

Status and Condition of the Ancient Script to Support Document Activity in Kabupaten Ciamis

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Abstract--- *There are 15 scripts has succeeded been found in Ciamis Regency, but only three scripts the inventory and description clearly its form and its content. It proves that there are many ancient scripts has not been identified their existance by the department or researchers, as the result, there is no description about the form or the content of the script seeing the different owner of the script and how very little the the effort to protect the ancient script physically it may potentially be extinct quickly from the community. One of the activity that support the preservation of cultural inheritance is by document it. The purpose of the research is to know the status and the condition of the ancient script to support the activity of document. The research method which is used is qualitative with the design of research action. The result of this reseach shows that (1) identify the existance of the ancient script. (2) indentify the ancient script from social cultural side. (3) how the local people treat the ancient script. The conclusion of this research is status and condition of the ancient script in Ciamis Regency less concern because the community understanding about how important the ancient script is for the cultural inheritance continuity is still low.*

Keywords--- *The Ancient Script, Document, The Culture Preservation.*

I. INTRODUCTION

Ciamis is one of the regency which has the ancient sundanese script which are predicted has many scripts until now. More over if we look back at the long history of Ciamis, here used to have many sundanese kingdoms which are proved by the existance of archaeological site of the culture such as Situs Karang Kamulyan, it is Galuh kingdom inheritance in Ciung Wanara era or Sang Manarah, Situs Astana Gede Kawali as the Galuh sundanese kingdom inheritance in Rahyang Niskala Wastu Kencana era, Situs Situ Lengkong as Panjalu kingdom inheritance when Prabu Sanghyang Borosngora and situs Gandoang which is newly found as the political proof of Ciamis regency. It has chance to have many ancient scripts and the content of the script is predicted having relation with the story of sundanese kingdom that have ever existed.

Data from Ciamis cultural Department the script which has already found are about 15 scripts and its only 3 scripts which content has already been inventory and description clearly. It is proof that there are still many ancient scripts which have not been identify the existance whether by the department or by the researchers, so there is no description of form or the content of the script. Beside those mention above, the difficulties of finding the script is caused by the attitude of the owner script. There are some of them who think it is very important and valuable,

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consider it as a usual thing, consider it as not important thing or there are some who think it is as a herloom property which has to be sacred and has supernatural power so they hide them. Several script owner who think the script as a herloom property usually do not permit everyone to read it. Nevertheless to read it sometimes need a specific ritual [1]. Seeing different character of the script owner, and little effort to preserve the script physically, it may have big chance to be extinct. the community think about the script is a usual thing so they let the script without special maintenance or even they throw it or burn it because they think it is not useful, another possibility is there may be an exploitation or trade it.

Learning from that case, it is considered very important to preserve the ancient script belong to the individual or family in Ciamis community as our responsibility to protect and preserve cultural heritage in *Tatar Galuh* which consist of traditional knowledge. So by doing these actions there will be no claim or exploitation. Beside that the ancient script preservation is an effort to bring consciousness in our nation characteristic that has begin to disappear and it could give the community feeling of pride through the sundanese culture which is rich.

In this case, Indonesian government has decided the regulation law that rule the existance of culture preservation that should be done, it is in UU RI No. 11. thn 2010. The term of “ culture inheritance” is a gift that the ancient script is classical text which is inherited to the next generation, one of goods criteria in culture inheritance in chapter III section 5 the culture inheritance regulation stated that goods of culture inheritance which is 50 years old or more. Baried and friends define that the ancient script as “a hand written which kept many utterance, ideas, and feelings as the result of nation culture in the past.” The past nation becomes the indicator of the age of the ancient script. It means the ancient script is created by the community in the past and represent an era, minimally 50 years ago[2].

According to Gupta, here below the reasons why we have to protect traditional knowledge :1) To increase the owner income of traditional knowledge or community, 2) Have the advantage for national economic, traditional knowledge could give the valuable ideas related to process concept and production to modern industry, such as production of traditional medicine and so on. 3) To preserve the community environment, and 4) To prevent exploitation and plowing the environment [3]. Based on those back ground, focus research is about what kind of element of the ancient script that should be identified in document activity. The purpose of this research is to know the status and condition of the ancient script to support the activity of document in Ciamis Regency. To research about document activity of the ancient script will be done in the next research.

