



A Study of Bioethics in Kampung Pulo, Garut

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ABSTRACT

Bioethics studies in Kampung Pulo, Garut, have not been discussed specifically. However, Kampung Pulo itself has traditional values that are interesting to study from a bioethical perspective, especially those related to environmental conservation, the relationship between humans and nature, as well as community traditions and beliefs. Every cultural village in Indonesia has its own characteristics and uniqueness. Kampung Pulo is a cultural village with the characteristic of no increase in population. The purpose of this study is to learn about the traditional customs of the people of Kampung Pulo, Garut. Data collection techniques were carried out through interviews. Customs that are still upheld are unwritten customary rules that apply in Kampung Pulo. The rules that apply in Kampung Pulo are intended to protect the environment there. Environmental ethics in Kampung Pulo are considered good because they maintain a balance between nature and the community

INTRODUCTION

Local wisdom is one of the things that can maintain the balance between nature and humans through customs and culture passed down by ancestors (Maatoke et al., 2024). One form of local wisdom is traditional villages, which have a lifestyle that differs from that of modern humans living in urban areas. Cultural villages usually have their own characteristics that uphold customs in certain areas.

A cultural village is a managed settlement inhabited by descendants of indigenous peoples and characterized by traditions shaped by its cultural system (Salis, 2019). The role of cultural villages in an environment is to preserve the environment and serve as tourist attractions in preserving local wisdom in a region (Suwarlan, 2020; Pratama, 2023). The existence of cultural villages is recognized in Law Number 6 of 2014 concerning Villages.

Every cultural village in Indonesia has its own characteristics and uniqueness. Kampung Pulo is a cultural village with the characteristic of no increase in population and only six families living in an area of 16.5 hectares. This village is located in Leles subdistrict, Garut regency, and is managed directly by the Kampung Pulo family. The purpose of this study is to learn about the traditional customs of the people of Kampung Pulo, Garut.

The people of Pulo Village have a very high level of trust in them the testament of his ancestors as residents of the supernatural world. They believe if the will is violated, it will affect his life. There is five testaments that must be obeyed by the Kampong Pulo community, namely pilgrimage provisions, house shape, number of houses and heads of families, ownership and artistry. Apart from the five testaments described above, the author also observing the various beliefs held by indigenous peoples

Kampung Pulo is one of the traditional house aspects. First, in Pulo traditional village, especially in terms of buildings, there are 7 buildings consists of 6 traditional houses and 1 mosque. And secondly, from the aspect of assets inheritance, namely using a matrilineal kinship system which means property inheritance falls to the woman. As for the third, namely from The prohibitions that exist in this society include: 5 prohibitions that must be obeyed by the indigenous people of Kampung Pulo.

The culture that developed in the Pulo traditional village community never be separated from customs because customs are a form of that culture. Thus, customs in the Kampung Pulo community are a culture that is owned, maintained and maintained preserved by the people. In Sundanese people's beliefs there is a belief in spirits with Taylor's term meaning after death world then his soul will go to the world of spirits and demons enter things (Hadikusuma, H. Hilman. 1993. Pengantar Antropologi Hukum. Bandung : Citra Aditya Bakti, hlm 88)

LITERATURE REVIEW

The Role of Traditional Villages in Environmental Conservation

In Suwarlan's (2020) research, traditional villages play a role in encouraging their communities to utilize nature. There are prohibitions or taboos that prevent communities from overexploiting resources. This has created traditional villages with a balance between the community and nature. Environmental conservation is carried out through the existence of sacred forests (Leuweung Gede) that are strictly protected using applicable customary rules.

H1 : Cultural villages teach the prohibition of exploiting nature, which in turn teaches indigenous peoples to preserve the environment.

