

Ethnobotany of traditional rituals in the Karangwangi Village, Cianjur District, West Java, Indonesia

TATANG SUHARMANA ERAWAN, ANNISA NUR ALILLAH, JOHAN ISKANDAR*

Department of Biology, Faculty of Mathematics and Natural Sciences, Universitas Padjadjaran. Jl. Raya Bandung Sumedang Km. 21, Jatinangor, Sumedang 45363, West Java, Indonesia. Tel./fax.: +62-284-288828. *email: johan.iskandar@unpad.ac.id

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Abstract. *Erawan TS, Alillah AN, Iskandar J. 2018. Ethnobotany of ritual plants in Karangwangi Village, Cianjur District, West Java, Indonesia. Asian J Ethnobiol 1: 53-60.* According to Sundanese tradition, each Sundanese village community practices some distinctive traditional rituals in which diverse plants grown in different local ecosystems are used. The objectives of this study were to document the traditional rituals performed by the people of Karangwangi Village, Cianjur, West Java, Indonesia, and various plants used in these traditional rituals by employing qualitative and quantitative ethnobotanical approaches. Techniques, namely observations and in-depth interviews, were applied to collect primary data. The study results showed that the village people of Karangwangi have practiced 6 kinds of traditional rituals. These traditional rituals are locally named **srokalan** (the traditional ceremony of naming the baby), **nikahan** (the traditional ceremony of the wedding), **njuh bulanan** (the traditional ceremony associated with the seventh month of pregnancy), **nyepitan** (the traditional ceremony of circumcision), **upacara pare** (the traditional ritual of planting rice) and **upacara nelayan** (traditional ceremony of fishers before going to sea). As many as 26 species representing 17 families of plants are used in these rituals. The plants used in traditional rituals were harvested mainly from the home garden systems, and most of these species are also commonly used as spices. The plants used in the traditional rituals have been predominantly cultivated in the homegardens; the village people indirectly conserve these plants.

Keywords: Cianjur, Karangwangi Village, traditional ceremonies, ritual plants

INTRODUCTION

Humans always have interrelationships with the local environment in their daily life (Marten 2001; Iskandar 2017; 2018). There is the flow of energy, matter, and information in the relationships between humans and the local environment. The primary energy source in nature is the sun, and plants, as producers to convert solar energy through photosynthesis, producing oxygen and carbohydrate. Furthermore, oxygen is used by humans for daily human life to breathe. At the same time, the energy in the form of carbohydrate crops, including rice, corn, cassava, and sweet potato, can be consumed for human food. In addition, humans obtain information about flora, fauna, climate, crops, pests, and so on from the ecosystem that can be used as various human knowledge to utilize and manage the ecosystem (Iskandar 2017). Although humans are part of the ecosystem, human-nature interaction is considered between the human social system and the rest of the ecosystem. The social system is everything about people, culture, and social organization that shapes their behavior. People make sense of the complexity surrounding them or their local environment by carrying a lot of information. People and society use the world around them to interpret data and formulate actions to adapt to their environment. As a result, the local people may accumulate various information, called local knowledge, indigenous knowledge, traditional ecological knowledge, and local ecological knowledge in their prolonged relationships with

the territory. Its important characteristics are that it is local, transmitted orally, and based on personal experiences of local people's interactions with their environment for a long time. Its trial and error are based on empirical results instead of theory (Ellen and Harris 2002; Iskandar 2012).

Initially, the local village people utilized their local natural resources and environment mainly based on the local knowledge and worldview, cosmos, or belief embedded in their culture (Toledo 2002; Iskandar 2018). Therefore, human civilization can be understood as human knowledge containing various knowledge models that humans effectively use to interpret and understand their environment and guidelines for appropriate behavior (Supernal 2005; Ahimsa-Putra 2012).

Indonesia has high biodiversity and ethnic diversity with various distinctive cultures (Widjaja et al., 2014). For example, more than 30 ethnic groups with at least 655 local languages or mother languages have been registered (Sastrapradja 2010; Iskandar 2016). Every ethnic group of Indonesia has a specific culture based on its continuous interaction with the environment.

