

# The Tradition of Ngunjung Buyut Ki Agus Jaka in Maintaining Religious Moderation of the Village Community

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## Suggested Citation:

Alfarisi, Faqih; Rosyad, Rifki. (2024). The Tradition of Ngunjung Buyut Ki Agus Jaka in Maintaining Religious Moderation of the Village Community. *Jurnal Iman dan Spiritualitas*, Volume 4, Nomor 2: 177-188. <http://dx.doi.org/10.15575/jis.v4i2.34215>

## Article's History:

Received March 2024; Revised September 2024; Accepted September 2024.  
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## Abstract:

This study aims to analyze the role of local traditions in shaping cultural identity and maintaining the social balance of the community, with a case study on the Mapag Sri and Ngunjung Buyut Traditions in Serang Village, Cirebon Regency. This tradition is considered a form of respect for ancestors, as well as serving as a means of unifying the community. The research method used is descriptive-qualitative with an ethnographic approach, through field observations, interviews, and literature reviews. The results of the study show that the Ngunjung Buyut tradition, which involves respect for the Jaka Bagus figure, plays an important role in strengthening social bonds and maintaining local cultural values despite the adaptation to the times. This tradition is also seen as a medium to teach spiritual values, such as gratitude and respect for ancestors, which are combined with Islamic teachings through *tawasul* and *tahlil* processions. In conclusion, the Ngunjung Buyut tradition not only preserves cultural values but also maintains social harmony and adaptation to modern changes. The contribution of this research lies in a deeper understanding of the role of local traditions in maintaining cultural identity in the era of globalization.

**Keywords:** cultural identity; cultural adaptation; human lineage; local wisdom; social bond.

## INTRODUCTION

Culture is a social product created by humans in social life, which contains the entire system of ideas of society, both conceptually and in action. Culture is not only limited to something beautiful, such as fine art, dances, sound art, and so on but almost all human actions can be said to be culture (Koencjaraningrat, 1985). Culture or culture is the result of all human efforts with their minds, usually in the form of all sources of soul, namely creation, taste, and will. In this case, nature has a purpose, namely nature is cultivated as a tool of human work and nature can also be studied by the human mind and understand the basics so as to obtain knowledge (Djoko, 2010). Tradition is also one of the aspects of culture that is very important for human life in society because, in tradition, there are values that are interrelated with each other so that a system is created. In Law No. 32 of 2009, which discusses Environmental Protection and Management, local wisdom or tradition is defined as noble values that apply to people's lives to protect and manage the environment sustainably (Akmal,

2021). Tradition can also be understood as something that is done from generation to generation by ancestors over a long period (W.J.S., 1985).

Tradition can also be interpreted the same as customs, namely, customs formed from a society based on religious magic; then it all includes cultural values, norms, laws and rules that are interrelated so that they emerge into a cultural system of a culture, which is binding and used to regulate human actions in social life (Aminullah, 2017). Traditional ceremonies or rituals are still included in the discussion of tradition, because it was born from the habits of the community based on religiosity. Ceremony is a system of activities or a series of actions arranged by customs or laws that apply in society and are related to various kinds of events that usually occur in society (Lail, 2017).

Traditions that are still preserved are carried out when it is a form of cultural acculturation, animist and dynamism culture, ancient Hindu-Buddhist culture, Islamic culture, and possibly other cultures. These cultures mix to form a new culture without removing elements from the previous culture as a whole. Acculturation itself in popular scientific dictionaries, is defined as the mixing of two or more cultures (Pena, 2009). In the process of acculturation, it is necessary to be tolerant, namely open to new cultures so that there is no separation, a condition where people maintain their culture and close off from culture from the outside Through the results of cultural acculturation, the traditions that exist today are clear evidence that Indonesian society has a fairly high attitude of tolerance since ancient times. However, in the current modern era, there is an interesting discussion, namely about religious moderation. If you look at the traditions that exist today, it can be believed that the people of Indonesia have taken measures of religious moderation even though the discourse has only emerged in the current modern era.