Character Education Based on Local Wisdom

In Agung's research (2023), cultural villages play an important role in shaping the character of communities that still adhere to the beliefs of their ancestors. The character formed can also be beneficial for modern communities because the local wisdom of a traditional community teaches mutual cooperation, religious values, responsibility towards nature, and mutual respect as fellow human beings. Local wisdom teaches simplicity and prohibits excessive exploitation of nature, enabling traditional communities to preserve their environment.

H2 : Character education taught by local wisdom has an impact on indigenous communities.

METHODOLOGY

This study uses a descriptive qualitative method, which approaches behavior, phenomena, events, problems, or specific circumstances that are the objects of the study, with the results being descriptions intended to explain certain understandings. This method is carried out through interviews, observation, and documentation at the observation site (Leksono, 2013).

Data collection techniques were carried out through interviews and by asking the following questions:

1. How are the customs of Kampung Pulo still preserved?
2. How Kampung Pulo begun to open up to the outside world?
3. How do the people there survive with the local wisdom that exists?
4. What happens to families in Kampung Pulo and do families in Kampung Pulo still maintain good relations with their families outside Kampung Pulo?
5. What customs are still upheld and preserved in Kampung Pulo? Why are certain animals not permitted to be utilized freely?

Data collection was conducted in Leles Subdistrict, Garut Regency.

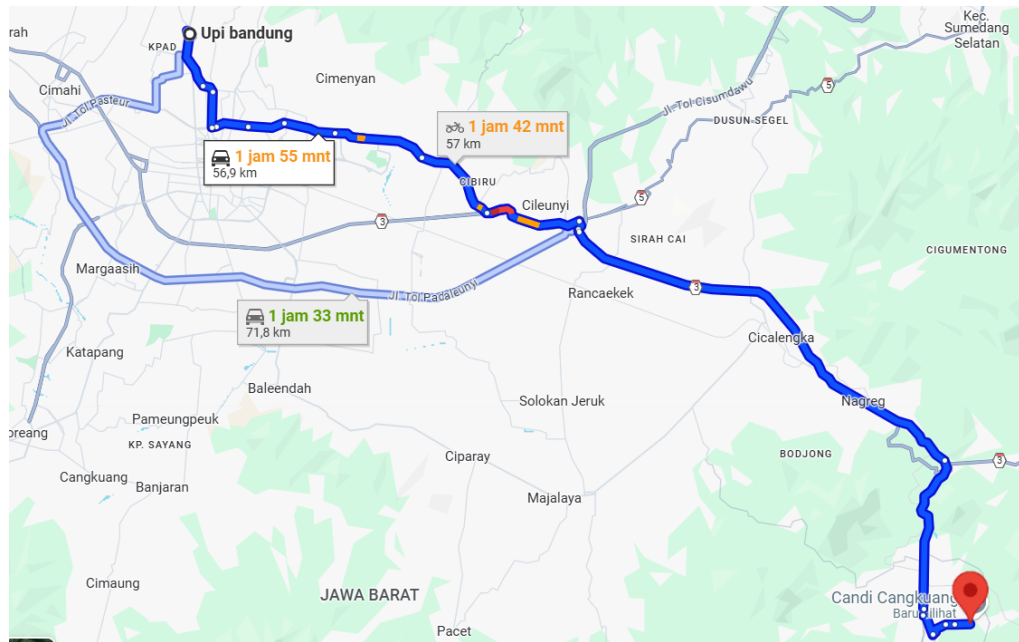


Figure 1. Map of Kampung Pulo, Garut

RESULT

Interview Results

Customs that are still upheld are unwritten customary rules that apply in Kampung Pulo, such as the rules in Kampung Pulo. This happens because humans are dynamic beings, so there are still customs that are practiced and others that have been abandoned. For example, a sick child who is injured is only given first aid, but if the illness is severe, the child will be taken out of Kampung Pulo to be treated by a doctor.

The community in Kampung Pulo is open to the outside world and already purchases household necessities from outside the village, so they are not entirely dependent on the resources of Kampung Pulo. However, the indigenous community in Kampung Pulo still distinguishes between necessities that must be purchased from outside the village and those that are provided by the indigenous village itself.

