur, who was then succeeded by H. Sarbini, father of Mr. Onong. For all the names mentioned above, they got the ability to read the ins and outs based on their experience of always accompanying their parents when they received calls from the community to sing. They don't learn specifically to sing. Before the 1950s, it was Mr. Onong's family who introduced the tradition of reading manuscripts. In the past, the performance of Seni Beluk had to go through various ritual stages that had to be passed for the safety of the family holding the event. The purpose of carrying out the ritual is to honor the spirits of deceased ancestors, both from the family holding the party or event and the surrounding community. Seni Beluk still exists till today, because this art is passed down from one generation to the next. Currently, in this Geopark area, Seni Beluk often performed during events, celebrations, festivals and so on. With its existence, this art of ins and outs still survives today and in the future generation.

### **Education Values on Seni Beluk**

Seni Beluk that exist in the CPUGGp area contain educational values, in this case educational values in living life. The educational values contained are as follows.

#### **Life Education**

Humans in living life must understand the meaning of life, where the meaning of life is that Allah SWT created humans to live this life well. This can be seen when Seni Beluk is performed during the fortieth anniversary of a baby's birth. During the fortieth day after birth in the Seni Beluk performance, the manuscript of *Wawacan Nabi Medal* is usually read. The aim of reading this manuscript is so that children are born who have the qualities, characteristics and character of the Prophet Muhammad SAW. The parents hope who have babies is that their children will live long, have lots of *rezeki* and be loved by everyone.

#### **Social Values Education**

When Seni Beluk is performed, all the people in the CPUGGp area, especially and generally the people in Sukabumi Regency, can attend the performance, whether invited or not, because the aim of performing Seni Beluk is to provide entertainment to the community and also to maintain the cultural heritage of the past. Then. The value of social education when Seni Beluk is performed there is no grouping or differentiation of social groups or social status of the people who want to watch the performance. During the performance, the public is free to watch around the arena. They communicate with each other and greet each other. There is no place specifically for officials or ordinary people. In this case, there is no distinction social status.

#### **Ethic Values Education**



The ethical value education contained in the Seni Beluk is that every person as the expert in Seni Beluk can perform. This does not look at the age factor, even though the existence of Seni Beluk at this time, which usually performs, is already in its old age. Between them they respect each other. The younger generation is able to play Seni Beluk, they are very respectful towards older players. They do not feel that the younger generation who are good at Seni Beluk are better than the older generation, but they still learn from the older generation. When Seni Beluk is performed, they adhere to the ethics of the past, when Seni Beluk will be performed. They carry out religious rituals to honor their ancestors in order to achieve safety and smooth sailing when this Seni Beluk is performed in front of the public.

### **Economic Values Education**

Economic Value Education in Seni Beluk performance is simplicity and modesty. From ancient times until now, Seni Beluk in the CPUGGp area have never thought about economic factors, namely when they perform do not determine the price for one performance. They hand over to the community or those who organize the celebration what they can afford to pay for this performance. Based on interviews conducted, in the past they were not paid money, after the performance they were only given food parcels. Even now, when Seni Beluk is being performed, they don't set a price, but hand it over to the person having the event. At this time is not the case as in the past where they were paid for with food, at least they got transportation to replace the trip.

By considering the educational values contained in the Seni Beluk, Seni beluk as a heritage that exists in the CPUGGp area needs to be preserved and maintained, in order to provide non-formal learning to the community, especially the current generation and even future generations. Based on that condition Seni Beluk will be known by generation to generation

### **CONCLUSION**

Sukabumi is one of the regions in the southern part of West Java. Sukabumi is divided into two regions, namely Sukabumi City and Sukabumi Regency. In this research, the focus is on Sukabumi Regency, namely the sub-district in the Ciletuh Palabuhanratu UNESCO Global Geopark (CPUGGp) area. CPUGGp areas are rich in cultural heritage, both of tangible culture and intangible cultural heritage. One of the relics of the Rememberable cultural heritage is Seni Beluk. The ins and outs of art in the CPUGGp area have been around since ancient times, but the year cannot be confirmed. Seni Beluk is a cultural heritage that needs to be preserved because Seni Beluk is an aspect of Culture Diversity in the form of Intangible Culture Heritage. Seni Beluk is not just a performance art, but also contains values, as followed; life education values, social education values, ethical values and economic values.



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