

# The Relationship Between Islam and Local Wisdom in the Kampung Naga Tradition: Living Sunnah Research

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**Abstract:** This study aims to analyze the values of the hadith of the Prophet who lived in the Kampung Naga tradition. This study applies a qualitative approach with a descriptive-analytical method through a field study based on the interpretation of the living sunnah. The results and discussion of this study found that the living sunnah in the Kampung Naga tradition lies in the rituals of pregnant women, birth of children, circumcision, *gusaran*, marriage, inheritance, blessings, death prayers, *Hajat Sasih* after Eid prayer, and others. The study concludes that the living sunnah is relevant to be applied considering that the Kampung Naga tradition is a crystallization of Islam and Sundanese local wisdom as an ancestral heritage. Living sunnah is able to explore the values of hadith that live in the Kampung Naga tradition without syncretic stigmatization of rituals that are considered incompatible with Islamic law. This study recommends further research maximally by compiling the research themes of living sunnah in the Kampung Naga tradition.

**Keywords:** Kampung Naga, Living sunnah, Tradition.

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## 1. Introduction

The tradition of Kampung Naga is full of Islamic values. Kampung Naga is a cultural treasure of Indonesia where the people hold fast to the preservation of local wisdom of Sundanese culture (Muslim, 2020; Pratama, 2019; Sudjatnika, 2018; Sukandar, 2020). Local cultural wisdom is understood as the glue of national identity (Brata, 2016). Various traditions in Kampung Naga are rare, unique, and distinctive and still survive in the midst of the era of globalization that continues to erode local culture (Sukandar, 2020). The survival of traditions and customs in Kampung Naga because they are preserved (Ismanto, 2020). The thing that is unique to the customs in Kampung Naga is because there is an integration between Islamic values and Sundanese local wisdom (Hanifah, 2019). The relationship between these two things is often the realm of research in various fields, such as anthropology (Prawiro, 2017), sociology, ethnography (Afifuddin, 2017; Huriani & Riyani, 2017; Prawiro, 2015), and specifically Islamic studies (Abd Hannan, 2017; Puspitasari, 2017). So far, the study of the lives of the people of Kampung Naga cannot be separated from cultural theory in which there are concepts about tradition (Tumanggor et al., 2017). As a society that embraces Islam, indeed Kampung Naga has been filled with studies about Islam. However, the Kampung Naga tradition is the target of the living sunnah or living hadith (Anwar, 2015) is still a limited subject. This is of course an opportunity to develop the theory of living sunnah (Darmalaksana et al., 2019) as a new perspective adapted from the theory of living (West et al., 1999). Living sunnah itself has a focus on exploring the values of the Prophet's hadith that live in society through attention to various things, such as practice, reception, text, and transmission (Zuhri &

Dewi, 2018). In addition, reading the living sunnah of the Kampung Naga tradition can certainly produce its own conception considering that each perspective will produce its own views on reality (Muhsin, 2015; Suryadilaga, 2007). Although not all scientific enthusiasts are pro against the use of the living sunnah theory (Salleh et al., 2019) because it is considered a western product (Salleh et al., 2020). Even so, research on the living sunnah in the Kampung Naga tradition is expected to contribute to an epistemological contribution (Muhammad, 2018) for the beneficiaries of the research results. That is why, a new approach to living sunnah is applied to this research.

A number of studies have been conducted regarding Islamic values in the Kampung Naga tradition. Among others, Hanifah, A. (2019), "Tradisi Khitan di Kampung Naga Kabupaten Tasikmalaya Provinsi Jawa Barat: Studi Living Sunnah," UIN Sunan Gunung Djati Bandung. This research methodology uses a qualitative approach with a descriptive-analytical method of living sunnah. This research raises the theory of culture, tradition, and living sunnah. These theories are used to carry out readings on the tradition of Kampung Naga, especially the circumcision culture. This study assumes that there is a living sunnah in the circumcision tradition in Kampung Naga. This assumption is based on the fact that the people of Kampung Naga embrace Islam, so it is certain that there are hadith values of the Prophet who live there. The results and discussion of this study indicate that in the circumcision tradition in Kampung Naga there is a blend of Islamic values and Sundanese culture. On the one hand, in the circumcision tradition, prayers are held which are conditional on the values of the teachings of the Prophet. On the other hand, there is a uniqueness in circumcision where the blood that flows from the circumcised child must first hatch on the ground. This last thing is a tradition inherited from the ancestors that continues to be maintained in Kampung Naga. This study resulted in several conclusions. First, the Prophet's hadith about circumcision forms a tradition in Kampung Naga, second, the circumcision tradition in Kampung Naga correlates with the values of the teachings of the Prophet SAW, and third, people's understanding of the value of Islamic teachings in the case of circumcision rituals is expressed in the speech and practice of the people of Kampung Naga (Hanifah, 2019).

