

CHARACTER BUILDING CARING FOR THE ENVIRONMENT BASED ON LOCAL KNOWLEDGE IN URUG SOCIETIES BOGOR WEST JAVA

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Abstract

The objective of this research is to find out about Character building Caring for the Environment based on local knowledge. The studies method used is ethnographic with qualitative approach. This method is implemented because the research is related to the social, traditional ceremony, customary societies, and social as well as cultural phenomena. The data are gathered through in-depth interview, observation, and documentation. The selection of respondent as samples uses purposive sampling technique. The result is probed meticulously through technique triangulation. The result shows that Urug societies have created societies character for the environment both social and ecology environment through applying and conserve the tradition of heritage namely picking must ask for permission. The tradition is conducted collectively as societies habit when they release cultivating of paddies. There are two sorts of ceremony cultural such as Harvesting traditional ceremony (seren taun) and alms to earth (sedekah bumi). Permitting tradition in picking paddies must be conducted because they have the view that a person must admit to the god before planting paddies through alms to earth. When the time for harvesting coming, societies propose admitting again before collecting paddies in the field. Once after paddies have been stored, Urug societies held harvesting ceremony collectively as a form that they have been gratefully when they obtain paddies yield. The other is Urug societies avoid greedy principle, it enacts Urug societies avoid from the environment devastated typically land because they farm paddies only one time in a year rather than 3-4 periods in a year. Other is Urug societies have applied environment ethics both ecocentrism and biocentrism perspective to preserve nature from ravage. They also select agriculture as their venue to survive because they think that farmer is honest person and vanish envy temper in their life. Farmer embedded cooperation, mutual assisting, and mutual supporting among them.

Keywords: Character, Education, Environment, Local-Knowledge

Introduction

Indonesia is confronted by typical hurdle for environment preservation. Natural environment including water, soil, and forest have been devastated just by a human. Widya, Andianti & Pragesari (2018) reported that Indonesia's land area in 2018 is 187.75 million ha. Mainland it is divided into forested land covering an area of 93.52 million ha and non-forested land an area of 94.22 million ha. During the period 2011-2018, Indonesia's forested land experience a decrease from 98.7 million ha to 93.52 million ha. It can be exacerbated by a devastation of mangrove ecosystem. The environment experience devastated because the human has exploited nature without applying responsibility to nature such as forest burning, throw garbage and illegal logging which impacts to environment ravage (Yahya 2019). Even the

shortage of attitude and awareness of human to protect the environment can be mentioned as the cause of environment damaged (Setyaningati, Akbar, & Mahanani 2020). Another factor is the environment damaged occur because of the low character about environment concern (Masrurah 2018).

It is encouraged that the occurrence of the environment devastated because environment care has not been cultivated in human character (Ardianti, Wanabuliandari & Rahardjo 2017). In a social environment, Ahmal (2017). The environmental problems life cannot be solved just technically, but the most important is the solution can change minds and awareness of management of the environment. Salsabilah (2019) said that character is similar to morals where the condition of person soul to boost for acting through the thinking process and require consideration before releasing behavior.

Mardawani & Lusiana (2017) character education involves aspects of knowledge (cognitive), feeling (feeling), and action (action). Character education is not always teaching about which is right and wrong, but it must pursue to cultivate habit about the right, so the person likes and know as well as become habit. Effendy, Usman & Kusumawati (2019) said that education character has connected to moral and mental qualities of a person whose formation is influenced by innate factors (nature) and environment (nurture).

While education the character of environmental care is the manifestation of attitude humans to the environment in the form of deep action everyday life which is an attempt to prevent damage to the surrounding natural environment, as well trying to repair all the damages of nature already occurred (Purwanti 2017). One character that human must-have is attitude care for the environment. Attentive care for the environment can be released through avoiding environment damaged and try to conserve the environment which has been damaged (Syahriani, Dalifa & Resnani 2018). Mujiwati, Aka, & Saidah (2019) informed that local knowledge and character education have heavy linkage because there is a good value of local knowledge to adjust the human trait. Local knowledge is the knowledge which rises in a long period, adapt to the environment (Hude1, Febrianti & Cece 2019). Angin & Sunimbar (2020) reveal that local knowledge can be defined as the strategy of human life to the management of nature and maintain the function of nature toward eco-catastrophe as well as the obstacle which is released by nature. Rosmaidar (2020) reported that the knowledge has been created by adaptation which comes based on experience that is handed down from generation to generation. The local culture value can be the major sources of character education (Widaningtyas 2018).

