

## **Ngabungbang Ritual Culture in Peasant Communities**

**Shindu Irwansyah<sup>1\*</sup>, Hadi Nuramin<sup>2</sup>, Dede Wahyudin<sup>3</sup>**

<sup>1</sup>Fakultas Syari'ah UNISBA

<sup>2</sup>UIN Sunan Gunung Djati Bandung

<sup>3</sup>ISIF Cirebon

\* Corresponding author E-mail: [shinduirwansyah@gmail.com](mailto:shinduirwansyah@gmail.com)

### **Abstract**

The purpose of this study is to explore the purpose of carrying out the rituals of ngabungbang and increase the local wisdom of Sundanese people, especially the people of Cihideung. This research uses descriptive qualitative methods, data collection techniques used are observation, interviews, document studies, literature studies, namely by investigating and covering the analysis and interpretation of data to conclusions based on research. Humans basically have bad traits which must be cleaned in order to bring kindness, peace and comfort to other beings. Cihideung residents believe that spirits and spirits who occupy their place can give good or bad. ngabungbang is silent outside the building by staying up all night especially in the sacred place of the full moon calendar which is usually done on the fourteenth of the month of mulud because in this month the birth of the prophet Muhammad SAW. the mosque. The mourning ritual is still carried on from generation to generation which mediates the people of Cihideung to rid themselves of bad traits, stay away from reinforcements in order to get good and be kept away from the ugliness that befalls them when living life, and respect their spirits with media used as media symbol in ritual. The media in this ritual are offerings for the karuhun which consist of: Gapar mulud, Gapar Kabulan, Nyimbel Red and white porridge, bitter coffee, brown sugar, milk, and clear water, salt, rice cone, rice and money.

Keywords: culture, ritual, ngabungbang, Cihideung

---

### **INTRODUCTION**

Humans, society and culture are dialectically related. The three side by side and coincide create and eliminate each other, all three together to create a relationship of meaning. Their existence cannot be independent without being related to others. In that relationship, each experiences a loss of himself in a moment and then can reappear in another moment. The moment of externalization is the moment that encourages people to have the ability to express themselves by building their world. Through this moment too, society becomes a reality created by humans (Kahmad, 2011).

Culture is the power of mind in the form of creativity, intention and taste, while culture is the result of creativity, intention, and taste (Afrianti, 2019). According to the science of cultural anthropology is the whole system of ideas, actions and results of human work in the context of community life that belongs to the human self by learning (Ghani, 2019). As quoted by Koentjaraningrat that Leslie White believes human behavior begins with the use of symbols (Koentjaraningrat, 1990). Art, religion and money involve the use of symbols.

For Sundanese people, Islam is an inseparable part of life, because for them to embrace Islam is like studying their own culture. This happened because of the similarity of the Islamic religion with the Sundanese character that existed at that time. According to Dadang Kahmad, there are two things that

\* Copyright (c) 2020 **Shindu Irwansyah et.al**

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Received: May 05, 2020; Revised: July 29, 2020; Accepted: July 31, 2020

cause Islam to be easily accepted by Sundanese people. First, the teachings of Islam (Islamic teaching) are considered not complex even relatively simple so that they can be easily accepted and compatible with Sundanese culture which is also simple. The teachings on the creed, worship and morals in Islam are very much in accordance with the dynamic Sundanese soul. Second, the original culture which is the "wrap" of Islam is Eastern culture that is familiar to Sundanese people (Kahmad, 2011).

Religion is a pattern of action that is something that lives in human beings that appears in their daily lives. Here religion is considered as part of the cultural system (Archer & Elder-Vass, 2012). As quoted by Nur Syam, that Ignaz argues that the relationship between the pattern for and the pattern of the action lies in the symbol system that allows the meaning to be carried out (Syam, 2005).

According to Durkheim the sacred or sacred is something different from the profane, the sacred includes beliefs, myths, dogmas that express representations or representational systems in which the sacred nature contains forces symbolized by interrelation with the profane (Petrof, 2015). Religion, according to Durkheim, is a unity of belief and certain practices towards something sacred, such beliefs and practices unite the morals of a community called worshippers or the church. Belief in this sense are expressions that declare the sacred, while the practices (rites) of rules that determine how someone behaves towards the presence of holy objects (Mufid, 2006). The symbols brought by the religion in turn give a certain motivation and mood to the people of the religion. Motivation and mood are long-lasting, pervasive, comprehensive and strongly embedded in humans. In other words, symbols brought by religion cause people to "feel something" and want to "do something" (Riis & Woodhead, 2010).