Textually, the word moderation comes from the United Kingdom, namely moderation, which means moderate or not excessive attitude (Saputra & Azmi, 2022). The discussion of religious moderation in Indonesia arises due to the many criminal acts in the name of religion. Wrong religious understanding makes extremist attitudes appear. Therefore, the Indonesian government prevents it with a study on religious moderation to maintain the tolerance of religious people in Indonesia so that they respect and respect each other. The Government of Indonesia realizes that religious moderation is very important for the future of the nation, considering that Indonesia is not a monocultural country but a multicultural country because there are many cultures, tribes, nations, and religions in it. Their moderate attitude is evident in how the current tradition is a cultural acculturation that has gone through a social process for hundreds of years. An attitude of integration and tolerance is very necessary so that cultural acculturation does not occur the opposite, namely separation or assimilation One of the traditions that is still preserved today and in which there are various kinds of culture is the tradition of visiting great-grandfathers, this tradition is still carried out in several areas of Cirebon regency, West Java province. Cirebon itself has been known since ancient times as the center of Islamic civilization in the land of Java in the era of 9 saints, Sunan Gunung Jati or Sheikh Sharif Hidayatullah is one of the members of the 9 saints who come from Cirebon, the approach used by Sheikh Sharif Hidayatullah in broadcasting Islam is very gentle and slow (Hernawan & Kusdiana, 2020).

The tradition of visiting great-grandchildren which is still carried out in the Cirebon regency area has undergone a process of cultural acculturation, namely between local culture and Islamic culture, in Islamic culture does not know the tradition, but Islamic culture comes when local culture already exists succeeds in influencing it, this is proven by the reading of prayers such as *tawasul* and *tahlil* which are included in the traditional procession of visiting great-grandchildren before there was a streamer from the Islamic religion visiting the great-grandfather of activity to visit the tomb or *petilasan* by bringing offerings as an offering. Ngunjung Buyut itself is a traditional ceremony that every year people visit their ancestors, be it in the form of a *petilasan* or a tomb. Great-grandfathers themselves are usually considered ancestors or ancestors who used to play a major role in the region, either because they are the founders of the *padukuhan* or also as religious figures so that to remember them, the community considers them as something that is respected and sanctified (Sukmawan, 2021).

One of the areas in Cirebon that still carries out the tradition of visiting great-grandchildren is Serang village, Klangeran district; the people of Serang village every year carry out the tradition of Ngunjung great-grandfather ki Agus Jaka; this tradition has become an identity that has been attached to them for many years. Ngunjung great-grandfather in Serang village, is a traditional ceremony that implements gratitude to God and as a form of respect for the great-grandfather of Serang village. In 1519, a settlement or *padukuhan* was formed, which is now called Serang Village. It is located adjacent to Jamblang village, south of the Cirebon highway, Klangeran district, Cirebon regency. The settlement was pioneered by a respected figure in Cirebon. The figure was named

Mbah Kuwu who at that time deliberately disguised himself as an ordinary citizen, Mbah Kuwu was Raden Wadireksang alias Prince Cakrabuana the uncle of Sheikh Sharif Hidayatullah.

In his disguise, Prince Cakrabuana worked hard to build a village, rice fields and land for agriculture, living as a diligent farmer, since then the beginning of the Serang Chronicle. At the time of Babad Serang, the Leader of Cirebon at that time, Sheikh Sharif Hidayatullah, first often came to see the newly opened padukuhan, but gradually, he came less and less often just. The name Serang Village comes from "Sheikh Arang" which means Shaykh rarely changes to attack (Zanah, 2022). Through the tradition of visiting Ki Agus Jaka's great-grandfather, the people of Serang village can express their creativity in art, such as creating various kinds of ogoh-ogoh, which will then be paraded around the village. Participants in the activity of visiting the great-grandfather of Ki Agus Jaka are not only from the people of Serang village, but also several surrounding villages who participated in enlivening it, various

The procession not only displays typical Cirebon culture such as mask dance, but several Chinese cultures are mixed, namely the Barong Sai dance and also the Naga Liong dance. The two dances are never absent in enlivening the traditional ceremony; the route taken also passes through several houses of worship, such as mosques, temples, and churches. Geographically, in the Serang village area, there is also a Chinese cemetery; the cemetery is hundreds of years old and is still actively used today. In the success of the great-grandfather visiting tradition event, all people in Serang village are involved in it both structurally, such as being included in the committee composition or also non-structural by participating in every procession of the great-grandfather visiting tradition that is carried out, regardless of religion and ethnicity. All work together to carry out the tradition of visiting great-grandfathers. This has a positive impact on the religious moderation life of the people of Serang village because, with the tradition of visiting great-grandparents, the attitude of tolerance between religious people in Serang village has increased so that the life of religious moderation is formed and suppresses radicalism in the community.