Kaimuddin (2019) informed that local wisdom is the capital for the formation of sublime character. Local knowledge also has some action for protecting the environment (Bahagia, Mangunjaya, & Wibowo, 2020). Even local knowledge as the strategy to attain education character amid globalization (Rartih & Suryana 2020). A noble character is the character of the nation who always acts with full awareness, primaeval self, and self-control. Wagiran (2012) remark that local wisdom is capital noble character formation. Character noble is the character of the nation which always acts with full awareness, primaeval self,

and self-control. Incandescent local wisdom always revolves around effort, let go of lust, and minimize desire. Hidayah et al. (2019) reported that there is a transformation of Javanese local wisdom strengthening character education, namely tepa slira (tolerance), rukun (love peace), rumangsa melu handarbeni, rumangsa must hangrungkebi (social care), memayu hayuning bawana (care environment), aja dumeh (respect for achievement, honest, humble). Tepa slira can be referred to as self-regulation or emotion to maintain good relations between fellow humans and there is no hunting for dhewe, nggugu karepe dhewe, and nuhoni benere dhewe, so that life will be more peaceful (Widaningtyas 2018).

Meanwhile, Suwardi (2013) reported that hamemayu hayuning bawana it turned out to have relevance to insight Javanese cosmology which gives an understanding of the large expansion of the universe (macrocosm) and the small universe (microcosm). Other character education is carried out by various indigenous peoples such as the Baduy indigenous people ranging from caring for the environment, cooperating, obeying customary law/law, simple/independent, democratic, hardworking, and upholding honesty (Hasanah 2012). The form of environmental character formation is also carried out through earth alms activities. Jumadi Harmawati (2019) reveals that this activity was carried out by the Javanese when the rice harvest was finished. There are several values of earth alms including togetherness or cooperation, the value of working with others, the value of helping and the values of preserving nature because in earth alms there are activities to clean the springs. Ilmi (2015) said that the Minangkabau community character education is built through the philosophy of the Adat Basandi syara, syara, basandi Kitabullah, syarak mangato adat mamakai, alam takambang be a teacher". The meaning of the above expression relates to the traditions of the Minang community based on religion and making nature a source of learning.

Dharmawibawa (2019) reported that the formation of character towards the environment to maintain harmony with nature is carried out through local wisdom like *pamali* cultures, such as the prohibition on catching on Friday night fish (*No Roa Tu Bau Empa Petang Jemat*), prohibition of catching small fish (*Bau Anu Rango lepas Anu Ode*) and on the full moon (*Bulan Buntar*). In other places, Halmahera Barat, Mansur (2019) utter that local knowledge like attitude respect to

others and elders or leaders with the expressions "*Tabea*" and "*Suba*", as well as the concept of "*Baru*" and "*Rio-Rion*" as attitudes help each other and cooperate in community relations in Halmaheira West. Likewise, with the cultural ethos of positive thinking in the form of honesty, diversity, optimism, love of the environment, problem-solving, and compassion which is written in an oral tradition called *dola-bololoa*. In this research will investigate the value of character education in local knowledge of Urug Societies for environment management.

There are some objective of this research including the role of the tradition of *mipit kudu amit ngala kudu menta* to create societies character to the environment both social environment and ecology environment like land or soil in agriculture activity. The other is to find out about the relation of do not greedy behavior to salvage environments such as water and soil as well as reduce of disaster ecologies such as flooding, insect attack, and another eco-catastrophe. The other is to find about avoiding spite to create social character through mutual assisting, mutual prying, mutual supporting, and cooperation. The activity has a connection to agriculture. Lastly, to obtain about life fundamental principle like banning the societies to consume prohibition food and beverage and consume halal food.