According to Koentjaraningrat that nature is a place where natural phenomena and events are considered by humans as a place of strength that exceeds the power that has been known to humans in the environment which is called the theory of extraordinary and supernaturalistic forces (Koentjaraningrat, 1990). Religion that is believed by the community can be part of the existing value system in the culture of the community. This value system will be the driving force and the driving force and controller for the actions of members of the community, so that religious individuals are considered as part of their way of life in living their lives. The norms and values are symbolically displayed through demonstrations in the form of ceremonies performed by the community. So that the ceremony awakens a sense of security for residents in their environment, and can also be used as a handle in daily behavior (Ismail, 2012).

The majority of the people of Cihideung work as ornamental plant farmers and are Muslim but still believe in supernatural powers that have a great influence on themselves and the environment. They understand that the universe is occupied by spirits and supernatural powers that can bring good or bad. Water is sacred to them and important because their lives are very dependent on the water source. From here they then hold rituals to get the purpose they want such as to honor, be grateful for, and ask for the salvation of the spirits of their ancestors who have contributed. Many rituals are related to the life cycle or refuse reinforcements, where they contain elements that are not from the religion of Islam itself but are associated with local beliefs. The belief system that is still lived by the Cihideung community functions to regulate attitudes and value systems of life, so that elements of Religion and elements of original belief (customs) are mutually integrated (Wibowo, 2019).

This is unique to be studied because in the midst of modern life they are still using it in getting their life goals by performing rituals that are believed to be primitive by the ancients. One of the rituals performed by the Cihideung community is the ngabungbang ritual. This ritual is found in several regions in West Java, but there are unique differences with the ngabungbang rituals performed in the Cihideung area. Therefore, the authors are interested in researching more about the ritual of ngabungbang associated

with the meaning, meaning, symbols contained in the ritual of ngabungbang, the function of their lives, and so on.

Some researches related to local wisdom have been carried out by previous researchers, including research on the rituals of ngabungbang. This research was conducted by Galih Nalurita and Tati Narawati (2010) in different places, namely Batulawang Banjar area with the theme of the function of ronggeng ibing in the ngabungbang ceremony in Batulawang Village, Kota Banjar, and the focus of the research raised by these two writers is the realm of art about the aesthetic value of ronggeng in the ngabungbang ceremony, while the research I conducted in this article is related to the sociological realm. Lina Herlinawati (2011) conducted research in the Cihideung area, this study discusses cleaning and maintaining water sources that are a source of life for the people of Cihideung. The difference of this research with previous research talks about the rituals of ngabungbang associated with the birthday of the Prophet Muhammad in terms of time and the differences in performing rituals and interpreting ngabungbang itself.

## **METHODOLOGY**

The research used is descriptive, descriptive research is research aimed at describing the phenomena or events in the form, activities, characteristics, relationships, security, similarities and changes that are natural or made in a state that is and the impact that occurs between one event or phenomenon with another (Sugiyono, 2013). In other words descriptive research seeks to explain the phenomenon that occurs in the field namely about the structure, conditions and procedures for carrying out the rituals of ngabungbang. The location of this research is in Cihideung Village, Parongpong District. Qualitative method, which is a method used to investigate and solve problems that are not limited to the collection and compilation of data, but include the analysis and interpretation of data to conclusions based on research.

The purpose of this study is to explore the purpose of carrying out the rituals of ngabungbang and increase the local wisdom of Sundanese people, especially the people of Cihideung. The scope of this research is related to the scope of the material, namely all matters related to the name of the ceremony, the purpose and purpose, the time, the places where the ritual is performed, the tools in the ceremony, as well as the people who carry out the ceremony, the course of the ritual, restrictions that must be obeyed as well as the meaning contained in ritual symbols.

Data collection techniques used are by 1. Observation, where researchers are directly involved with the people observed or used as research sources. This observation activity was started by the researcher on November 20, 2017. In this case the researcher witnessed the ritual of mourning by conducting interviews with Alah Aling as he was in the village of Cihideung Kec. Parongpong district West Bandung. After observing the researchers found problems about the activities and meaning of the ngabungbang ritual. 2. Interview, the interview used in this study uses unstructured interviews based on the broad outline of the questions raised by the interviewees. 3. Document studies, in this study researchers collected documents in the form of photos, videos, audio related to ngabungbang rituals. 4. Literature study, this study is obtained through the existing literature in books, scientific works, research results, written sources both print and electronic.