The people of Kampung Pulo still maintain their local wisdom, but they adapt it to their own needs. This is evident in the fact that they purchase household necessities outside of Kampung Pulo as well as those available within the village itself.

Customs in Kampung Pulo require married children to leave the village. However, if the head of the family in Kampung Pulo dies, the only child who is allowed to return and take his place is the eldest daughter. Families living outside Kampung Pulo also maintain close ties, such as continuing to celebrate Eid al-Fitr together as fellow families from Kampung Pulo, and participating in Islamic studies.

The prohibitions that apply in Kampung Pulo are: not performing customs that are considered taboo by the Kampung Pulo community, not visiting graves on Wednesdays, not striking the large gong, not keeping four-legged animals, not adding to or reducing the size of main buildings, not building prism-shaped roofs, and not performing taboo/mystical acts.

The obligation of the community living in Kampung Pulo is to carry out their traditions with the guidance of their kuncen/guardians. The applicable regulations explain that there are animals that cannot be freely exploited because every teaching that is passed down must be in harmony with preserving nature and the surrounding environment.

DISCUSSION

1. How are the customs of Kampung Pulo still preserved?

Preserving the customs of Kampung Pulo is crucial for maintaining the cultural heritage and identity of the local community. These preservation efforts involve various aspects, from maintaining oral traditions and rituals to the customary rules that govern daily life in the village.

Preservation efforts:

- a. Preserving Traditions and Rituals: Kampung Pulo maintains various traditions and rituals, such as Mapag Bulan Mulud, Ngariung Mulud, and Ngibakan Benda Pusaka.
- b. Complying with Customary Rules: There are several customary rules that must be adhered to, such as the prohibition on increasing or decreasing the number of traditional houses, the prohibition on keeping certain animals, and regulations regarding marriage and moving residence.
- c. Preserving Traditional Houses: The six traditional houses and one mosque in Kampung Pulo have the distinctive architecture of stilt houses and the number of these houses cannot be changed.
- d. Maintaining Environmental Sustainability: The Kampung Pulo community also possesses local wisdom for environmental sustainability, such as not cutting down trees indiscriminately and respecting sacred trees.
- e. Education and Outreach: Continued education and outreach regarding Kampung Pulo customs are essential for the younger generation and visitors.
- f. Government and Community Support: Support from the local government and the wider community is also needed to maintain the sustainability of Kampung Pulo, whether in the form of regional regulations, funding, or promotion.

2. How Kampung Pulo Begun to Open Up to the Outside World?

Kampung Pulo, a traditional village located near Cangkuang Temple in Garut, West Java, has indeed begun to open up to the outside world, especially in the context of tourism. However, this openness still maintains the preservation of customs and culture passed down through generations.

Here are some points to note regarding Kampung Pulo's openness:

- a. As a tourist destination: Kampung Pulo has become a tourist attraction in Garut, primarily due to its proximity to Cangkuang Temple. The presence of tourists has had an economic impact on the local community.
- b. Cultural preservation: Despite receiving tourist visits, the people of Kampung Pulo maintain their customs and traditions. They still perform

traditional ceremonies, such as those related to the human life cycle, agriculture, and the cleansing of heirlooms.

- c. Jobs in the village: With tourism, the people of Kampung Pulo have employment options in their own village, such as working as tour guides or providing accommodation and food for tourists.
- d. Lifestyle Changes: While there are positive impacts, this openness also brings changes to people's lifestyles, particularly in terms of interaction with the outside world.
- e. Uniqueness of Kampung Pulo: Kampung Pulo has its own unique characteristics, such as a prohibition on having more than six houses facing the same direction, and a prohibition on women owning gold jewelry.

Overall, Kampung Pulo demonstrates that openness to the outside world can go hand in hand with the preservation of culture and customs, although chan

3. How Do the Local People Maintain Their Local Wisdom?

The people of Kampung Pulo in Garut maintain their local wisdom through various means, including adhering to customary rules, preserving traditions, and preserving the environment. They also strive to maintain a balance between traditional values and modernization.