Methods

The research about Character Education Cares Environment Based on Local Knowledge in Urug Societies is conducted in Urug village, Sukajaya District, Bogor Regency West Java Indonesia. Ethnography method is used because research has a heavy connection to cultural in societies (Kautsarina 2017). This method was related to local cultural, ritual, and traditional communities (Bahagia et al. 2020). Harwati (2019) remarked that ethnographic was connected to people and some life aspects including their life such as socio-political, cultural and history. Bakry (2017) reveals that ethnography at least cannot be separated from two types of data collection methods, namely participant observation) and interviews (interviews). Meanwhile, qualitative research is the process of research for transforming the world and convert the world to representation including fieldwork notes, interviews, conversations, photos, records, and private notes (Creswell 2014). Qualitative observation is applied in the context of a natural event,

following the natural flow of observed life (Hasanah 2016).

The selection of the sample uses a purposive side of the technique. There are three people that research collected namely Abah Ukat as highest position or chief of Urug societies. Abah Ukat enables to explain completely about the tradition and culture of Urug societies because he is the highest knowledge and savvy person. It is supported by the key of Urug societies namely Abah Sukardi and Abah Sukarma. The two people have been selected because they also have higher knowledge about tradition and culture in Urug Societies. To collect data, there are three sorts of method that research utilizing including observation, In depth interview, and documentation. Observation is implemented to collect data related to the location of Urug societies and observe the behavior of culture and tradition typically when Urug societies held ritual and traditional ceremonies such as seren taun and alms earth. Researchers directly witness the real activity in tradition and mingle together with Urug societies. It makes the researcher trust about releasing behavior in tradition amid the globalization era where the societies still preserve it. It can be supported by researcher observe how Urug societies under Abah Ukat leadership cultivating local paddies. It makes the researcher comprehend about planting paddies must be friendly ecology.

Data must be encouraged by an in-depth interview with three of person. Data are gathered connected to the character of Urug society which is regarded as the tradition of *mipit kudu amit* and *ngala kudu menta*. The tradition can be mentioned as education character of Urug societies to create the human who they must be acted friendly to ecology and care about the environment. The meaning of tradition has a strong connection to the behavior of Urug societally to conserve the environment through agriculture as well as related to the seren taun and alms earth ceremony. The other data related to applying the principle does not get greedy to exploit nature and life. It can the major principle to avoid human environment from eco-catastrophe because it creates the behavior do not destructive to the environment. Other data are linked to applying environment ethics like ecocentrism and biocentrism which is a fundamental moral value to attain harmony life between nature and human. Lastly, to obtain data related to the vanish envy in the social environment but growing of mutual

assisting, mutual supporting, and mutual prying.

To enchant this principle, Urug societies determine to become a farmer instead of looking for another job outside of this life subsistence's. Once data have been collected, Data will be analyzed by triangulation data to get valid data. Triangulation can be defined as mixing some way to gather valid data. Data triangulation means using a variety of data, using more than one theory, using several analysis techniques, and involving more researchers (Raco 2010). Hardani et al. (2020) triangulation or seeing things from various perspective angles, means that verification of the findings using multiple data sources and various data collection methods. In this case, the writer mentions it as multi angulation considering that it is not only limited to three angles, but it can be more or even only two perspective angles if it is deemed sufficient and or impossible to add to more angle's perspective. Creswell (2014) reveal triangulation of data will be collected through multiple sources to include interviews, observations, and document analysis. The combination of several sources including observation, documentation and In-depth interviews can result to produce valid data for this research.

Result and Discussion

The incidence of environmental problems such as land damage, forest destruction, and animal extinction does not occur in indigenous peoples. Thus, things like social problems such as problems of violence, corruption, and social crimes. This fact is supported by character education in indigenous peoples which was implemented by their ancestors, which is now followed by the customary chief of Urug, the Abah Ukat. Hereditary traditions and culture prove that indigenous peoples have succeeded in turning tradition into a habit that is repeated in the form of behavior. If it has become a habit as a group, not individually, values are very difficult to erase. Human beings with character are people who obey the one and only God, are honest, not greedy, hardworking and have no inner hatred. Even good and bad behavior depends on human character. To build character education, the Urug indigenous people use the culture and traditions of their ancestors in the past. Three regulations contain values for shaping human character in indigenous peoples, namely customary rules, state rules and religious rules. Indigenous peoples play a role in developing traditional

agriculture so that character values are built through agricultural activities.