## RESULTS AND DISCUSSION

### State and Village of Cihideung Community

The name Cihideung comes from the word caina hideung (Sundanese) which means the water is black. In the past people in the area had yellow teeth because of caina peureu (cainahaseum, kesed) from the center of the water (in Ciburial). The development of the population is also growing with the opening of land for settlements. As a fertile high / mountainous area, the potential of water and water resources owned are rivers and springs with a large discharge respectively. Both of these resources are used by residents to meet their agricultural needs and daily life. Cihideung Village has a population of 12,912 people, consisting of 6,150 men and 6,762 women. All of them are divided into 4,258 households. From the number and area, it can be seen the population density per km, which is 344 people. In accordance with the state of the natural environment, the majority of the residents of Cihideung Village are farmers. (Cihideung Village and Village Development Data, 2009). From these data, it appears that the majority of the population uses springs in their area to fulfill their daily needs.

So famous is the ornamental plant of Cihideung that it has become one of the popular tourist destinations in West Bandung Regency; for the people of Cihideung Village, it was a gift from the Creator. Because most of their lives are generated from natural resources, many important insights are always transmitted hereditary in maintaining the stability of nature through plants and water, as said by Abah Aling.

"Old-fashioned, elegant, makes sense, engeoge makes sense, but the sense arrives, makes sense, too pretentious," read the battle (bitter melon, jagong, boled, chilli, ignorant) "kahayangna kumaha, where ayana, naah daharna goods. Piren cenah God God tea nyiptakeun heaven jeung bumi tea, read sabaraha tens of forms of dahareun and so sabab keur enjoyment of urang inhalation. Tina Maca's eyes are in the seagrass in Bukukeun Tea, you can have books, even as a result of your discipline (major / study program). For example urak melak seedlings, jleug we dina jero taneuh huwi tea, timana eta tea must not be the cause of God, pomping ngalanggar kgal ngalanggar kana parent of God, mother parentahna must be run ". Interview with Abah Aling (Elders in Cihideung Village, Parongpong District, West Bandung Regency) 20 November 2017."

The condition of the community and the Cihideung area has changed a lot since the tourism sites were built up. Many of the people sold their land just to buy material for the sake of their craving, so that many of the people who now only become agricultural laborers are no longer landowners. This understanding continues to be given by Abah Aling to the family so that they continue to maintain the plant as a concept of affection for their offspring so that they can still live properly.

"Beautiful ayeunamah loba, so I use mind / science, saeutik and I make a sense of feeling, feel good, and be old-fashioned like a ge geun manunteunaneed urang, so sanajan outside the ehhsingna deui we, da hakan sugging at me, it means that it is defective ge apaleun mun manusa tea needs urang, so sanajan outside the ehhsingna deui we, da hayang ngugemake use anu meaningful, but kiwari mah bisabab rasana less, mangka sakali outside of tea paehwe. In the era of kiwari mah pamahamanana, tea was blocked outside of tea, so we were mundedes until kahandapnaga paeh, da apaleun mun urang become deui moal benefits. Interview with Abah Aling (Elders in Cihideung Village, Parongpong District, West Bandung Regency) 20 November 2017"

### Religious System and Community Social Life

Cihideung Village residents who have a belief system inherited from their ancestors, have their own views about the concepts of nature and humans. Nature, in the concept of cosmology, they are divided into

two, namely the natural world and the supernatural. The natural world or real world is inhabited by living things, such as humans, animals, plants, including tangible objects that can be seen. The supernatural is a realm that is inhabited by spirits such as the spirits of karuhun, jinn, demons, and ghosts or dedemites. In addition they also believe in the existence of holy spirits that control certain places and objects that are closely related to human life, such as those that inhabit the Sirawan Bangawan namely Mrs. Inang Saketi, Dayang Sumbi, Mrs. Lametan, Eyang Prabu Susuk Tunggal, Eyang Putih, and others. (Patanjala Journal, Vol. 3, June 2011).