The Sundanese people in West Java and Banten have specific cultures and various customs (adat) in their daily lives. Initially, rural people of West Java utilized and managed their environment based on the knowledge and beliefs or cosmos (Berkes 2008; Iskandar 2018). As a result, rural people have appropriately managed their environment and utilized rural resources with a sustainable system. According to ecological or environmental history,

the village people of Sundanese had custom (**adat**) beliefs on nature spirits, such as place spirits, gods, and goddesses (*Dewa* and *dewi*). For example, their rice farming system is based on local knowledge and cosmos or beliefs. The rice had a goddess called *Nyi Pohaci* (*Dewi Sri* in Javanese). In addition, water springs, forests with springs, and the water first entering the rice field (*Hulu wotan*) were perceived as sacred places (Wessing 1978; Mustapa 1996) and were traditionally conserved. Before the modernization through the green revolution, the rice farming system of Sundanese was based on the local ecological knowledge deeply embedded in their culture. Almost every stage of rice farming, such as land preparations, planting, and harvesting, was accompanied by traditional rituals in the form of *hajatan* or *selamatan* (also spelled as *slametan*) to respect the rice goddess and environment.

A *hajatan*, in its most basic meaning, is a communal meal. The word *slametan* is an alternate term for *hajatan* derived from the Arabic word *Salamat* or *salam*. The purpose of *slametan* is to *nyalametkeun* something. That is, to bring it into the condition of *slamet* (well-being) (Wessing 1978). Besides rice farming, such traditional rituals were also practiced during weddings, pregnancy, childbirth, circumcision, funeral, etc. (Prawirasuganda 1964; Mustapa 1996). Various materials, including some plants, such as sirih (*Piper betle* L.), pinang (*Areca catechu* L.), kunir or koneng (*Curcuma domestica* Val.), and rice (*Oryza sativa*

L.), which have symbolic functions, have been predominantly used in the traditional rituals of Sundanese people (Prawirasuganda 1964; Iskandar and Iskandar 2017). However, presently, the Sundanese people rarely perform these traditional rituals involving local plants, eventually resulting in their complete disappearance.

Therefore, the present study was undertaken in the village of Karangwangi, Cianjur, West Java, to document the local traditional rituals, in general, and reported the use of local plants involved in such traditions.

MATERIALS AND METHODS

Area study

Karangwangi is located in Cidaun Sub-district, Cianjur District, West Java Province, Indonesia. Geographically, the Karangwangi village lies between 7° 25' 30"LS 7° and 107° 23' 107° 25' E (Figure 1). The distance from Karangwangi village to Cidaun Subdistrict, Cianjur District, and Kota Bandung is 16 km, 156 km, and 216 km, respectively.

The road between Karangwangi village and Cianjur was improved and widened (Figure 2). As a result, the urban people who want to visit the tourist area of Rancabayawak can pass this village using motor vehicles.