These three rules support the human character. The state rules regulate the life of the people of the nation and state. Character education can be developed if humans have good characters, such as good morals and bad qualities, which are not found in the soul. The tradition of mipit kudu amit ngala kudu menta as a cultural heritage in the Urug indigenous people to form good human character. When starting agricultural activities such as producing rice, the Urug indigenous people carried out the mipit kudu amit tradition. This meaning asks permission from the owner of the universe to cultivate the land because this universe was created by God. As a human being, before cultivating the land it is necessary to ask permission from the creator. This tradition has become the norm of life so that it becomes part of the reference to behave to be polite to God and humans. There are several meanings of mipit, Wahid (2011) said that mipit means taking permission. Meanwhile, Nadroh (2018) reveals that mipit must be amit emphasizing that every time you do a job, it must be preceded by a prayer of amit (asking for permission).

The purpose of mipit must be to get blessed when planting and harvesting rice in the fields and in the fields (Mawaddahni 2017; Septanti & Saptana 2019). Another goal is that crop production in the future is even higher than now and land fertility (Haryantia 2018). The application of the mipit amit tradition is carried out in traditional agricultural activities of indigenous peoples. The Urug customary community performs seren taun and earth alms including their behavior. For indigenous people, before carrying out agricultural cultivation events such as planting rice, the community and traditional leaders ask permission before carrying out land cultivation, releasing seeds from rice barns, and planting rice. This event is called the earth alms event, this event intends to excuse the creator to carry out agricultural activities. In this event, the customary head will lead a prayer for the creator to ask permission from the creator to be given blessings in farming. The activity of asking for permission is not only carried out by the customary community and the customary head to the Creator, but the mipit kudu amit tradition is also carried out by members of the customer community to the societies head. Every activity that is carried out by community members must ask permission from the Ukat

brother as the head of the Urug customary community.

For example, if residents want to expand their houses and buildings, they must ask permission from the Ukat brother to be safe to occupy the house. The tradition of mipit kudu amit is also carried out to parents. These findings also show that society has great respect for leaders and parents. Respect always results in good and orderly behavior because there is no overtaking. As soon as the harvest arrives, the Urug indigenous people will do another prayer. The activity of harvesting rice in the house begins with reading the prayer of amit and harvesting the first rice (indung pare)/mother paddies in the pupuhunan by the elders of being happy. After finishing in the pupuhunan, the harvesting activity was continued throughout the huma by Kasepuhan residents (Nuh 2013). Once finished, all the matters of harvesting rice and paddy have been put into the traditional rice barn, namely the leuit, the Urug indigenous people hold a traditional event, namely seren taun. This activity is intended to ask God for permission again to harvest rice because they believe in God to fill the starch in the grains of rice they harvest. Harvest days and schedules are determined and ask the Lord for permission when harvesting rice. They believe that rice can be filled with rice starch not filled by their ancestors or parents, but all filled by God.

There is a hierarchy of mipit kudu amit, namely mipit kudu amit with the highest position, namely to the one and only God. The value of mipit amit is said to be character education because it is to be with the one and only God, to pray to the customary head, parents and to take the ownership of others. This expression is a message to treat the surrounding environment in an orderly manner according to the rules and not to pick and pick what does not belong to him (Julaeha et al. 2019). There is a connection between the embodiment of human values in behavior patterns related to God Almighty, self, fellow human beings, environment, and nationality. Meanwhile, the mipit amit is in direct contact with God as the creator of the universe, the social environment, and the natural environment. The Urug indigenous people carry out the tradition of mipit amit when they want to connect with nature such as cultivating the land and cultivating the land. Directly, the tradition of mipit amit can save the physical environment such as land, water, forests and living things because humans do not dare to

commit crimes against nature because they feel monitored by God even though they do not see God.

When someone asks permission without seeing the owner, but he does this, then the incident is classified as a human being with good character. In the Urug indigenous people, the human form respects nature very much. For example, the prohibited forest is a symbol of how to protect the forest to be sustainable. It can result in protecting water, animal habitats and reducing emission rates because trees play a role in declining emissions (Bahagia et al. 2020). This shows that indigenous peoples do not forget God in their daily lives. This fact reflects the values of faith in God Almighty to carry out according to belief and religion (Zahrudin, Ismail, & Hasanah 2020). The main purpose of this seren year event is to give thanks to the creator of the universe to get more blessings in the future and at the same time be given blessings for what has been obtained.