Pratama, F. M. (2019), "Sinkretisasi Nilai-nilai Kearifan Lokal dan Islam terhadap Konservasi Lingkungan di Kampung Naga Tasikmalaya." This study discusses the role of local wisdom values and Islamic traditions in the Kampung Naga community, related to environmental conservation. Through a qualitative research approach, this study discusses the spirit or habits of the people of Kampung Naga who are Muslim in environmental conservation. In addition to a strong Islamic heritage tradition, the people of Kampung Naga have traditions such as belief in ancestral myths and certain rituals related to belief. The people of Kampung Naga have local wisdom related to the conservation of the environment and natural resources in which they take part in dealing with global warming issues. The *Hajat Sasih* ceremony is a form of implementation of the compliance of the people of Kampung Naga towards Islamic-inspired customs. And the values contained in *Hajat Sasih* are strengthening the sense of kinship, togetherness, mutual cooperation and protecting the environment. Based on the results of field research, the authors conclude that although they adhere to customs, the religion of Islam has never disappeared, even Islam has a lot of influence in its application to environmental conservation of the indigenous people of Kampung Naga (Pratama, 2019).

Sukandar, J. (2020), "Nilai-nilai Pendidikan Islam dalam Upacara *Hajat Sasih* pada Masyarakat Kampung Naga Tasikmalaya," UIN Sunan Gunung Djati Bandung. The background of this research is that in Indonesia lately it is quite worrying that the Indonesian people have lost their identity with several cases of violence, anarchy, corruption, tax evasion, murder, sexual crimes, looting, bomb terror, brawls and others. For this reason, the role of education is very necessary to filter these cultures so that people do not get carried away by the flow of globalization, especially in terms of culture in accordance with existing norms. The purpose of this study, focused on the culture of Kampung Naga, the *Hajat Sasih* procession, the values contained in it, the internalization of educational values and the cultural implications of the value of Islamic education on the social life of the Kampung Naga community. The framework of thought in this study is that the traditions inherited by the ancestors of the Kampung Naga indigenous people are still carried out by their generations by respecting and glorifying certain months according to their ancestral customs, including the *Hajat Sasih* ceremony with reference to

Neong Muhajir's theory that in the internalization process there are three stages, namely: , transformation, transaction and trans internalization of value. This study uses a qualitative approach, with analytical descriptive method. Data collection techniques with interview techniques, observation, and documentation. While the data analysis through data reduction, data display, and drawing conclusions. The results of the study show that the *Hajat Sasih* culture is the culture of the Kampung Naga community which is carried out according to ancestral customs, as a form of respect for the glorified months. The *Hajat Sasih* ceremony is held in a year, starting with mutual cooperation, cleaning, wearing traditional clothes, showing and cleaning the grave of Eyang Sembah Dalem Singaparna, cleaning the place of prayer, final ritual (praying), *murak tumpeng* (eating together). The values of Islamic education contained in the implementation of the *Hajat Sasih* ceremony are the values of faith, values of worship and moral values. Internalization of values is carried out through firstly the value learning process through the delivery of information by traditional administrators to the next generation, secondly the in-depth presentation of traditions in their respective homes by parents to their children, and thirdly the preservation of the implementation of the *Hajat Sasih* ceremony on an ongoing basis from generation to generation. The implications in terms of religion they seem obedient in carrying out the teachings of Islam, from a social point of view, it becomes a medium to form a person of noble character such as respecting their parents, loving the environment, mutual cooperation, togetherness, and fostering kinship (Sukandar, 2020).