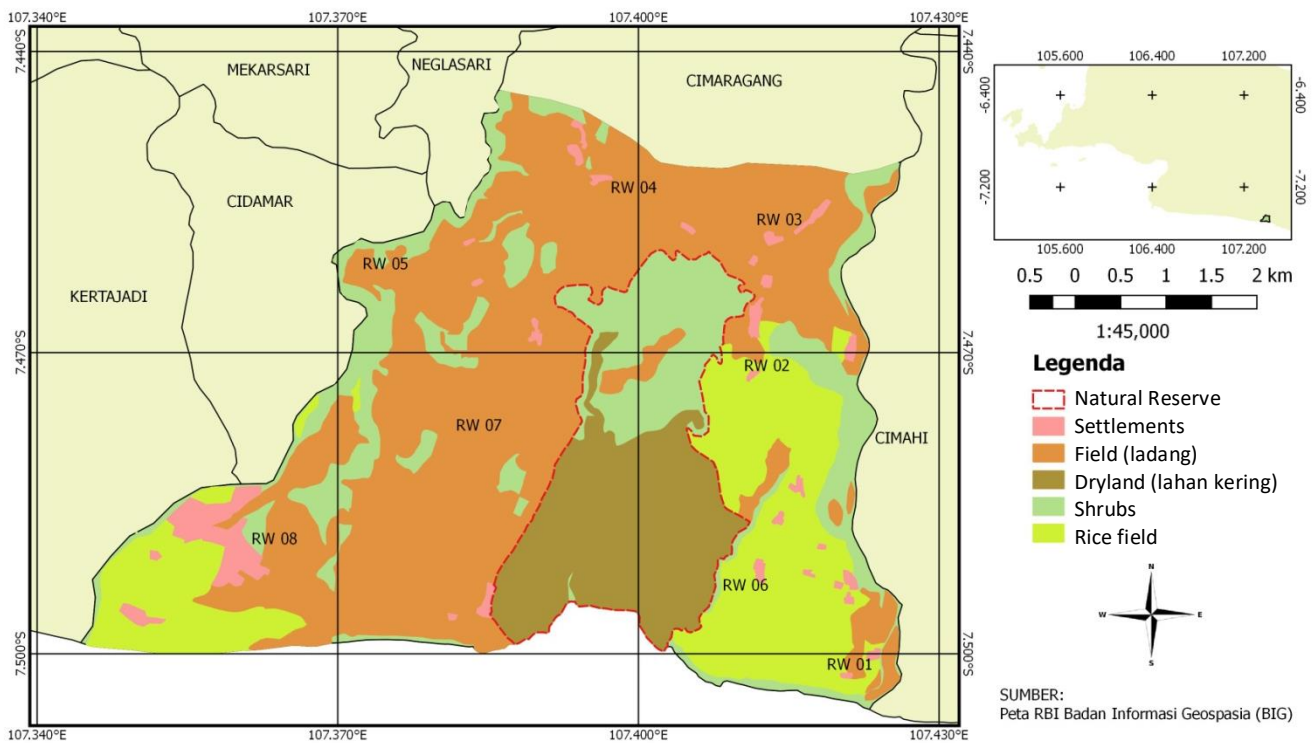


Figure 1. Map of the study area in Karangwangi Village, Cidaun Sub-district, Cianjur District, West Java Province, Indonesia

The Karangwangi village has a total area of about 23.52 km². The land use of Karangwangi village consists of settlements, agricultural lands, and forests. The settlement area is mainly used to construct houses by village people. The houses are divided into two types, traditional houses made of bamboo and wood and modern homes made of more permanent cement buildings (Figure 3).

The agricultural land consists of both dryland farming systems and wetland agricultural systems. The dry land agricultural system involves several agro-ecosystem types: homegardens, gardens, mixed-gardens, and swidden agriculture (*Huma*) (cf. Iskandar and Iskandar 2011; Iskandar et al. 2016). The wetland agricultural system comprises rain-fed rice fields, irrigated rice fields, and tidal rice fields. The Karangwangi village is located directly adjacent to the forest. This forest was formally established as a nature conservation site, Nature Conservation of Jayanti (BKSDA 2012; Himakova 2013). It has a total area of 75.00 hectares established by the decree of SK Mentan No.516/Kpts/Um/10/1973, Tanggal 16 Oktober 1973.

The estimated population of Karangwangi village In 2014 was 5,672, with the main occupation of the people recorded as farmers and farm laborers. In addition, a small number of people are traders, carpenters, and fishermen. The various livestock registered in the village consists of 2,767 non-race chickens (*Ayam bukan ras*), 245 ducks, 364 cows, and 35 buffaloes (Statistic of Karangwangi village 2014).

Methods

The method used in this study was qualitative with an ethnobotanical approach (cf. Martin 1995; Cotton 1996;

Balic and Cox 1999; Cunningham 2001; Iskandar 2012). Special techniques, namely observations and in-depth interviews, were applied to collect the primary data. The field observation method was used to record the general conditions of the settlement areas, homegardens, gardens, mixed-gardens, rice fields, and forest areas. In addition, it was also used to observe various plants grown in the agricultural lands, particularly in the homegardens, that are involved in traditional rituals and the people who are conducting traditional rituals in the Karangwangi village.

The in-depth interviews were carried out with competent informants purposively selected by the snowball technique by firstly asking primary informants. The informants involved village staff, informal leaders, older men and women farmers, and shamans. These in-depth interviews or semi-structured interviews with informants were undertaken in their houses using a unique interview guide. Information on names of various traditional rituals, details of the traditional rituals, multiple plants used in them, and harvesting of these plants were collected. In addition, all plants that have been commonly used in the traditional rituals were collected with the assistance of informants from the local agricultural systems, particularly the homegardens.

The qualitative data was analyzed by cross-checking, summarizing, synthesizing, and combining descriptive and evaluative analysis. The botanical identification of commonly used plants was made by referring to local flora (Backer and Bakhuizen 1968; Heyne 1987; Balqooy 1999).