At the same time, being grateful for the yields obtained, both the results obtained are not satisfactory or the yields are sufficient. Even so, thanks to the local trait that implements alms and seren year events, the Ukat brother managed to save what is always leftover. Currently, the real form of the blessing of life, the Ukat brother has a stock of foodstuffs that are 30-40 years old. This stock proves that the yields through the event have an impact on food stocks even though it is scientifically difficult to prove. So, they do not need to plant rice too often, planting rice once a year is enough to meet their food needs. The most important thing is that the harvest is always sufficient until the next harvest season. This action is classified as an action to love God starting from the environment (Kristiawan 2018). All citizens and descendants of indigenous peoples will carry out the tradition of mipit amit because it has become part of individual habits but also manifested in a collective form. So, asking permission from God is manifested collectively through two traditional events, namely seren taun and earth alms.

Seren taun and earth alms events which are carried out by indigenous peoples every year as a form of customary chiefs succeed in applying values to respect God, love God, and make God the highest position in life. So, the behavior to present God is not only limited to the nuclear family but also the wider community. The effect of habituation in the

form of customary traditions produces character education targeting the public or society so that the impact of these traditions is very broad. The result of the refraction of character formation through religion and divine values in life produces a monotheistic society. The tradition of pinching amit is also related to maintaining a good relationship between humans and God, the universe including land, water, forests, and all parts of nature as well as human-human relations. There is a relationship because when the planting and harvesting event arrives, the relationship is immediately established. After all, humans are cultivators of the land to then be planted.

The relationship between social systems and nature is directly connected because there is social (human) behavior which is manifested in real activities such as farming rice using agricultural equipment. Meanwhile, at that time it was impossible for humans to work on the earth not to communicate with fellow humans and at the same time directly contact God. So mipit kudu amit causes three direct relationships to occur, namely, humans directly communicating with God because of the process of asking permission and saying prayers to God, followed by humans preparing local rice seeds, and working on the physical environment (land), and forging social relationships with humans such as working together, please help each other and cooperate with each other. Another way of character formation in the Urug indigenous community is manifested by eliminating the greedy attitude in real-life activities. The community's non-greedy actions in agriculture are manifested through production activities which are carried out only once a year. Even so, rice cultivation is still tolerated by customary leaders about 2 times a year (Bahagia et al. 2020).

When planting rice more than 2 times a year, such as 3-4 times a year, this action is classified as a greedy act from humans. For them, it is enough to farm only once a year, so they are not greedy. When planting rice once a year, it can meet people's needs in the form of rice for one year, so there is no need to plant more than once a year. The local knowledge always revolves around minimizing lust and desire (Daniah 2016). This manner is classified as the trait of restraining the lust of the world so as not to damage the environment that is detrimental to humans. It can be supported that the lands must be cultivated as people mandatory to God's but do not create killing and vanishing of an animal which bolster soil fertility (Ikhtiono et al., 2020). People action

base on mandatory from Allah to protect the earth for fulfilling a need when life on earth and after death. A human being who has been entrusted with protecting the earth will not deny that he has been given to him (Suyud et al., 2020).

One of the manifestations of character education is cleansing oneself from lustful traits, including greed (Zakaria 2020). One of the methods used by the Urug indigenous people is farming in one year to pay attention to land sustainability because the land cannot be forced (Bahagia et al. 2020). In principle, life is sufficient and not excessive in many ways.

This principle belongs to the principle of taking a little rather than taking a lot from natural resources so as not to promote greedy action (Fios 2013). At the same time applying an attitude of simplicity and avoiding living excessively but not being stingy. For Abah Ukat, there are impacts from greed such as kualat which comes from greedy activities based on the perceptions of the customary head starting from rice when fruiting is attacked by rats, being eaten by rice birds, crop failure farmers, and pests such as ganjur (planthopper). The fact of environmental disasters to humans is related to greedy behavior. Greed is one of the main roots of environmental damage (Taher 2017; Suhendra 2013). Segu (2016) reveal that greedy lead to exploitative excessive nature. Meaning that, human deem nature as an object for deserving their lust (Amirullah 2015). Lust does not stand alone but together with ignorance because if he knows it is dangerous then this action will be avoided (Hanadar 2016). In the science of environmental ethics, such a soul is called an anthropocentric soul. In this view, human activity is dominated (Gray, Whyte & Curry 2018).