Seeing from this fact that the tradition of visiting great-grandchildren in Serang village is something very important for the people of Serang village, but there is an interesting phenomenon related to the relationship between the tradition of visiting great-grandchildren and the life of religious moderation of the people of Serang village. The people of Serang village can utilize the tradition of visiting the great-grandfather as a medium or tool to maintain the life of religious moderation so that they remain harmonious, harmonious, and respectful of each other despite different beliefs Ngunjung great-grandfather is one of the Indonesia traditions that still survive to this day, one of which is in Serang village, Klangeran district, Cirebon regency. In the great-grandfather visit ceremony, there is a symbolic meaning in; not only that, the practice of the great-grandfather visit ceremony has a function as a medium to manage the life of religious moderation by the surrounding community. So, in this case, the great-grandfather's visit ceremony is so interesting for anthropologists, religions, and cultures to study how the Ngunjung Buyut tradition contributes to maintaining religious moderation.

## METHOD

This study uses a qualitative approach with descriptive-analytical methods to explore the phenomenon of the Ngunjung Buyut Ki Agus Jaka tradition in maintaining religious moderation in Serang Village, Cirebon (Mustari & Rahman, 2012). The research location is located in Serang Village, Klangeran District, which was chosen because it is the center of the implementation of this tradition. The research subjects included the communities involved, while the key informants consisted of community leaders, religions, local cultural experts, and tradition committees. Data collection techniques include participant observation, in-depth interviews, and documentation. Data analysis is carried out through data reduction, categorization, and conclusion using thematic analysis by ensuring the validity of the data through triangulation. Researchers also apply research ethics, such as maintaining the confidentiality of informants and respecting local norms (Soehadha, 2012). This approach is expected to provide in-depth insight into the contribution of the Ngunjung Buyut tradition to religious moderation.

## RESULT AND DISCUSSION

### *Ngunjung Buyut* Tradition

*Ngunjung Buyut* is a ritual every year to visit the graves of ancestors, which are in petilasan or the place of previous ancestors. The surrounding community usually carries out this event. Great-grandfathers themselves are usually people who are considered holy or people who have services to spread Islam in Serang village. The procession or traditional ceremony of visiting the great-grandfather began with a procession bringing food from

residents, which was carried out since the morning and surrounded the village of Serang village. The great-grandfather's visit ceremony begins with a ceremony to clean the tomb and heirloom. In addition to having a spiritual meaning, the great-grandfather's visit ceremony also has a social meaning, namely it can strengthen the relationship between members and descendants. Usually, in this procession to visit the great-grandfather, several performances are held, among others: puppets, puppets, and not to forget, the Mask Dance also enliven the event of visiting the great-grandfather. Where in this procession joint prayer is the sweetener or complement the procession.

#### *Mider lan Mepet*

Mider lan apet is a cross rite that has been practiced for centuries by the community. This ceremony is a ceremony in welcoming the planting season. The ceremony is influenced by the belief system of the local community, which is a criticism of Hinduism and Islam. Mider has the meaning of traveling, where in this ceremony the traditional head and village head are carried out in the gardens and rice fields of Serang villagers, which are ready to be managed and planted. When the rice fields and gardens are ready to be managed planted and harvested, the traditional head and village head will pay attention to the signs of the surrounding nature. After that, the traditional head and village head went to the tomb of Sunan Gunung Jati to fetch water. The water is a symbol of soil fertility, so it is hoped that the residents' planting products will get the best results. Usually, this ceremony is carried out before the rainy season, which is around October, November, and December. In this planting tradition, rituals are held for the ancestors. Where the art of Masks is a medium for asking permission from ancestors in the process of planting.<sup>98</sup> Serang Village, until now, still holds beliefs influenced by Hindu beliefs.

#### *Earth Alms*

Earth Alms is a tradition carried out by the people of Serang village in the form of an expression of gratitude to the creator who has given life and abundant harvests. In this event, the surrounding community was very enthusiastic, the community sent their produce to the village head and the palace. Usually the results submitted are in the form of sweet potatoes, fruits, vegetables, and livestock products such as chickens, ducks, goats, and so on. This earth alms ceremony is carried out every year in the harvest months, which is around October (Fauziyah & Bustomi, 2019). If you look at some of the explanations above, in every traditional ceremony, especially in Serang village, there is a mask dance performance. The mask dance itself is one of the icons of Serang village itself. Not only that, this mask art has a function, namely as a medium or means to ask permission from ancestors who are gone.

### **The Life of Religious Moderation in the Community of Serang Village**

The people of Serang village have a uniqueness, namely in addition to still having many traditions that are preserved, the culture of the people in Serang village is also quite diverse, this can be seen more than the religion embraced by the people of Serang village. Although the majority of the people of Serang village embrace Islam, more than 100 people have different beliefs. The name of Serang village itself was inspired by Sunan Gunung Djati, namely Sheikh Sharif Hidayatullah the leader of the government and king of the Cirebon Sultanate who used to often come to the village which is now the location of Serang village, but then gradually it became rare to see and the name of the village of Sheikh Arang-arang and became Serang.