Figure 2. Newly improved village road established in the Karangwangi village (*left*)

Figure 3. Two types of houses of the Karangwangi village, the traditional home and the modern permanent cement building house (*right*)

RESULTS AND DISCUSSION

Based on the interviews, information about 6 traditional rituals commonly practiced by the people of Karangwangi village has been recorded. The details of these rituals in the order of their appearance in the family life and the plants used in them are described below:

The traditional ritual of 'Nikahan.'

The wedding ceremony that the people of Karangwangi village have commonly undertaken is recognized as a dominant practice, particularly in the past, such as the ethnic Sunda of West Java. The traditional ritual of the wedding (*nikahan* or *resepsi pernikahan*) in Karangwangi village, Cianjur, is mainly intended as a form of expression of gratitude of the bride's family. According to Suciati (2012), the marriage custom is traditionally practiced by the community to organize the marriage, while the wedding ritual is an activity customarily undertaken to prepare, implement, and consolidate the marriage. Each stage of the wedding ritual contains the element of purpose, place, time, tools, implementer, and implementation of the ritual.

The marriage has been believed to have some purposes, mainly: (i) concern on the value of people's life; (ii) it is the sacred duty of humans to have good descendants beneficial to the community; (iii) to carry out the command of God and the Sunnah of His prophet; and (iv) bequeath of traditional science and wealth to the heirs.

It has been recorded that at least 6 six species of plants are commonly used to perform the traditional wedding ritual. They are bamboo (*Bambusa vulgaris* Schrad), paddy (*Oryza sativa* L.), kunyit (*Curcuma domestica* Val.), Bunga mawar (*Rosa hibrida* Hort), Bunga Melati (*Jasminum sambac*(L.) W.Art), and Bunga sedap malam (*Epiphyllum oxipetalum* (DC) Haw). In the wedding procession, there is an event is recognized called 'stepping on an egg' (*nincak endog*). An egg placed under two bamboo blades is trampled and broken by the groom in this event. Then water is poured, from a pitcher, by the bride on the groom's foot that has stepped on the egg. In addition, another event is called the ritual of **nyawer** in which money and flowers are put in a silver bowl, then the flowers and coins are thrown sown by the bride on the guests. Besides, hulled rice mixed with coins is also commonly used for the ritual of **saweran**.

Various objects used in the ceremony have symbolic meanings. Rice (*Oryza sativa* L) has a symbolic meaning for happiness, so the bride and groom are expected to be happy and prosperous in their lives. Koneng temen or kunir (*Curcuma domestica* Val) symbolizes yellow or gold or a symbol of glory. So, it is expected that the new family will have enough food, clothing, and have more money to buy gold jewelry to become a happy family. Various kinds of flowers contain the symbolic meaning of fragrance and are beautiful in view. Then the new family is expected to have good behavior, such as being able to help other families who need help, so that the new family has a 'good name family,' like a fragrance flower. At the same time, coins or small money symbolize 'rizki' or property. Hopefully, the new family can later have enough money for his life. Thus

all objects thrown by brides and picked up by guests are symbolic as advice for brides or guests to live in a family, get happiness (symbolic of rice and koneng temen), the fragrance of names (represented by flowers), and have enough property (represented by money) (Prawirasuganda 1964). The money and hulled rice have important symbolic functions, such as the new couple in their life will get wealth and happiness. While kunir or koneng temen (*Curcuma domestica* Val) is tended to looking for treasures must be honest and patient (in Sundanese **temen well**) (Prawirasuganda 1964). Indeed, the persons who have got the money sown by the bride are believed to be lucky.

The Ritual of stepping on the chicken egg (*nincak endog*) is carried out by firstly the bride walking toward the special ceremony place. Then the bride burned a bundle of seven sticks of Arenga palm (*harupat*) in the flame of the candle held by the groom's hand, and after extinguishing the stick of Arenga palm removed. Furthermore, the groom's right foot stepped on the chicken egg resulted in the egg breaking. Then the groom's foot, which has been used to step on the egg, is washed on the stone by the bride using the water put it in a container made of clay (*kendi*). Then the *kendi* is slammed into the ground until it breaks. The symbolic meaning of the ceremony, Arenga palm sticks were hard but easily broken properties. It has a symbolic meaning for the bride that they should not be irritable, and the bad nature must be discarded (symbolized by throwaway Arenga palm stick). The candle flame gives meaning to the advice of the bride that if they live in 'darkness' (got problems), they must counsel so that they become peaceful (symbolized by the flame of giving light to darkness). The chicken egg has a symbolic meaning of life seeds; starting work while breaking eggs and washing feet with water has a symbolic meaning if they have bad faith to be solved by discussions.