In addition, Kampung Naga research is very abundant. Among them are the influence of local wisdom values on the piety of the Kampung Naga indigenous people in the Islamic landscape of Nusantara (Muslim, 2020), Kampung Naga has an exotic and educational culture (Ismanto, 2020), the philosophy of life of the Sundanese indigenous community of Kampung Naga in terms of religious institutions (Sudjatnika, 2018), and religious behavior of the Kampung Naga community in the perspective of Marie Cornwall's theory of religious behavior (Hamid, 2018). Previously, there were also several studies such as Islamic values of local wisdom in the experience of women's reproduction in Kampung Naga (Huriani & Riyani, 2017), Islam and local wisdom from theological perspective in Kampung Naga (Abd Hannan, 2017), embodiment of local wisdom for environmental sustainability by practicing eco-theology in Kampung Naga (Afifuddin, 2017), the study of legal anthropology in the acceptance of Islamic law in the Baduy and Kampung Naga indigenous peoples (Prawiro, 2017), the existence of Islamic inheritance law in the system of dividing parental property to children in the Kampung Naga community (Puspitasari, 2017), local religions and traditions in the ritual cycle in Kampung Naga (Prawiro, 2015), there is no lamb sacrifice in the celebration of Eid al-Adha and *Hajat Sasih* in Kampung Naga (Misno, 2013), and others. All of them are related to the topic of this research, but the most relevant is the research of Hanifah, A. (2019) on a review of the living sunnah on the circumcision tradition in Kampung Naga (Hanifah, 2019). The difference with previous research lies in the research paradigm.

Exposure to a number of useful literatures to be used in the preparation of this research paradigm. This research tries to put forward the revelation paradigm to guide science. This paradigm is applied at UIN Sunan Gunung Djati Bandung (Nanat Fatah Natsir, 2006) in underpinning the tri dharma of higher education including teaching, research, and community service (Sarmedi, 2019). The revelation paradigm guides science to adhere to a trilogy of knowledge, namely ontology, epistemology, and axiology (Konsorsium, 2016). The application of the revelation paradigm to guide science in the field of Islamic religious sciences requires that the development of Islamic knowledge be based on the Holy text in the form of the Qur'an and Hadith (N F Natsir, 2013). Based on this paradigmatic foundation, the field of hadith science is presented in Islamic higher education according to methodological developments including living sunnah (Darmalaksana et al., 2019). This living sunnah can be understood in terms of genealogy, theory, and application (Qudsy, 2016). As a scientific presentation, the living sunnah is also a paradigm (Assagaf, 2015) which includes ontology, epistemology (Muhammad, 2018), and axiology (Hasbillah, 2019). Within this epistemological framework, there are living hadith models (Suryadilaga, 2005). The science of hadith through the living sunnah has become not only normative, but its scope has become wider regarding the life of the Muslim community. Living

hadith in a community tradition becomes legible through the development of this methodology. Kampung Naga is an area in the Tasikmalaya area, West Java (Hamid, 2018). It includes communities that hold fast to preserving Sundanese cultural customs (Sudjatnika, 2018). After Islam entered Indonesia, the indigenous community of Kampung Naga had a Muslim status (Abd Hannan, 2017; Muslim, 2020; Prawiro, 2017). So it has been confirmed that the traditional community of Kampung Naga applies the values of hadith (Hanifah, 2019). Of course this needs to be proven through serious research in fulfilling the research model, especially the living sunnah (Anwar, 2015). At the same time, this research can also have a participatory meaning known as participatory action research (Small et al., 2021) within the framework of implementing community service. Practically in this service, data, information, and knowledge can be obtained. As a tri dharma cycle of higher education, knowledge gained through research and community participation has significance for the development of teaching materials. The living sunnah research in the Kampung Naga tradition is considered relevant for the development of the field of hadith science in the corridor of the revelation paradigm guiding the science of UIN Sunan Gunung Djati Bandung.

Based on the explanation above, the research formula was compiled including the formulation of the problem, the main research questions, and the research objectives (Darmalaksana, 2020). The formulation of the research problem is that there are values of the Prophet's hadith who live in the Kampung Naga tradition. The main question of this research is how the values of the Prophet's hadith that live in the tradition of Kampung Naga. The purpose of this study is to analyze the hadith values of the Prophet who lived in the Kampung Naga tradition. This research is expected to have benefits for maintaining Islamic values in the Kampung Naga tradition and developing a cultural and traditional research model using the living sunnah method (Rohmana, 2015).

The research methodology contains research approaches and methods, types and sources of data, data collection techniques, data analysis techniques, and the place and time of research (Penyusun, 2020). This study uses a qualitative approach (Hennink et al., 2020) considering the subject of the discussion of this study concerns the value of a qualitative nature. Based on this approach, the authors apply a descriptive-analytical method, where the research data is described and then analyzed with a specific approach. The types of research data are library data and field data. Sources of data include primary sources and secondary sources. Primary sources consist of sources from the field related to the focus of the discussion and library sources which include research results on Kampung Naga, studies on traditions, and literature related to the living sunnah. While secondary sources include various matters related to the main focus of research taken from books, research documents, journal articles, and others. Data collection techniques were carried out through literature review, observation, documentation, and interviews. The data analysis technique was taken through the stages of data inventory, data classification, and data interpretation. In particular, in this qualitative research with descriptive-analytical method, an interpretation device is used as an analytical tool in the form of living sunnah (Hudaeri, 2016; Syamsuddin, 2007).