According to their beliefs, humans can make contact and establish communication with the spirits above. Like the spirits of the ancestors who could be invited to ask for help. On the contrary, the spirits of the ancestors can bring disaster in the form of disaster and disaster for them, if the prohibition is violated that is why, residents always maintain their relationship with the ancestral spirit through various traditional rituals that are routinely carried out. Ritual activities in the form of traditional ceremonies are held at certain times and routinely carried out is for the sake of ensuring the compliance of the citizens of social institutions. The forms of the ceremony appear in addition to the belief in the Creator and the belief in the existence of an unseen world. Unseen world that is difficult to reach human reason, occupied by spirits whose strength can be useful or cause disaster or disaster. Spirits can be good spirits, evil spirits, ghosts, jinn. Good spirits include spirits of ancestors / ancestors or karuhun. In addition to carrying out traditional ceremonies intended to ask for blessings to the unseen, also to establish good relations so as not to disturb them. (Patanjala Journal, Vol. 3, June 2011).

According to Dhanavony, seeing rituals in four categories 1) the act of magic is associated with the use of materials that work because of mystical power. 2) religious actions, ancestral cults also do the same thing in a mystical way. 3) constitutive rituals which express or change social relations by referring to mystical notions, the specifications of this method are clearer. 4) factitive ritual associated with increased productivity, strength or purification and protection, other terms are related to the problem of increasing welfare (Ahimsa-Putra, 2012).

According to Koentjaraningrat ritual is a procedure in a ceremony or a sacred act carried out by a group of religious people. This activity is marked by the existence of various elements and components, namely the time, the places where the ceremony is performed, the tools in the ceremony, as well as the people who run the ceremony (Koentjaraningrat, 1990). Rituals or rites are performed with the aim of getting a lot of blessings or fortune from a job. Like a ceremony rejecting reinforcements and ceremonies because of changes or cycles in human life such as birth, marriage, and death.

Ngabungbang comes from the words "nga" and "bungbang". "Nga" means to exclude or unite. "Bungbang" means to dispose or clean. Which means, Ngabungbang is a sacred bath with the intention to unite the creativity, taste, and intention to get rid of all the bad behavior both physically and mentally.

### **Ngabungbang rituals**

Humans basically have bad qualities that must be cleansed in order to bring good, peace and comfort to other beings. The good that someone has left for others will have a big influence when the good person has died, one of the forms of gratitude done by the people of Cihideung for the karahun-kahurun who have given and left goodness to their descendants by performing rituals to honor these karuhun. because according to their beliefs spirits and spirits who occupy their place can give good or bad. So this ritual of mourning aims to be a watch for the people of Cihideung to rid themselves of bad traits, in order to get good and be kept away from the bad things that happen to them when they live their lives, and to respect their spirits.

Ngabungbang is silent outside the building with staying up all night especially in a sacred place on the full moon calendar which is usually done on the month of Mulud. This ritual is performed in the month of Mulud by the people of Cihideung because in the month of the birth of the Prophet Muhammad SAW as a holy person purified by the Most Holy and also as rahmatan lil' alamin, from here the community made the Mulud month a moment to cleanse themselves, stay away from reinforcements, and honoring his spirit with media that were used as symbols in rituals. This ritual is performed once a year on the 14th of Mulud, which is technically performed at night after the evening prayer until dawn.

### Place of Implementation

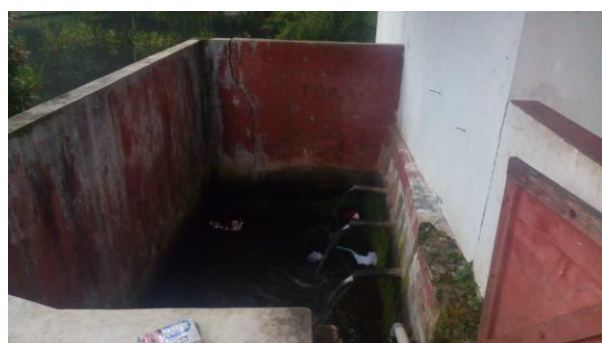
Pancuran 12 is a source of water that never dries even though there is a long dry season, so that more local people use it as daily necessities such as for drinking water, washing clothes, containers, mosques and so on, and even a source of water for adjoining villages like the village of cigugur during the dry season by being sucked up with a diesel engine in a car and the water never dries.