The events of 'the stepping on an egg' (*Nincak endog*) and sowing money, rice, and flowers (*Nyawer*) are prayers and advice to the new couple in symbolic forms. The stepping on an egg is intended the new couple carrying out his life together, can live harmoniously, work together, understand each other, avoid disturbances that disturb family relationships, and cope with various obstacles of life. Similarly, the procession of the **sawer** is intended to express gratitude to the bride for implementing the wedding program. In addition, it has a symbolic function of prayer or hopes for the marriage to give blessing and is always provided sustenance.

Several plant species are y used for performing the ritual of **saweran**, including paddy (*Oryza sativa* L.), koneng (*Curcuma domestica* Val.), Bunga mawar (*Rosa hibrida* Hort), Bunga melati (*Jasminum sambac* (L) W.Art), and bunga sedap malam (*Epiphyllum oxipetalum* (DC) Haw).

The traditional ritual of 'Nujuh Bulanan'

The traditional ritual of '**Nujuh Bulanan**' is a ritual that has been performed during the seventh month of pregnancy. This ritual is performed in the form of a prayer by the family. This event begins with determining the time, such as the 7th, the 17th, or the 27th. Then the various

ceremonial needs are provided, in the form of different plants, usually all seven types, such as seven kinds of flowers. Before the ceremony is carried out, the water is stored in a large basin, with seven kinds of flowers inserted. Besides that, *rujak* is also provided on a large plate. After people gather, then prayers are begun. After praying, the water of a large basin is taken with the dipper poured on a woman's hair of seven months pregnant by her mother and father, as well as her brothers. At that time, everyone who wants to get 'rujak' pretends to buy 'rujak' using money made from broken tiles. Cereal plant products, including kacang merah (*Phaseolus vulgaris* L), kacang hijau (*Phaseolus radiatus* L), jagung (*Zea mays* L), and padi (*Oryza sativa* L), or tuberous plants, including taro (*Colocasia esculenta*). Tuberous plants (**beubeutian**) have been predominantly used to perform the ritual of **Nujuh Bulanan**. Pregnant women have traditionally planted the plant seeds used in the ritual of Nujuh Bulanan. They hope that the baby in their womb will be healthy, strong, and later born with no problems. In the process, giving money does not cause any trouble. Bawang putih (*Allium sativum* L) used in this ritual has a symbolic function and is intended to hope that the baby will be kept away from the interference of supernatural powers. In addition, several plants, namely fruits of anggur (*Vitis vinifera* L), papaya (*Carica papaya* L), and panglai or banglai (*Zingiber purpureum* Bl) which are mixed into a fruit preparation called **rujak** is prepared by the expecting mother. The **rujak** is served to the visitors. The people traditionally perceive that if the **rujak** is tasted spicy, the baby is predicted to be a male. Conversely, if the **rujak** is not spicy, the baby to be born is expected to be a female.

The traditional ritual of 'Asrokalan.'

The traditional ritual of **Asrokalan**, **Asrokal**, or **Srokalan** was initially undertaken to commemorate the birth of Prophet Muhammad or **Muludan**. It has been known some traditional rituals glorify the Islamic months (**memuliakan bulan**), such as **Muludan (Rabi'ul-awal)** and **Rajaban** (Isra and mi'raj of Prophet Muhammad), are commonly undertaken by Sundanese people (Prawirasuganda 1964). Muludan has become a tradition of Muslim Sundanese people to commemorate the birthday of Prophet Muhammad, which is usually held on the 12th of Rabiul Awal of Muslim calendar. Mulud month is considered one of the holy months. On the anniversary of the Prophet's birthday, some people do fasting's or circumcision because it is deemed good in the month, making pilgrimages to the tomb, performing Islamic art, and religious lectures. In addition, the term 'Muludan' which has been applied for the procession of the traditional ritual of naming a newborn baby, called **Asrokan**. Since the village people have differently perceived the traditional ritual of Asrokan, only some people conduct this ritual. Two plant species, namely kelapa gading/kelapa hijau (*Cocos nucifera* L) and pisang kapas (*Musa paradisiaca* L) have been predominantly used for performing the traditional ritual of **Asrokan**. The fruit of coconut is holed on the top and put on a banana leaf that is folded in the shape of a cone (**dicongcotan**). In addition, the fruit of

pisang kapas is mixed with sugar palm and used as an offering in the ritual.