## 2. Living Sunnah and Cultural Values

Living sunnah is also known as living hadith (Anwar, 2015). It was developed from the theory of living (West et al., 1999). So that this living sunnah can be traced from the aspect of genealogy, theory, and to application (Qudsy, 2016). In Islamic studies, living theory is applied in living theology, living Qur'an, and living hadith (Darmalaksana et al., 2019; Hasbillah, 2019; Syamsuddin, 2007). Fazlur Rahman from Pakistan can be called the first contemporary Muslim intellectual to introduce the theory and methodology of the living sunnah in researching the silent hadith of the Prophet SAW in society (Salleh et al., 2020). Later the living sunnah theory was developed in Indonesia. The living sunnah theory was first developed in Indonesia by academics in the field of hadith at UIN Sunan Kalijaga Yogyakarta (Suryadilaga, 2006).

Living Hadith is a scientific paradigm (Assagaf, 2015). As a paradigm, living hadith includes ontology, epistemology, and axiology (Hasbillah, 2019). Ontologically, the subject of the study of living hadith or living sunnah hadith concerns noble values that depend on the principles of the teachings of

the Prophet Muhammad as the messenger of Allah (Darmalaksana, 2018). Epistemologically (Muhammad, 2018), living hadith has a set of methodologies that allow this field to continue to develop (Assagaf, 2015; Dewi, 2017; Muhammad, 2018; Qudsy, 2016; Suryadilaga, 2005; Syamsuddin, 2007; Zuhri & Dewi, 2018). Axiologically (Hasbillah, 2019; Qudsy, 2016), living sunnah tries to involve the social sciences (Assagaf, 2015; Dewi, 2017; Rohmana, 2015) to produce formulations of community life practices through field research (Hudaeri, 2016; Suryadilaga, 2005).

It is known that anything that comes from the Prophet SAW is called hadith, this includes words, deeds, statements, and so on (Darmalaksana, 2018). In the context of culture, the hadith of the Prophet SAW is implemented in the culture of the Muslim community which lasts from generation to generation in various regions (Soetari, 1994). This last point is called the sunnah, strictly speaking the sunnah of the Prophet Muhammad. If the distribution of hadith is available in the books of hadith, then the sunnah of the Prophet SAW is implemented in the culture and traditions of Muslim communities in various parts of the world. The value of the sunnah of the Prophet who lives in society is called the living sunnah (Muhammad, 2018; Muhsin, 2015; Suryadilaga, 2007). Is the sunnah of the Prophet SAW part of the culture. Certainly, cultural science was born and developed later. Before cultural science developed, the study of the sunnah of the Prophet SAW had been put forward since the classical period of Islam (Kurniati, 2020) as a subject that shapes the culture of Muslim society. When Islam spread to various regions, it met the local culture. So that the Sunnah of the Prophet SAW plays a role in changing culture, at least experiencing assimilation with local customs (Abd Hannan, 2017; Puspitasari, 2017). In this framework, it can be said that the sunnah is a cultural-forming subject. However, culture as a field of science includes the sunnah. There is a dialogue between sunnah and tradition in shaping culture. Islam is based on the formal text of the Holy Qur'an. Sacred texts are generally global in nature, detailed through the hadiths of the Prophet. It's just that the hadith is sometimes limited to situations and conditions. So that there is a contextual understanding of the hadith (Aw, 2011; Channa, 2011; Pari, 2017). From this contextualization, what is taken is not formal legal but values. This value then crystallizes in the local wisdom tradition, regardless of the syncretic stigmatization (Abd Hannan, 2017; Pratama, 2019).

Tradition itself is a unit of culture where culture is more general and broader than tradition. In a culture there are various traditions as in Indonesia. Culture is created from the anthropological and sociological system of the local community (Sutardi, 2007). Anthropological systems are meaningful as the purpose of human life which includes beliefs, symbols, customs, and others. While the sociological system concerns the pattern of interaction in a society (Adibah, 2017; Lubis, 2017; Mahyudi, 2016). From these two systems, anthropology and sociology, culture is formed. Meanwhile, tradition is a peculiarity and uniqueness in the culture of the community in a region. Traditions are passed from generation to generation from ancestors that are continuously maintained by the community (Sudjatnika, 2018). In general, tradition can be seen from the implementation of rites which include understanding, behavior, and values (Hanifah, 2019; Pratama, 2019; Sukandar, 2020).