II. RESEARCH METHOD

Research method which is used is qualitative with design of research action. The research is started with the study or identification to the systematically problem, and will be done by planning to overcome the problem.

According to Wallace in Burn like taken by Madya said that research action is “ research action which is done by collecting data systematically about daily practices and analyze them to make decision about what practices will be done in the future.”[4]

The step of research planning done by the writer in this research is starting with the preparation research to the step of data analysis so will be find the conclusion. There are steps of research that must be done:

1. Pre Research

This is starting step for the researcher before doing field research. In this step the researcher decides the problem or the topic that are going to discuss or to search. There are steps that are used by the researcher in researching. They are:

- a. Arrange the researcher planning
- b. Take care of permission
- c. Starting observation related with the topic which is going to discuss
- d. Arranging the research concept
- e. Determining the inform an in the research
- f. The researchers made the research instrument
- g. Preparing the research equipment
- h. The problem of research etiquette

2. Step of Research

Step of research is the important step where the researchers collect all the data and information at the field in many forms. According to Meloeng 2007 there are three steps in this research. The steps are:

- a. Understanding the back ground of the research and preparing oneself

At this step the researchers must understand the research back ground first.

- b. Entering the field

In this step, basically the activity of collecting the data. In collecting data and information the researchers must realize the problem and is not be directed by the subject of the research and come out from the focus and the purpose of the research.

- c. Participating while collecting the data

During at the field location, it is a must that the researchers should follow the activity and participate in it.

- d. Write the result of interview in the research notes result and study the document about the problem in the research.

The researchers write the interview result from the inform an suitable with the period and data from the field.

- e. Make document or record about the topic research.

This activity is done by recording and document the object research which is found in the field.

3. Pasca Research

Pasca research is the last step from the research process which is done by the researchers. This step is the activity of producing and analyzing data that is found in the field. Data which is found by the researcher is written suitable with the theory that is used and given suitable with the research design used by the researcher. At this step data is tested by using triangulasi source that is the authority or person who is expert with the topic being researched. This step is the important step for the research, because it's give and describe the research result about how the owner of the document process of the ancient script in Ciamis Regency.

III. RESULT AND DISCUSSION

The first step in collecting data is searching the existence of the script owned by the community which will become the source of data research. Finding information is done through the script inventory by doing field study and catalog study. Study catalog is done in several museums belong to the cultural department, youth and sport of Ciamis regency. Script is a kind of culture inheritance which until now is believed still exist. The ancient script or manuscript is a document from all types which are written by hands but specifically for the original form before printed. Barried also said that the script is hand written consist of ideas and feelings as the result of nation culture in the past [2]. Another said that the ancient script or manuscript is document in any other form which is written by hand or typed and has not been printed yet or made in form a book for 50 years or more [5]. In Indonesia, the material for the script in the ancient Java as Zoetmulder said [6] is karas ; that is a kind of board or written stone which considered by Robson is temporary used. Kawa script used lontar (rontal ‘tak leaf or siwalan leaf’) that is java paper from the wood skin. Bali and Lombok script use lontar: Batak script used wood skin, bamboo and rattam. Meanwhile sundanese script used lontar, saeh, daluang and paper. European paper is imported from Europe take over daluang because the quality is better for Indonesian script.