The use of coconut and banana plants in performing this traditional ritual is interpreted as the pride of the baby name that has been given, as is traditionally called "**nyimas kalaras rasa.**" Giving baby names depends on the wishes of each family, such as Sundanese special names, names of Islamic leaders, Sanskrit, and Dutch or European names. In general, giving the name to a baby by the parent is considered good and will be good for the child's life in the future. The ceremony for naming the baby was carried out with a ceremony attended by relatives and others. It is wished that the baby's name can provide positive energy, give good character, easy fortune treasure, and avoid jealousy and envy. In addition, the procession of this ritual is a form of prayer offered by the parent, brothers, sisters, and neighbors to the baby's given name.

The traditional ritual of 'Nyepitan' or 'Bubuka.'

A family usually undertakes the traditional ritual of Nyepitan or Khitanan after a boy has been circumcised. It is intended as a form of gratitude of the father that his son has been completely circumcised. Some plants, namely betel leaf/Daun sirih (*Piper betle* L), fruit of areca nut/buah pinang (*Areca catechu* L), tobacco leaf/daun tembakau (*Nicotiana tabacum* L), palm leaf/daun aren (*Arenga pinnata* (Wurmb) Merr), ginger tuber/ rimpang jahe (*Zingiber officinale* Roxb), turmeric tuber/rimpang kunyit (*Curcuma domestica* Val), and candle fruit/buah kemiri (*Aleurites moluccana* (L) Willd) are commonly used for performing this traditional ritual of circumcision.

The meaning of the use of plants is a form of prayer or wish to God by a boy who has been circumcised will always in the protection of God. In addition, the circumcised boy has become piety a genuine Muslim who can distinguish prohibition (**haram**) and obligations of religion (**halal**). He will not become an evil child, does not have a purpose in life, and does not have the spirit of life.

The traditional ritual of 'Upacara Nelayan'

The village of Karangwangi is an area bordered by the Indonesian sea to the south. Therefore, some people of the Karangwangi have been recognized as fishermen. Like other fishers in West Java, the fishermen of Karangwangi have still maintained the traditional ritual called **Upacara Nelayan**. The fishermen commonly carry this annual ritual on Jayanti beach. The **Upacara Nelayan** is led by a fisherman leader and a witch man (**dukun**). Fishers, non-fishermen, and village leaders attend the ritual. The traditional ritual of **Upacara Nelayan** is intended to wish God blessing, protection, and luck for the fishermen to catch fish in the sea. The ritual is usually carried out in July or August, and the weather is considered reasonable and appropriate for catching fish in the ocean.

Several plants, namely a citrus/buah jeruk (*Citrus sinensis* (L) Osbeck), an apple/buah apel (*Pyrus malus* L), and the coffee/buah kopi (*Coffea robusta*) mixed with milk, a banana/pisang kapas (*Musa paradisiaca* L), a green coconut/kelapa hijau (*Cocos nucifera* L), and a banana leaf are commonly used in the traditional ritual of **Upacara**

Nelayan. Those fruits are put on a filter tool made of bamboo (ayakan) or winnow formed by a cone.

All offers are considered to be respect or a symbol for the fishermen's prayer, wishing they are fishing smoothly, getting a lot of fish, the weaves are not too big, and offered salvation. Based on the **Dukun** belief, the Jayanti beach is inhabited by a princess namely Jayanti Princess (**Puteri Jayanti**). She is perceived as the ruler and control of the South Coast. Therefore, the traditional ritual of **Upacara Nelayan** is considered to ask permission to **Puteri Jayanti**. Since the fishermen fishing has not been offered the ritual or getting permission from the **Puteri Jayanti**, she may get angry in the form of a big wave, lousy weather, a loss of fish catch, and even disaster and death of fishers. Consequently, the fishermen believe that to get the safety of the fishermen, the ritual of **Upacara Nelayan** is considered very important and must be undertaken by the fishermen community. This tradition of the local community of the Karangwangi village of Cianjur is quite the same as mentioned by ethnoecology scholars that initially the local people have managed their local natural sources and their environment based on the traditional ecological knowledge and beliefs. It all can assist to conserve the natural resources of village ecosystem (Toledo 2002; Carlson and Maffi 2004; Berkes 2008).