Tradition in a society cannot be separated from living values. All forms of behavior, rituals, and customs must represent values. A value that is alive, guarded, maintained, and preserved. The value of community life can be sourced from various sides. Mainly from cultural values and religious values. Sometimes it is also a combination of cultural and religious values to form a tradition. The Kampung Naga tradition is a unique form of religious (Islamic) and cultural (Sundanese) values. In it, it is certain that there are living values of the Sunnah of the Prophet SAW (Hanifah, 2019). Through the theory of living hadith, it is possible for traditions to be studied in the aspects of practice, reception, text, and transmission (Zuhri & Dewi, 2018). The rest, the living sunnah embodied in culture and tradition in the form of noble values can be investigated through aspects of understanding, behavior, and speech (Suryadilaga, 2005).

### *Islam and Local Cultural Wisdom of Kampung Naga*

The Kampung Naga community is one of the indigenous communities of Western Indonesia (Hamid, 2018). Indigenous communities in Indonesia are groups of people who occupy certain areas characterized by obedience in carrying out ancestral customs (Sudjatnika, 2018). Administratively, Kampung Naga is included in the village government of Neglasari, Salawu District, Tasikmalaya Regency, West Java (Hamid, 2018). West Java is one of the provinces in Indonesia which is rich in culture and diversity. The cultural wealth in Tatar Sunda (West Java) is concentrated in several areas that are used as settlements for indigenous peoples, from the east of the Ciamis region to Sukabumi. Each region has its own unique culture (Prawiro, 2015). In Indonesia, the western part of Java, there are 14 indigenous communities that maintain their traditional values and traditions in the midst of today's modern environment (Sudjatnika, 2018). Among the cultural heritage that still exists and is preserved is Kampung Naga (Prawiro, 2015).



Figure 1. Location of the Kampung Naga Indigenous People

Figure 1 is the geographic location of the Kampung Naga indigenous people in Tasikmalaya Regency, West Java, Indonesia. If from the direction of the city of Bandung then pass through the city of Garut to arrive at Kampung Naga. If from the direction of the city of Tasikmalaya then pass through the city of Singaparna to arrive at Kampung Naga. The Kampung Naga area is separated from the surrounding community and is localized as a preserver of ancestral customs. If you visit the location of the Kampung Naga indigenous people, there is a place to receive guests and fill out the visit list. This is common considering Kampung Naga is often a research center for domestic and foreign academics. Each guest will be asked about their needs and escorted to get those needs. For anyone there is no difficulty to visit Kampung Naga (Hanifah, 2021).



Figure 2. Traditional House of Kampung Naga

Figure 2 is the typical houses of the indigenous people of Kampung Naga. Kampung Naga house cannot be separated from the symbols from the floor and pillars to the roof. These symbols contain

meanings, especially obedience to the Creator, respect for ancestors, mutual cooperation, and being one with the environment. The house materials are made of natural materials so that the houses of the Kampung Naga indigenous people are environmentally friendly. The shape of these houses has been guarded and maintained for generations since the ancestors lived in the Kampung Naga area (Hanifah, 2021).

The first communities to accept Islam were tenants in the coastal areas of Sumatra, Java, Sulawesi, Kalimantan, Maluku, Nusa Tenggara and Papua. After that Islam was spread to rural areas throughout the country as a consequence of their acceptance of Islamic law (Prawiro, 2017). People will do their best to apply their religious beliefs in the form of different religious rituals as a means of reconciling themselves with God (Misno, 2013). However, in reality, not all Islamic laws are accepted and implemented, because they already have customs that have been passed down from generation to generation long before Islam came. Some of the customs in Indonesia that still survive are practiced by indigenous peoples such as Kampung Naga (Prawiro, 2017).