The following are some aspects of local wisdom firmly held by the people of Kampung Pulo: Strict Customary Rules:

- a. Prohibition on Building More Than 7 Houses:
The number of houses and families in this village is always kept at six, with three on the left and three on the right, plus one mosque.
- b. Prohibition on Keeping Large Livestock:
Livestock such as cows and sheep are not permitted, in order to maintain cleanliness and environmental sustainability.
- c. Prohibition on Playing Large Gongs:
This prohibition is related to a myth believed by the local community.
- d. Prohibition on Pilgrimages on Tuesdays:
It is believed that Tuesdays are a day for worship and introspection, so other activities are prohibited.
- e. Obligations for Married Sons:
Married sons must leave the village, and the heirs to the house are usually daughters. ges in lifestyle also need to be anticipated.

4. What is the Fate of Families in Kampung Pulo and Do They Still Maintain Good Relations with Their Families Outside of Kampung Pulo?

The people of Kampung Pulo, located near Cangkuang Temple in Garut, still maintain their traditions and customs, including regulations regarding the limited number of houses and residents. Despite strict regulations regarding residence, family relationships within and outside the village remain well-maintained.

Here are some important points regarding the fate and family relationships in Kampung Pulo:

- a. **Limited Number of Houses and Residents:**
Kampung Pulo consists of only six houses and one mosque, symbolizing the number of daughters and sons of the village founder.
- b. **Rules of Descent:**
Daughters who marry must leave the village, while sons who marry remain and continue the lineage.
- c. **Family Relationships:**
Despite these regulations, family relationships remain strong. Families living outside the village maintain close ties with those living in Kampung Pulo.
- d. **Traditions and Beliefs:**
The people of Kampung Pulo still adhere to various traditions and taboos, such as a ban on keeping four-legged animals, a ban on playing large gongs, and a ban on large gatherings on Wednesdays.
- e. **Tourism:**
Kampung Pulo is a cultural tourism destination in Garut, attracting many visitors who want to learn about the traditions and lifestyle of its people.

Overall, Kampung Pulo is a clear example of how a community can maintain its traditions and customs while maintaining good relations with families outside its customary area, according to one source.

5. What Customs are Still Upheld and Preserved in Kampung Pulo? Why are Certain Animals Prohibited from Being Freely Used?

Kampung Pulo, a traditional village in Garut, still upholds a number of customs passed down through generations. Some of these include a prohibition on keeping four-legged animals (except cats), a prohibition on increasing or decreasing the number of houses, a prohibition on building houses with prismatic roofs, and a prohibition on hitting large gongs. The prohibition on keeping four-legged animals, especially large livestock such as cows and sheep, is related to efforts to maintain village cleanliness and prevent damage to agricultural land, as well as to avoid impurity in the ancestral grave area,

Customs Upheld in Kampung Pulo:

- a. **Prohibition on Keeping Four-Legged Animals (Except Cats):** The people of Kampung Pulo are prohibited from keeping livestock such as cows, buffalo, or sheep, due to concerns that they will damage crops and bring impurity to the burial area.
- b. **Prohibition on Adding or Reducing the Number of Houses:** The number of houses in Kampung Pulo is always maintained at seven, in accordance with ancestral heritage.
- c. **Prohibition on Building Houses with Prism-Shaped Roofs:** This prohibition is related to the tragedy that befell the son of Embah Dalem Arief Muhammad while being paraded in a prism-shaped palanquin.
- d. **Prohibition on Hitting the Large Gong:** Hitting the large gong is considered to disturb the peace of the village and is associated with past events.