Identification of the Script Existence

There are several data scripts listed and written in the Sri Baduga Museum. From the finding result has been found several goods data of culture preservation which come from Galuh Ciamis Regency. Below are the list of culture preservation goods which are written in catalog Sri Baduga Museum:

Table 1: List of Culture Preservation Goods in the Catalog of Sri Baduga Museum

<i>No</i>	<i>Name of goods</i>	<i>Location source</i>
1	Arca Ganesha	Karang Kamulyan
2	Kohkol	Sanda Paingan
3	Posil Rahang Kudanil Posil Gajah Purba Stegodon	Tambaksari
4	Anting - Anting Cilamé seberat 150 Gram	Cilamé, Ciamis
5	Sinjang Ciamisan	Ciamis
6	Duplikat Prasasti Kawali	Kawali
7	Alat Pembuat Minyak Kelapa Tradisional	Ciamis
8	Prasasti Mandi Wunga	Ciamis
9	Naskah Tembaga	Wanasigra, Cikoneng

Source: Department of culture, youth and sport Ciamis Regency

Beside that to find the description of the ancient script existence in Tatar Galuh, can be seen in data script registered in Department of culture, youth and sport Ciamis Regency, which until now has collected and data about 15 ancient script and only 3 script which has been inventory and described the content clearly. From the study catalog of Sri Baduga Museum with the listed script in Department of culture, youth and Sport Ciamis Regency there is the same place that is kept goods od preservation culture in form of Gandoang script, and Metal script in Wanasigra Village, Cikoneng – Ciamis in Cipeucang Village RT 01 RW 03 in Wanasigra village, Sindangkasih subdistrict Ciamis Regency. And has owned the address and the owner of the script clearly and the researcher will begin field studying.

The Ancient Script Identification from the Social Culture Side

In the activity of document the ancient script belong to the individual, it is necessary to identify the social and culture of the community about the founding of the ancient script. This is done in order to make the researchers understand the community tradition surroundings which must be protected and respected so that the activity of document will not be against the locally tradition law and is expected to have relationship of cooperating and participated actively in document activity. Beside that those activity will make the history source of the script clearly and give the former opinion about if there is any tightly relation between the ancient script belong to the community and the historical places in those area.

Wanasigra village is located in the western of Ciamis regency and belong to one of the village in Sindangkasih subdistrict. Ciamis Regency is located at coordinate 1080 20' to 1080 40 BT and 70 40' 20' to 70 41'20' LT. The social condition of Wanasigra village in 2011, is described by the total citizens, education and healthy, as followed:

- a. Citizen demography: the total citizen is about 3431 people and the chief of the family in Wanasigra Village is about 1012 KK.
- b. Education: level of the people education in Wanasigra village there are: not finish elementary school about 274 persons, graduation of elementary school about 1513 persons, junior high school about 450 persons, senior high school about 411 persons, diploma about 14 person, university graduation about 20 persons, diploma IV about 34 persons and S2 graduation about 4 persons.

The condition of culture in Wanasigra Village there are Gandoang archaeological site the ritual ceremony of Merlawu. Kabuyutan Gandoang is located in Cipeucang village, in Wanasigra village subdistrict of Sindangkasih Ciamis Regency. It is complex of the ancient burial plot left by change era from classic into Islam. There is a grave of Syekh Padamatang on the top of the Gandoang Mountain. He is the authority who became *Karuhun* (the ancestor) in Kabuyutan Gandoang.

In complex area of Kabuyutan Gandoang, there are hundreds of the unknown ancient graves. The local community only know the several main graves. Kabuyutan Gandoang inherited a very complicated culture. Besides the natural archaeological site, also left the mysterious source of history. Kabuyutan Gandoang kept many kinds of heirloom goods, such as kris, spear, pangot etc which is kept in Ki Lili's house as the kuncen of Kabuyutan Gandoang. There is also sheets of the ancient script which is written in copper and daluwang paper which consist is still being research. But meanwhile the archaeological site of Gandoang has not been formally written in Ciamis history. In fact, the continuity of the sites existance has many relation with the history of Tatar Galuh Ciamis.

Wanasigra village has one tradition that is celebrated once a year, it is called ritual ceremony of Merlawu. That tradition is continuously done as an appreciation and respect to the founder of Wanasigra village, Syekh Padamatang. The ustadz represent of Sunan Gunung Jati from Cirebon, he succeeded open the forest become Wanasigra village.