Since birth, Islam cannot be separated from tradition and culture. Not all local traditions and cultures are rejected or destroyed by Islam, as long as they do not deviate from the basic principles of Islam. This is what is called *Uruf* in the Qur'an. However, since the emergence of puritanical Wahhabi Salafi, traditions that are still associated with previous religions, such as Hinduism and Buddhism, have often been stigmatized as syncretic, heretical and untrue and fully adhere to Sharia (Abd Hannan, 2017). Kampung Naga is a traditional village that firmly maintains its ancestral tradition (*karuhun*) which is passed down from generation to generation (Prawiro, 2015). As a traditional community that adheres to local beliefs, the people of Kampung Naga still carry out various traditions that contain local wisdom values. In the realm of individual religious behaviour, the people of Kampung Naga continue to carry out various religious rituals, although with varying frequencies and levels of intensity according to their respective capacities. In the realm of communal behaviour or institutional mode, the people of Kampung Naga highly uphold traditional traditions. So, for example, if the official ritual of a religion falls on a taboo day, then only the obligatory ritual is carried out. While things that are generally accepted are communally carried out on days that are not taboo (Hamid, 2018). According to Muslim, community empowerment takes a long time and the right strategy to achieve success. Moreover, the innovations conveyed are regulations that limit the space for empowered people. This research generally describes the *pamali* (taboo) strategy in empowering the community and specifically aims to examine the value of local wisdom in building the piety of the Kampung Naga community. The results of the study show that innovation which is local wisdom carried out by the ancestors of the Kampung Naga community can build piety in three domains: spiritual, social, and environmental. Through these three piety, the people of Kampung Naga become a strong Islamic community with an archipelago nuance and become an Islamic community that is *rahmatan lil alamin* (Muslim, 2020).



Figure 3. Kampung Naga Mosque

Figure 3 is the Kampung Naga mosque. This picture of the mosque indicates that the indigenous village community embraced Islam. They are obedient to carry out Islamic religious orders in worship

such as prayer. At the same time, they are obedient to preserve the customs. When Eid al-Adha comes, for example, they work together to clean the mosque and perform Eid al-Adha prayers in the mosque. However, after the Eid al-Adha prayer, they celebrated the *Hajat Sasih* ceremony which was an ancestral custom. Also on Eid al-Adha, do not slaughter goats as sacrificial animals because it is considered taboo and taboo by the ancestors (Hanifah, 2021).

One of the highlights of the people of Kampung Naga is the life cycle ritual which they perform without any outside influence. The results of observations and interviews show that the life cycle rituals carried out by the indigenous people of Kampung Naga include rituals for pregnant women, child births, circumcision, *gusaran*, marriage, and prayers for the dead. The rituals carried out by this community come from a combination of ancient Sundanese beliefs with Islamic culture that came later (Prawiro, 2015). Among these rituals is the Eid al-Adha celebration held by the indigenous people of Kampung Naga. This festival is very interesting because it is continued with the *Hajat Sasih* ritual as an expression of gratitude to the ancestors of the Kampung Naga community. The results of observations and interviews showed that the implementation of Eid al-Adha was carried out with full reverence according to Islamic teachings, although no goats were sacrificed. The attitude of respecting customs for the celebration of Eid al-Adha makes them prefer traditional rituals in the form of *Hajat Sasih* than Eid al-Adha which is sunnah. The *Hajat Sasih* ritual is carried out after the Eid al-Adha prayer is finished. The ritual is carried out in accordance with the procedures performed by the ancestors by delivering *Pahajat* (a package containing food and produce) to *Punduh* and *Lebe* the day before the celebration. Meanwhile, *Punduh* and *Lebe* also gave their rewards to *Kuwu* (village head) and *Naib* (manager) of Neglasari Village. *Hajat Sasih* is an expression of gratitude to God which is manifested in the form of a visit to the ancestral grave, namely *Sembah Dalem Singaparana*. In addition, *Hajat Sasih* is also a special opportunity for the people of Kampung Naga to visit each other and expect blessings from the grave pilgrimage and from the tumpeng rice that has been prayed for by the elders of Kampung Naga (Misno, 2013).

Various rituals in Kampung Naga are closely related to environmental conservation. The people of Kampung Naga have local wisdom related to the conservation of the environment and natural resources in which they take part in dealing with global warming issues. The *Hajat Sasih* ceremony is a form of implementation of the compliance of the people of Kampung Naga towards Islamic-inspired customs. And the values contained in *Hajat Sasih* are strengthening the sense of kinship, togetherness, mutual cooperation and protecting the environment. Based on the results of observations and interviews in field research, the conclusion is that even though they hold fast to customs, the religion of Islam has never disappeared, even Islam has a lot of influence in its application to environmental conservation of the Kampung Naga indigenous community (Pratama, 2019). Through other observations and interviews, it was stated that the indigenous people of Kampung Naga strongly adhere to the value of *gotong royong* in order to strengthen solidarity (Rolitia et al., 2016). In line with this, Afifuddin (2017) based on the results of his observations and interviews has tried to describe the practice of the Kampung Naga indigenous people in preserving the environment based on local wisdom accompanied by Islamic religious beliefs attached to them. The results of these observations and interviews yielded several important points, firstly, that indigenous peoples with their local knowledge always strive to live in peace with anyone and anything in their environment. This effort to live in peace is not merely interpreted as a task, but rather a way of life which is fundamentally an inseparable part of their lives. More than that, living in harmony and peace with nature is actually also recognized as a form of embodiment of spiritual values. The spirituality of the indigenous people of Kampung Naga is a beautiful form of collaboration between traditional guidance and the teachings of Islam. Therefore, the teachings of Islam as a divine religion can be presented in a local face in the style of Kampung Naga without losing the essence of Islamic values itself. (Afifuddin, 2017).