The fact of the behavior of the Urug customary community is by leaving the land unplanted because there is a time lag when the land is not overgrown with rice. The behavior that appears here is that indigenous people only plant once a year. The age of the rice is around 6-7 months from the beginning of the seed distribution. So, there are times when the land is left alone. This is a manifestation that indigenous peoples give rights to plants and animals that wish to make these locations their habitats. Humans should not be selfish in the universe so that they take away the rights of living space for other creatures. There is behavior to respect each other to creatures other than humans. A farming trait like this has the value of environmental conservation and

gives all creatures the right to take rights to the land. This is related to human duty as a steward of the earth and repairing damage (Happy 2013). Conservation is not only limited to fertile soils that support production but also helps to conserve predatory insects that are beneficial to nature such as dragonflies and spiders.

Dragonflies must have a place to hang out in the wild, with the land left unplanted so that it provides a useful habitat for insects to breed. In terms of environmental ethics, the Urug indigenous people apply various views including the views of ecocentrism and Biocentrism. Meanwhile, Humaida (2020) said that ecocentrism is the key to sustainable natural resources because all environmental judgments based on it have a wider scope than human-centric environmental ethics and provides more long-term and future effects toward the natural environment. In this perspective, nature has entitlement and mentioned it as a natural right, as a human must render the right of nature (Murti 2018). The view of ecocentrism is dominated in the Urug societies principle. Even it can be enticed by creating a forbidden forest where the forest disallows for devastating by a human (Bahagia et al. 2020). The principle of hard work is not begging, the Urug indigenous people have the principle of working hard, not hands down. Even they applicate work collectively such as mutual cooperation (Bahagia et al., 2020). They have the principle that rice, and rice are only intended for one purpose, namely for daily consumption. These basic needs cannot be reduced to cover other necessities, ranging from rice and rice not sold to buy clothes, buy snacks for children, and routine expenses every day and every month.

Needs such as food and drink, including physiological needs that must be met in life before looking for other needs. Maslow cited these physiological needs as the need to survive. These needs consist of meeting the needs for oxygen and gas exchange, the need for fluids (drinks), the need for nutrients (food), the need for elimination, the need for rest and sleep, activity, body temperature balance, and the need for sexuality (Sada 2017). Once basic needs are met by working in agriculture, to meet daily and monthly needs no longer take from the basic needs that have been obtained. To buy clothes and children's snacks, you have to try first. If you have to sell rice, there must be a clear purpose, namely rice for auction purposes. There is a principle of working hard

and avoiding the attitude of begging to make ends meet. This principle is very noble because it can elevate one is standing before God. Work glorifies itself, glorifies humanity, and is a manifestation of good deeds (Abidin & Prananta 2019).

Sulastri & Alimin (2017) said that hard work includes (1) character who is active in trying; (2) Character practice earnestly; (3) Character full of strength and confidence; (4) Character overcomes the doubters' perceptions by working hard; (5) The character of the spirit to fight for life; (6) Character takes time seriously; (7) Passionate character; and (8) the spirit of never giving up. Another way of character education is that the ancestors of the Urug indigenous people made agriculture the main job for all indigenous people and not another job such as an office. Agricultural work is perceived as work that contains high worship values so that it makes people more morally good. For customary and community leaders, farmers are people who have the best worship compared to other professions outside of that. Meanwhile, maintaining mental health must be supported by proper worship (Syarifin 2018). A form of farmer morality in the Urug indigenous community where farmers never envy and envy each other but farmers strengthen each other, respect each other, and support each other so that all activities carried out are successful in the future. Even working together or what is called cooperation where community members must help other indigenous peoples (Bahagia et al 2020).

If a farmer is successful in his rice cultivation business, other farmers will be happy too. For example, if farmer A goes to the land and sees farmer B's land in a drought, farmer A will notify him when farmer B does not visit the land. Farmer A is even better off on the land himself. Directly, farmers and other farmers are in a mentally healthy condition where they are not jealous and jealous of each other. Ratnawati (2019) remark that the willingness of someone to accept other excrescent and weakness to indicate that person can adapt and mingle to the environment and another person. Fuad (2016) reveals that he can accept himself and there are no signs that show social incompatibility, he also does not do unnatural things, but he behaves naturally which shows the stability of the soul, emotions, and thoughts in various fields and under the influence of all circumstances. Hamid (2017) said that A mentally healthy person will always feel safe and happy under any circumstances, he will

introspect on everything he does so he will be able to control and control himself. Faturochman (2015) reports that envy and envy arise because someone is not happy with the pleasures of others so that there is a comparison with people who are experiencing pleasure.