The ritual ceremony of merlawu is done on the fourth Friday in *Maulud* month. The same as other ritual tradition. Merlawu is held simply, but has rich meanings. Several prohibitions are still done when enter the Gandoang sites.

For example when entering the burial plot complex of Syekh Padamatang, the visitors is forbidden to use sandals or shoes. Do not throw spittle or talk carelessly. The series of this tradition is started with siraman, that is washing many kinds of heirloom goods of Galuh Wanasigra inheritance such as kris, and then continued by opening the ancient script of Gandoang which is written in daluang paper and epigraphy stone, and eating together with many various tradional food such as *Kerupuk menak*, *gulampo*, *balar fish* and so on.

The main ceremony is done on the following day in Kabuyutan Gandoang which is located at the Citanduy river bank, blok Gandoang, Cipeucang village, Wanasigra village. The distant of Kabuyutan Gandoang with the community's houses is about one kilometer. The main ceremony of Merlawu in Kabuyutan is started by changing the bamboo fence which rounded Eyang Padamatang grave, continued with *tawasulan* and pray together and the last one is *hajjat tumpeng* that is eating together with all the people who come to the ceremony.

The Community Respond to the Ancient Script

The result of interviewing and observation show that the local community around Wanasigra village made the ancient script with very simple way. The activity of maintenance the ancient script only done by Mr. Lili as the owner. The understanding about how important the ancient script as the culture inheritance is still low. Beside that the government who should protect the preservation of it is less responsive.

As the result of those mention above, they have made the ancient script condition become worse.

The general and routine activity which are done to manage and maintain the ancient script, are:

a. Keeping the Script

At the beginning the ancient script is kept in the big bamboo basket that has cap and inside it there is a limitation so it can keep two scripts at once. Those are for daluang script and copper script. And then it is kept in the kitchen and hooked on *penggarangan kayu* above *hawu*. *The big besek* has 9cm lenght, 6cm width and 6cm height. But as time pass by, it was damaged, the hook is broken and no longer used. It is also become black because it is placed above the burning wood fire place. It is not the effective way, because by placing above it, it may have chance to be burnt. It is also not appropriate because the temperature is so extreme, the temperature above the fire place may become so hot while burning and may be so cold when it is not used. With the changing temperature in every moment the damage could be reduced. Next the ancient script is kept in glass chest that is made by Mr. Lili, Mr. Nono, and Mr. Yudi initiative. But it is not also the effective way keeping the ancient script in the glass chest together with the other heirloom goods such as kris, spear karawelwng luk 9, pangot knife, and all epigraphy popper which all made by metal. It is being worried this kind of material could expand and it will cause the level of acid in the ancient script will also increase and it will damage the script.

b. The Script Maintenance

The script maintenance is done in traditional way, by deng on the kemenyan when there is merlawu ritual held. This is the way inherited from their ancestor to the next generation continuously for the aim to protect the ancient script moisture and avoid being eaten by the moth. This fogging is done once a year, a day before the main ceremony of merlawu held together with washing the heirloom goods. The fogging is done in Mr. Lili's house as the

owner and the kuncen of Kabuyutan Gandoang which is watch by all community in Wanasigra village. Beside that, the script is shown to the community so that they believe that their ancestor inheritance is still exist, they only see it without touch or held it. This script has also been repaired by the Yayasan Ali Sastrawijaya Bandung in 1995, they repaired the script cover and give the number and study it.

c. The Script Safety

The script safety is only keeping it in a glass chest. And make rules in using this script. The rules are for the researchers who want to know the script, they must bring permission letter from Ciamis Cultural Department, and then they may have chance to see, read at that time without directly holding it, if they want to hold it they must wear gloves.

IV. CONCLUSION

The conclusion of the research are:

1. Status and condition of the ancient script in Ciamis Regency is still lack of concerning because the community understanding about how important the ancient script as the culture inheritance is stil low.
2. The ancient script which succeeded being collected and listed totally 15 scripts but only 3 scripts that have content description clearly.
3. The ancient script is one of the culture inheritance, so it is needed the activity of preservation the script through document activity.

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