The illustration above shows that local wisdom in Kampung Naga is maintained strongly. Local wisdom consists of a set of universal values that cannot possibly collide with diverse cultures and traditions, including the principles and values of the Islamic religion. As in the *Hajat Sasih* ceremony, there are noble values that can be channelled into various aspects of life, including being able to



internalize the values of Islamic education (Sukandar, 2020). The rest, local cultural wisdom in the Indonesian context can be understood as the glue of national identity (Brata, 2016).

### *Living Sunnah on the Tradition of Kampung Naga*

The people of Kampung Naga are Muslim. This fact confirms the ongoing Islamic religious values in the practice of worship in the indigenous people of Kampung Naga. However, the indigenous people of Kampung Naga are also very firm in the traditions of their ancestors. So that Islamic law is not always fully implemented, precisely there is a merger between Islamic law and tradition in Kampung Naga.

A study with in-depth observations and interviews has discussed the acceptance of Islamic law by the indigenous people of Kampung Naga. The focus of this interview is the elements of Islamic law, the pattern of reception of Islamic law, and the factors that influence the reception. The purpose and usefulness of this study is to describe indigenous peoples and their poor correlation with the Islamic legal system. The results of the interview show that the reception of the people of Kampung Naga occurs in the majority of laws and worship, especially muamalah in marriage. The process of accepting Islamic law occurs due to internal factors (customs and creed) and external factors (social interaction and state power). The researcher formulates the theory of acceptance of Islamic law by indigenous peoples, namely acceptance through selection-modification, acceptance of Islamic law by indigenous peoples by selection and modification. If Islamic law is in accordance with accepted customs, when it contradicts then it is modified to be in line with traditional values (Prawiro, 2017). This is corroborated by research findings which state that the marriage tradition that is still valid in Kampung Naga there is an absorption between customary law and Islamic law which is very thick (Fitriani, 2016).

There are also observations and interviews regarding the existence of Islamic inheritance law in the distribution system of parental property to children in the Kampung Naga community. The discussion of this interview seeks to answer the main issues regarding the existence of Islamic inheritance law in the system of dividing parental property to children in the Naga village community, resolving disputes that occur in the process of transferring parental property to children in the Naga village community. This interview aims to determine the implications of Islamic inheritance law in the inheritance system of the Naga village community. The theory used in this interview is the theory of reception a contrary where customary law may be implemented as long as the rules in it do not deviate from Islamic law. The results of observations and interviews are first, that in the process of distributing parental property to children in the Kampung Naga indigenous community, Islamic inheritance law is not fully used. This is because apart from the method of distributing parental property to children which is not the same as Islamic inheritance, there are also differences in Islamic inheritance law and the traditional law of Kampung Naga over the rights of sons and daughters to the distribution of assets obtained from their parents. Second, that the settlement of disputes that occur in the Kampung Naga community are generally resolved by deliberation within the family as the first stage. And dispute resolution through customary institutions intermediaries if the family deliberation does not reach consensus (Puspitasari, 2017).

In addition, there is a unique experience in Kampung Naga related to the fulfilment of reproductive health which is the right of all community members in terms of information and facilities. Mentioned that women are most affected because of the long reproductive process. Through observations and interviews a unique experience was shown in Kampung Naga, a community that still preserves its traditional and cultural heritage, in accordance with the experience of women's reproductive health. These observations and interviews investigate Islamic values in women's reproductive experiences in Kampung Naga. The results of observations and interviews show that the experience of women's reproductive health is influenced by Islamic values and cultural traditions. This is evident from their practices related to reproductive health, such as menstruation, courtship, marriage, pregnancy, childbirth, breastfeeding, and menopause which refer to Islamic rituals and traditions. Although there are also some traditional practices that seem incompatible with Islam, they preserve both practices at the same time (Huriani & Riyani, 2017). In this regard, there are observations and interviews related to the tradition of carrying out circumcision in Kampung Naga which is still

thick with ancestral heritage but is also based on the Sunnah of the Prophet. The circumcision tradition that is rooted in the Kampung Naga community is about its implementation which is carried out en masse. As well as the tradition of ancestral heritage in the form of blessings (Hanifah, 2019).