The traditional ritual of 'Upacara Pare'

The rice ritual (upacara pare) is one of the traditional rituals maintained by the local people of Karangwangi village, Cianjur. This ritual is commonly performed before planting rice in the swidden and wet-rice fields. The traditional ritual of **Upacara pare** is usually undertaken twice every year because traditionally rice is grown twice a year.

Several plant species, namely the fruit of kelapa hijau (*Cocos nucifera* L.), kemangi leaf (*Ocimum basilicum* L.), and tobacco/tembakau (*Nicotiana tabacum* L.), is commonly used to perform the **Upacara pare**. These plants are predominantly harvested from the home garden. Therefore, various annual and perennial plants are traditionally planted in the home garden. As a result, these plants may provide socio-economic and cultural functions for the village people, including performing traditional rituals. Thus, traditional rituals are considered to be playing an essential role in conserving various plants. This is because as long as the plants are needed for performing the traditional rituals, these plants are maintained by village people by planting them in the home gardens.

Plants used for performing rituals

The traditional rituals are considered mainly as an expression of gratitude, and the processions are performed as prayer or wish to **Sang Pencipta**. According to informants, each prayer or wish of the procession

associated with the traditional ritual is completed by offerings as indications of honor to **Sang Pencipta**. On the basis of the field research, 26 species representing 17 families of plants have been found to be commonly used for performing the 6 main traditional rituals of the Karangwangi people, Cianjur (Table 1; Figure 2). Lifeform analysis of the plants used in the traditional rituals has indicated that 44 % of them are herbs, 36 % are trees, 16 % shrubs, and 4 % bushes.

In terms of the parts used, 6 main categories can be identified, namely root, stem, leaf, flower, seed, and fruit. Fruit, seed, and flower are the predominantly used parts for performing the traditional rituals by the village people of Karangwangi (Table 2).

Fruits of pinang (*Areca catechu* L), aren (*Arenga pinnata* (Wurmb) Merr), papaya (*Carica papaya* L), kelapa (*Cocos nucifera* L), and pisang (*Musa paradisiaca* L) are commonly used for the traditional rituals. These plants are predominantly harvested from the home gardens. The home garden systems of Karangwangi people are commonly planted with annual and perennial plants which are commonly used for rituals, and also as sources of additional staple foods, fruits, spices, and vegetables (Figure 4).

On the basis of the present survey of plants, it can be argued that a high diversity of plants were commonly used by the village people of Karangwangi, Cianjur for performing their traditional rituals. However, when compared to Baduy community, the diversity of plants used by Karangwangi appears to be less. Baduy community use about 50 species representing 28 families of plants for performing 9 stages of their swidden farming activities (Iskandar and Iskandar 2017). This is because the Baduy people have still strongly maintained their traditional culture compared to that of the Karangwangi people. For example, the swidden farming systems of the Baduy community are still strongly based on the local knowledge and beliefs that some inputs of the farming systems, such as synthetic pesticides, inorganic fertilizers and modern rice varieties are traditionally prohibited. Indeed, almost every stage of swidden farming, including land preparations, planting, weeding, and harvesting rice, are associated with traditional rituals.

Table 2. Parts of plants have been commonly used for performing rituals of people of Karangwangi village, Cianjur, West Java, Indonesia

Parts of plants used in the traditional rituals	Number of species	Percentage of the total
Root	2	7.69
Stem	1	3.84
Leaf	3	11.53
Flower	4	15.38
Seed	7	26.92
Fruit	9	34.61
Total	26	100.00

Table 1. Plants commonly used for performing the traditional rituals by the people of Karangwangi, Cianjur, West Java, Indonesia