"According to the shower" as a child around the year 65 has been used by the community so that its existence has always existed. The land and the fountain 12 are privately owned, haji mulya and bu haji eneng, who are the richest people in Cihideung and are now bequeathed to their children. The fountain comes out on its own without being made by human hands. According to him, there are several names of showers in answer at such as shower 8, shower 7 and shower 12, meaning it means that 8 returns to tofu, 7 returns to the day, and 12 returns to the moon. Now there are changes in shower 12 where the water that comes out through the spring is accommodated using a large tub made of walls, then made 12 showers made of iron so that water flows from the tub when used by residents, as well as 3 right hand showers used by men taken from a large tub through the front of the canopy, now the canopy has also been turned into a building made of walls and no longer standing on water. There is something different in every water that comes out of the shower 12 even though it comes from one source of water and one basin, according to him, the shower of lontong lontong is nice to see an wetan tinarasana. the tip of the kulon because the water coming from the shower next to the wetan feels bland and sour". Interview with Abah Aling (Elders in Cihideung Village, Parongpong Subdistrict, West Bandung Regency) 20 November 2017. For people outside of the shower 12 is sacred, so it often gets visitors reading prayers before bathing. according to ema abah's wife, it is considered normal because the name is "endeavor to kedah kakesangan tea, sabab according to elders kapungkur pami ihtiarkedahnu is more meh kakesangan". According to the newcomers why they came to the fountain 12 because they got the advice or instructions to come there. Interview with Ema, wife of Abah Aling (Elder in Cihideung Village, Parongpong District, West Bandung Regency) 20 November 2017."

Besides being used for the needs of this place, it is also used as a ritual placeto get blessings or ideals from visitors who come, so for virgins there is an aim to quickly get a mate by bathing in the middle of the night then proceed with the midnight prayer and dhikrin the canopy and etc. there is also the experience of people who bathe when the shower water flows and touches the back feels like coconut water, leur or water so that the flow over the back that runs smoothly. Ngabungbang at home abah is currently being held in a large family home where every family member cooks a yellow rice cone and is taken to the place of the family elders where they gather all family members, ranging from uyut, grandfather nanek, children, grandchildren and other siblings.

"According to the ema's narrative" baheula mah ngabungbang tea swung in the midst of the elders of the family terrace in 7 sources of cai fountain, sabab ayeuna mah tos inical may have hiji deui nyaeta shower 12 "(Interview with Ema wife Abah Aling (Elders in Cihideung village, Parongpong District, West Bandung Regency) 20 November 2017"

According to the explanation above, the place to hold the ngabungbang ritual in Cihideung was different from what was done now. Whereas at present the ritual is only performed in the homes of elders of each family and also in the mosque.



**Figure 1. Homes and mosque**

In the past the ngabungbang was carried out at the village elders' house, because the late elders left the cultural heritage of the ngabungbang ritual and the ngabungbang was moved to the mosque. In the reading of prayers called *mulud* prayers must be read through the text even though someone who reads it has memorized or *catalarzed*. This is intended to avoid forgetting and missed reading, it is in this annual activity that he wants to introduce his descendants about the culture of mourning.

"Abah said" *Mangkasatungtung abah mah still inhaled mah moal ngalengitkeun karuhun traditions, jeung etaoge nu I abah dugikeun kakaturunan abah sadayanatong until mohokeun, wayah naurang mah kudu tradition is guarded, because our goals are all the same in the end of heaven, daah breathe in the world mah kumahurang in the world, pami katingalnatiduniamahurang tea in the graveyard of heaven, but in essence i ngarencangan his ureta charity activities in the world, then for abah living in the grave of mah ludengteukeungeun (Muttaqien, 2019). Dina's eyes are inhaled mah tong bogagere gesfried batu even though thank*



God dahahah, never mind the free, we don't want to hate hate batur will definitely bale megusti. Interview with Abah Aling (Elders in Cihideung Village, Parongpong District, West Bandung Regency) 20 November 2017 "

### Carrying out the ritual

In organizing this ritual related to the time and place determined by the elders of each family, specifically the time is seen through the Sundanese date count, then informed to all members of his family to prepare everything needed in the ritual process later. The media that must be prepared by each small family member is cone with side dishes and water that has been sprinkled with colorful flowers. From this, every small family since the morning of the 14th mulud they have been busy to make the media which is a condition for the implementation of the ritual.

Other media in this ritual are offerings for the *karuhun* consisting of pait coffee, kawung sugar, cai herang, rujakeun, cai bodas, beas, artos, uyah, bodas porridge jeung porur beureum, heirloom that will be flush, vehicle keys which are the means for looking for life, yasin book, and mulud prayer that must be read through the text even if someone who reads it has memorized it. This intends to avoid forgetting and missed reading.