According to Sudjatnika (2018), in Indigenous communities in West Java, religion is not used as a system that regulates faith and worship, but functions as education, salvation, social supervision, forming brotherhood and transformative with the concept of binding oneself with God. Religious institutions are held based on the philosophy of life "trying to find perfection" with the aim of knowing the origin and end. The orientation is to return to God in the hope of obtaining peace. Sources of teachings are fused from previous religious teachings with Islamic teachings which are internalized in the values of ancestral cultural traditions. While the value of the instrument stems from the value of achieving someone who is wanted by the people in his lifetime. The value system is built based on the hierarchy of individual values in terms of collective consciousness. The social system is built on a situation of balance between social and religious which comes to be constructed in a normal situation through reorganization. This study recommends the need to preserve the principles of Sundanese culture adapted to modern situations so that they are not eroded by time by means of moral support, knowledge, and tolerance (Sudjatnika, 2018).

Strictly based on the results of the explanation above, there are hadith values that live in the indigenous people of Kampung Naga. This can be seen from understanding, behaviour, and speech (Suryadilaga, 2005). Through the study of living, it becomes clear that the silent Islamic values have merged with the local wisdom tradition in the Kampung Naga indigenous community to be revealed, especially when studied more deeply in the aspects of practice, reception, text, and transmission of hadith (Zuhri & Dewi, 2018). Because the indigenous people of Kampung Naga embraced Islam, they automatically practice the traditions of the Prophet, especially in worship. The turn then is to find the hadith that lives in the Kampung Naga tradition. It was found that the value of hadith has crystallized in the traditions and rites in Kampung Naga. Even though the ancestors received teachings from other religions, Sundanese culture is the most dominant, it doesn't need to be designated with syncretic stigmatization (Abd Hannan, 2017). The results show that Sundanese culture does not conflict with Islamic values. Precisely Islam and Sundanese are integration (Nugraha, 2018; Rohmana, 2020), related to this it is often mentioned that Sundanese is Islam and Islam is Sundanese.

It is clear that the paradigm of living hadith (Assagaf, 2015) ontologically, epistemologically, and axiologically (Hasbillah, 2019; Muhammad, 2018) able to describe the sunnah values that live silently in the tradition of Kampung Naga. Paradigmatically too, this finding becomes relevant for the development of the field of hadith in the revelation paradigm landscape guiding science at UIN Sunan Gunung Djati Bandung (Konsorsium, 2016; N F Natsir, 2013; Nanat Fatah Natsir, 2006; Sarmedi, 2019). In turn, the initial findings of this research can be contributed to the tri dharma of higher education which involves teaching, community participation (Small et al., 2021), and further research in the field of living sunnah (Hudaeri, 2016; Rohmana, 2015; Syamsuddin, 2007).

### 3. Conclusion

Living sunnah in Kampung Naga can be found in various traditions, such as rituals for pregnant women, child birth, circumcision, *gusaran*, marriage, inheritance distribution, prayers, prayers for the dead, *Hajat Sasih* after Eid al-Adha prayers, and others. The living sunnah research is relevant considering that the culture and traditions in Kampung Naga are a crystallization between Islam and Sundanese local wisdom. Living sunnah is able to explore the values of hadith that live silently in the Kampung Naga tradition. The customs in Kampung Naga are mingled with Islamic law but are not syncretic in religious life as alleged by Islamic fundamentalists, but the community's determination through the orders of customary holders to maintain local wisdom inherited from their ancestors. This is where the advantages of applying the living sunnah in studying Islamic religion in Kampung Naga is as a specialty in the country, not a syncretism. This study found that Islam is Sundanese and Sundanese is Islam in Kampung Naga. This research is expected to have benefits for the maintenance of Islamic values in the Kampung Naga tradition and the development of cultural and traditional

research models using the living sunnah method in the revelation paradigm landscape guiding Islamic higher education. This research is acknowledged to have limitations in several respects. Especially the breadth of research coverage without being limited to a specific tradition. Also, this limitation lies in the approach and research method. In fact, the research was carried out through intensive field studies through in-depth observations and interviews. Unexpectedly, the agenda for going into the field was very limited due to the Covid emergency. So, this study recommends further research to the fullest by compiling the research themes of living sunnah in Kampung Naga.

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