Scientific name	Family	Local name	Part of plant used	Ritual
<i>Aleurites moluccana</i> (L) Willd	Euphorbiaceae	Muncang/kemiri	Seed	Ritual of seventh month of pregnancy (upacara tujuh bulanan), circumcision (sunatan/khitanan or nyepitan)
<i>Alium sativum</i> L	Liliaceae	Bawang bodas/ bawang putih	Tuber	Ritual of the seventh month of pregnancy (upacara tujuh bulanan)
<i>Areca catechu</i> L	Arecaceae	Jambe/pinang	Fruit	Ritual of the seventh month of pregnancy (upacara tujuh bulanan), circumcision (sunatan/khitanan or nyepitan)
<i>Arenga pinnata</i> (Wurmb) Merr	Arecaceae	Kawung/aren	Fruit	Ritual of seventh month of pregnancy (upacara tujuh bulanan), circumcision (sunatan/khitanan or nyepitan)
<i>Bambusa vulgaris</i> Schhrad	Poaceae	AwI hejo/bambu hijau	Stem	Ritual of wedding (upacara pernikahan)
<i>Cananga odorata</i> (Lmk) Hook.f.		Kananga	Flower	Ritual of wedding (upacara pernikahan)
<i>Carica papaya</i> L	Caricaceae	Gedang/pepaya	Fruit	Ritual of seventh month of pregnancy (upacara tujuh bulanan), circumcision (sunatan/khitanan or nyepitan)
<i>Citrus sinensis</i> (L) Osbeck	Rutaceae	Jeruk	Fruit	Ritual before going to sea (upacara untuk melaut)
<i>Cocos nucifera</i> L	Arecaceae	Kalapa hijau/ gading	Fruit	Ritual of baby naming (upacara pemberian nama bayi/asrokoloan), before going to sea (upacara melaut), planting rice (upacara tanam padi)
<i>Coffea robusta</i>	Rubiaceae	Kopi	Seed	Ritual of going to sea (<i>upacara melaut</i>)
<i>Curcuma domestica</i> Val	Zingiberaceae	Koneng/kunir	Rhizome	Ritual of wedding (upacara nikahan)
<i>Epiphyllum oxipetalum</i> (DC) Haw	Agavaceae	Sedap malem	Flower	Ritual of wedding (upacara pernikahan)
<i>Jasminum sambac</i> (L) W.Art	Oleaceae	Malati/melati	Flower	Ritual of wedding (upacara pernikahan)
<i>Musa paradisiaca</i> L	Musaceae	Pisang kapas	Fruit	Ritual of baby naming (upacara pemberian nama bayi/asrokolan), going to sea (upacara melaut)
<i>Nicotiana tabacum</i> L	Solanaceae	Bako/tembakau	Leaf	Ritual of seventh month of pregnancy (upacara tujuh bulanan), circumcision (upacara sunatan/khitanan, nyepitan), planting rice (upacara tanam padi)
<i>Ocimum basilicum</i> L	Lamiaceae	Surawung	Leaf	Ritual of planting rice (upacara tanam padi)
<i>Oryza sativa</i> L	Poaceae	Pare/padi	Hulled rice	Ritual of wedding (upacara pernikahan), Ritual of seventh month of pregnancy (upacara tujuh bulanan)
<i>Phaseolus radiatus</i> L	Fabaceae	Kacang hejo/ kacang hijau	Seed	Ritual of the seventh month of pregnancy (upacara tujuh bulanan)
<i>Phaseolus vulgaris</i> L	Fabaceae	Kacang beureum/ kacang merah	Seed	Ritual of the seventh month of pregnancy (upacara tujuh bulanan)
<i>Piper betle</i> L	Piperaceae	Daun	Leaf	Ritual of the seventh month of pregnancy (upacara tujuh bulanan), circumcision (upacara sunatan/khitanan, nyepitan)
<i>Pyrus malus</i> L	Rosaceae	Apel	Fruit	Ritual going to sea (upacara melaut)
<i>Rosa hybrida</i> Hort	Rosaceae	Mawar	Flower	Ritual of wedding (upacara pernikahan)
<i>Vitis vinifera</i> L	Vitaceae	Anggur	Fruit	Ritual of seventh month of pregnancy (Upacara tujuh bulanan)
<i>Zea mays</i> L	Poaceae	Jagong	Seed	Ritual of seventh month of pregnancy (upacara tujuh bulanan)
<i>Zingiber officinale</i> Roxb	Zingiberaceae	Jahe	Rhizome	Ritual of seventh month of pregnancy (upacara tujuh bulanan), circumcision (upacara sunatan/khitanan, nyepitan)
<i>Zingiber purpureum</i> Roscoe	Zingiberaceae	Panglay/bangle	Rhizome	Ritual of seventh month of pregnancy (upacara tujuh bulanan)



Figure 4. A homegarden system of the Karangwangi village, Cianjur consisting of various annual and perennial plants, including flowers and fruits used for performing traditional rituals

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