**Figure 2. Ritual Media**

In this ritual there is what is called the *mulud gapang* and the *Kabulangap*. *Gapang mulud* is a procession where people break the cone-shaped rice cone tip which means that we are always in good health, while the *Kabulan gapang* is a piece of the cone-tip and then someone is recommended to take a little even though only three grains of rice, but should be *sakeupeul* which is then used up / smoked and eaten so that it enters the throat without chewing and breathing, this is intended to gain intelligence.

The offerings are offered to the brothers who according to them are not the essence of the offerings given but the essence of the offerings that will be enjoyed by the spirits of the ancestors.

### The course of the ritual

On the day of implementation before sunset, small family members start arriving until the evening time, they bring the whole family members starting from husband and wife and children, even close neighbors are also participating. They began to arrive by bringing yellow rice cone with side dishes that differ depending on the wishes of each family, and also carrying a container filled with water that has been sprinkled by flowers. The key to the vehicle owned by each family member is put into the water that has been sprinkled with the flower. All ritual media are stored in a large family crowd. Yellow rice stacks should be closed and should only be opened when there is a special prayer read by extended family elders.





**Figure 3. Family**

After all gathered, then the elder as the elders gave a lecture and the purpose of the ngabungbang ritual, then continued with the reading of the tawasul which is praying for the pious people and the dignitaries they respect, then all members present read the yasin, then recite the prayer beads, tahmid, takbir, tahlil, and blessings to the prophet together, then ended with a special prayer read by family elders, when the prayers were read up to the sentence *Gapar mulud* all the families present were scrambling to break the tip of the cone closest to the sitting position, then the elder continued his prayer and at the time of reading until the sentence is filled with *Kabulan*, all family members take a mouthful of *Gapud Muludan* which is then sucked and then swallowed by holding their breath.

After the ritual, the program will continue with the meal of food brought by each family, and is allowed to take dishes from other families as a form of sharing. Next they talk to each other in a free context not related to ritual. The water that has been prayed for is then brought to their respective homes, then the water is used in a bath.

"How to bathe ngabungbang that is done at the same time at 12 pm. If not possible then in the morning by pouring water 3 times on the head by reading the *Allahuakbar bismillah* on each splash, this is almost the same as a person who tawaf when he gets to the pillars of Hajar Aswad and harmonious yamani say *Allahuakbar bismillah*, while the amount of 3 times splash equated like a person who performs ablution with 3 times on each member of ablution, which then is not dried using a towel, meaning that baraka water absorbs into the body. Interview with Abah Aling (Elders in Cihideung Village, Parongpong Subdistrict, West Bandung Regency) December 1, 2017. The thing felt by ema when bathing with mulud flowers felt something different like *cai na the nyecep*, and the word abah "pretentious ngagurubuk munmymother cai eta the". The age of the flower *cai* was brought to the shower so that the residents bathed there and specifically for the girls and virgins they went around bathing in 7 water springs, 12 showers, *cai tapering*, *mapena showers*, *parmi showers*, *ciguruwung showers*, *ciawitali springs*, *cai kwutu cai* intended so that they are safe and quickly get a mate. Another ritual performed is *nyimbel* which is to bathe heirlooms such as sword dagger etc. which are now replaced with vehicle keys. Next is the *gap* and *Kabulan* ritual of ngabungbang in the sun to dry, then sprinkled around the house, according to customary understanding it serves to avoid the distress of natural disasters such as *lingsor*, rain, flood, fire and so forth. Interview with Ema, wife of Abah Aling (Elder in Cihideung Village, Parongpong District, West Bandung Regency) 1 December 2017"

## The Meaning contained in the Ritual Element

The elements that exist in the ngabungbang ritual are symbols, the point is that in the ritual elements there is a noble value of local wisdom which is used as a guideline of life outlook so that we are not wrong in moving. The following elements in the ceremony that have meaning, namely: Gaparmulud, Kabar gap, Nyimbel Bubur beureum jeung bodas, Coffee pait, kawung sugar, milk, jeung cai asak herang 'bitter coffee, brown sugar, milk, and clear boiled water', Uyah 'salt', tumpeng 'nasi tumpeng', Beas jeung money 'rice and money'.