- e. Prohibition on Pilgrimages on Wednesdays: People are prohibited from visiting ancestral graves on Wednesdays, as this day is considered sacred and associated with the religious activities of Embah Dalem Arif Muhammad.
- f. Prohibition on Clearing New Land: People are not permitted to clear new land around the village.
- g. Maintaining Cleanliness and Courtesy: Visitors are expected to maintain cleanliness and courtesy while in the village, and not to litter. Reasons for the Prohibition on the Use of Certain Animals: The prohibition on keeping four-legged animals in Kampung Pulo, especially livestock such as cows and sheep, has several reasons:
- h. Maintaining Cleanliness: Livestock, especially large animals, can produce waste that can pollute the village environment.
- i. Preventing Crop Damage: The presence of livestock can damage agricultural land and crops around the village.
- j. Avoiding Impurities: Ancestral graves are considered sacred, and the presence of livestock is feared to bring impurity into the area.
- k. Maintaining the Balance of Nature: This prohibition also reflects the community's philosophy of respecting the preservation of nature and the environment.

In addition to these prohibitions, the people of Kampung Pulo also have other rules related to the use of natural resources and preserving the environment. They highly respect trees considered "elderly" and maintain the sustainability of the forests around the village.

Based on interviews conducted, Kampung Pulo still maintains its rules to this day, although sources say that some rules have changed in line with the dynamic nature of humanity and the changing times. The beautiful environment in the Kampung Pulo area is due to the support of the indigenous community, which still upholds customary law by obeying its customs (Sari, 2025).

The customary laws that are upheld have broad benefits, such as regulating social and economic life in Kampung Pulo. This affects how the people of Kampung Pulo regulate the ownership and use of natural resources there (Duana et al., 2023). In terms of rules, the indigenous community not only plays a role in preserving their culture and traditions but also contributes to maintaining the balance of the environment by complying with customary laws in the area (Muamar, 2024).

The customary laws enforced by the community in Kampung Pulo are in line with environmental ethics that play a role in mitigating various forms of environmental damage (Thani, 2017).

The rules that apply in Kampung Pulo are intended to protect the environment there. This can be seen in how the size of Kampung Pulo does not allow its people to raise four-legged livestock because there is concern that the manure from these animals will pollute the water sources in Kampung Pulo. In addition, the prohibition on increasing the number of families in the cultural village area is supported by the fact that the location is not suitable for a dense population as this could damage the ecosystem. This also supports the rule of not

making changes to traditional houses in the cultural village due to the limited land area. As a result, the maximum number of individuals who can live in the cultural village is only around 26 people.



Figure 2. Cangkuang Lake, Garut

Water color is one of the indicators of water pollution. The water color of Lake Cangkuang appears green, but there are no aquatic plants or trash around the lake. Lake Cangkuang is well maintained by the indigenous community of Kampung Pulo and the community around Situ Cangkuang, but the green color comes from human activities around Lake Cangkuang. The proximity of the lake to residential areas may be one of the factors causing the color change in the lake because the area interacts with the activities of people living along the river and Lake Cangkuang (Sitorus, 2019).

Environmental changes in Kampung Pulo are influenced by human development factors that utilize nature. The people of Kampung Pulo, who have opened up to the outside world, have begun to utilize open areas near Kampung Pulo for rice fields and plantations. However, the environmental changes that occur in Kampung Pulo are still based on the local wisdom that prevails in Kampung Pulo. This is what enables the people of Kampung Pulo to maintain a balance between nature and their social community.

This is in line with the hypothesis that local wisdom in cultural villages will teach the community to protect the environment and that local wisdom will shape the character of the indigenous community. As a result, nature and society in Kampung Pulo remain preserved.

CONCLUSIONS AND RECOMMENDATIONS

The customary laws enforced by the community in Kampung Pulo are still in line with environmental ethics because there is no misuse of natural resources or destruction of nature. Environmental ethics in Kampung Pulo are considered good because they maintain a balance between nature and the community.

ADVANCED RESEARCH

Further research can be developed into the impact of applying local wisdom on communities around cultural villages.

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