Shomad (2017) remarked that the emergence of jealousy or envy towards someone with the intention and hope of destroying all the favors of property, knowledge, position, and power from others, even though he does not expect to get it, he only feels relieved and satisfied when the person is destroyed. According to Ukat's brother, this is different from working outside of agriculture. For example, a businessman can be jealous of other entrepreneurs who want all customers to come to him. Envy is a disease that is very dangerous for life. Another character is eating good and halal food. According to the customary chief, Abah Ukat, haram and halal food are very clear in life. Food is said to be haram if it is not allowed by the owner to eat it (Yanggo 2013). For example, food is said to be haram if someone does not work but also enjoys the work of others. Activities that are routinely carried out by indigenous peoples are eating other people's sweat, which is considered haram. An example of eating unlawful food is someone who does not participate in cooperation activities, but s / he does taste the food, then it is classified as eating that is not their right. Keeping food is very useful for health.

As a farmer without helping others, eating other people's sweat is haram. Do not get to eat macro foods and eat. The location of your garden is where you plant bananas, both you need leaves and fruit. If you do not ask, you will be considered stealing. When planting the banana, whoever gives the banana the sweet taste must also be asked to go there. This saying is proof that food is haram because it does not ask permission from the owner and Allah as the supreme owner. So, it can be ascertained that the Urug indigenous people uphold religious values. The impact of halal and haram food has an impact on physical and spiritual health. Andriyani (2019) health depends on food healthy, halal and Thai. It is strength tend by Mulizar (2016) said that food also determines the refinement or roughness of a person's mind. If the food that enters our body is taken away from good and lawful assets, it also affects the way the blood goes from the point of view of the body, and it affects the way the brain thinks. Even eating unlawful food causes the

prayers of the perpetrators not to be granted by God (Rahmadani 2015).

Conclusion

Urug societies have applied *mipit kudu amit ngala kudu menta* in their life to control behavior for reacting human character. The tradition of *mipit kudu amit* is the heritage of their forefather which generation must be conducted in some of the activity typically before cultivating of paddies and after harvesting of paddies namely *seren taun* and *sedekah bumi*. The tradition of *mipit kudu amit* before cultivating of paddies are released because they have the fundamental principle that human must permit to the good before ploughing and planting paddies seed. It must be supported by the societies cannot begin their agriculture activity before the head of Urug societies admits them for starting the farming activity. *Mipit amit* also is conducted to their parent. Meaning that at least there are three hierarchy of *mipit amit* including *mipit to good*, *head of community* and parent. Even the person must be released *mipit* as they demand to gather fruits and agricultural yield of another person which is not his own. It becomes a communal habit because when *seren taun* and *sedekah bumi* are held, all the societies follow the ceremony and they unlikely to breach local heritage. It shows that tradition has been as collective behavior rather than individual temper. The other is Urug societies vanish greedy principle in their life.

They trust that a person adopts this principle, the person obtains catastrophe in their life. To embed it as a habit, Urug societies try to farm paddies only one time for planting period rather than 2-3 period. It is distributed merits to the environment because land can be protected from damage. At the same time, environmental ethics have been reacted among Urug societies because they applicate *ecocentrism* and *biocentrism* view to their behavior where they think that human is not allowed to ravage the environment through abrasive trait. In social environments, Urug societies have a fundamental manner which each person must work hard. They cultivate paddies for saving as staple food until meet next planting season. They look at another job vacancy as they intend to purchase household necessities and school tuition fee instead of trading their paddies. As result, the fundamental stock like rice can support family fundamental need. The other is Urug societies have perceived that agriculture job is the best work for them because the farmer in their

perspective is the person the most pious instead of another profession like in the office. They think that a peasant implements cooperation, mutual supporting, mutual assisting, and mutual prying. Directly, the farmer has vanished mutual envy in their life.

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