## CONCLUSION

To respond to the ups and downs of state recognition of adherents of indigenous religions. Followers of belief in God Almighty endeavor in various ways to defend the teachings of their ancestors. No exception, followers of the Djawa Sunda Religion in Kuningan Cigugur. They seek to build innovative and creative strategies that morph into new forms (prospectors), defend for the stability of the existence of the organization (defenders), deal with internal consolidation ways to find the organization's safe position (analyzers), or are forced to succumb because of external threats or pressures and no power to fight it (reactors). From some of the efforts described earlier, it can be analyzed that adherents of Madrais can be categorized as organizations with prospectors and defenders. Although in some parts also included types of analyzers and reactors. The affiliation of ADS / PACKU / AKUR with government and non-government organizations (BKKI, Director General of BHK, AMAN, ICRP, ANBTI) proves that those who adhere to the teachings of Madrais are categorized as defenders, meaning to survive by joining other organizations for organizational stability. Besides organizing the *seren taun* ceremony, which is intended to maintain the existence of the organization, it also includes the category of defenders. As for the establishment of the Tri Mulya Foundation, the change in the name of the organization from ADS to PACKU then became AKUR, and the "struggle" of Paseban from Catholicism, in this case, entered the prospector's type because they dared to make new and innovative and creative breakthroughs and changes. The activity of rearranging Madrais' teachings by Prince Jatikusumah is in the category of analyzers, which means trying to internally consolidate the organization by strengthening the foundations of the learning so that it is easier for followers to understand. Included in this category are also sending officers from Cigugur in marriages performed by followers in areas such as Ciamis, Banjar, Tasikmalaya, Garut, and Cirebon. The type of reactors can be seen in the case of the dissolution of ADS in 1964, the ban of PACKU in 1982, and the ban on the celebration of *seren taun* for about 17 years. Although the ceremony of *seren taun* is carried out clandestinely.

## REFERENCES

- Afrianti, D. (2019). Transformation of the Spread of the Manunggaling Kawula lan Gusti Concept in Javanese Society from the 16th Century AD to the 21st Century AD. *International Journal of Islamic Khazanah*, 9(1), 29–34.
- Ahimsa-Putra, H. S. (2012). Fenomenologi agama: Pendekatan Fenomenologi untuk memahami agama. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20(2), 271–304.
- Archer, M. S., & Elder-Vass, D. (2012). Cultural system or norm circles? An exchange. *European Journal of Social Theory*, 15(1), 93–115.
- Ghani, A. M. A. (2019). Metode Diskusi Lembaga Kajian dan Pengembangan Sumberdaya Manusia Nahdlatul Ulama. *Khazanah Sosial*, 1(1), 1–14.
- Herlinawati, L. (2011). Ngaruwat Solokan di Desa Cihideung Kecamatan Parongpong Kabupaten Bandung Barat. *Patanjala*, 3(2), 296–314.
- Ismail, A. (2012). *Agama nelayan: pengumpulan Islam dengan budaya lokal*. Pustaka Pelajar.

- Kahmad, D. H. (2011). *Sosiologi agama: potret agama dalam dinamika konflik, pluralisme dan modernitas*. Pustaka Setia.
- Koentjaraningrat. (1990). *Beberapa pokok antropologi sosial*. Dian Rakyat.
- Mufid, A. S. (2006). *Tangklukan, abangan, dan tarekat: Kebangkitan agama di Jawa*. Yayasan Obor Indonesia.
- Muttaqien, Z. (2019). Peran Perempuan dalam Tradisi Sunda Wiwitan. *Khazanah Theologia*, 1(1), 23–39.
- Petrof, S. (2015). Religious Broadcasting—Between Sacred and Profane toward a ritualized mystification. *Journal for the Study of Religions and Ideologies*, 14(40), 92–111.
- Riis, O., & Woodhead, L. (2010). *A sociology of religious emotion*. Oxford University Press.
- Sugiyono. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, kualitatif dan R&D*. Bandung: Alfabeta.
- Syam, N. (2005). *Islam pesisir*. LKiS Pelangi Aksara.
- Wibowo, A. (2019). Pola Komunikasi Masyarakat Adat. *Khazanah Sosial*, 1(1), 15–31.
- Wawancara dengan Abah aling, sesepuh desa Cihideung.
- Wawancara dengan Ema (istri abah Aling), sesepuh desa cihideung