Because he has a relationship with Sunan Gunung Djati for the culture of religious moderation, the people of Serang village also follow his guidance. The people of Serang village are neither anti nor foreign to differences, especially differences in religion. That's because the location of Serang village is close to the Chinese ethnic settlement that was once made during the Cirebon Sultanate led by Sheikh Sharif Hidayatullah, there is even a temple in the Jamblang village area which is located next to the Pandean block in Serang village, one of the main saka comes from the Sang Cipta Rasa Cirebon Mosque so that currently one of the main saka of the mosque uses a talang saka. In fact, almost 50% of the people of Serang village who are non-Muslims are in the Pandean Block of Serang village. This was said directly by Mr. Iwan as Kliwon and a historian of Serang village:

*"baka bengenah kanjeng sunan sering niliki desa kien, jadi masyarakat desa Serang ikuh nurut lan manut ning kanjeng sunan, kanjeng sunan ngongkon akur ya manut, kongkon apa bae ya manut (Interview with Mr. Iwan, 23/03/2024)".*

From this historical background, the people of Serang village are no strangers to differences and already have a high sense of tolerance, even non-Muslim residents participate in traditions with Islamic nuances, one of which is by following the tradition of tahlilan when their Muslim neighbors die. The people of Serang village respect each other for the right of every member of the community to choose their beliefs and way of life so that acts of discrimination in Serang village never happen and everyone can calmly carry out their respective worship without fear of experiencing discrimination and intimidation.

### **The Tradition of Mapag Sri and Ngunjung Buyut**

The Mapag Sri tradition is a local tradition related to a figure or figure who has contributed to an area, the Ngunjung great-grandfather tradition which is believed by some Javanese people in various regions on the island of Java including in Serang Village, Klangeran District, Cirebon Regency, as a tribute to the services of a very influential figure. After being traced, the origin of visiting great-grandfathers is not a simple tradition, but a complex tradition. For the people in Serang village, the tradition of visiting great-grandparents is a tradition that must be carried out every year Besides, they have a long-standing belief in carrying out the tradition. As expressed by Mr. Kuwu of Serang village, namely Mr. H. Sugianto:

“Tradisi Ngunjung Buyut niku adat masyarakat desa Serang sing mesti dilestarinang, mbari anak lan putu desa Serang bisa weruh bahwa Buyut desa Serang lkuh bagus lan bisa jadi teladan, apa maning kien wis anggall taun dilakoni terus, lamunan mandek setaun bae kah ya rasae aneh pisan (Interview with Sugianto, 23/03/2024)”.

According to the chronicle of Serang village, when the people of Serang were in a state of chaos and suffering, a young man named Jaka Bagus and his mother came from Mataram. They came from Magelang who were sent by the king of Mataram to break into the Citarum river in the Pajajaran area and were assigned to make Pajajaran a conquered area for Mataram. Before they got to their destination, they saw the chaos and suffering of the people in Serang. On the other hand, seeing the spirit of war of the Gegeden that continues to flare up which has not yet shown any signs of abating, they continue to fight for Jaka Bagus (Sulendraningrat, 1984).

Seeing the suffering and neglect of the people of Serang, Jaka Bagus wanted to help and save the suffering of the people of Serang, then tried to face and match the magic of the Gegeden. It turns out that after dealing with Jaka Bagus, no one can match the magic of Jaka Bagus's savings. They surrendered and promised to end the war. Thus the war ended and the area was as peaceful as before. Because of Jaka Bagus's victory in the war against the Gegeden and at the same time saved the suffering of the people, there was an overflow of the infinite joy the people, they simultaneously lifted and carried Jaka Bagus and then paraded around the Serang village accompanied by very lively cheers (Sulendraningrat, 1984).

Then Jaka Bagus and his mother were retained by the people of Serang to settle in Serang. For the sake of security, peace, and welfare of the people of Serang, Jaka Bagus finally became a role model for "Wong Serang" which was later known as "Buyut Serang" or "Buyut Jaka Bagus". From the events mentioned above, that is the origin of the "procession" or the lively annual parade on the streets and the entire village which is held every year to commemorate and commemorate the services of Jaka Bagus which is better known as "NGUNJUNG BUYUT SERANG" until now (Sulendraningrat, 1984).

### **Ngunjung Ki Bagus Jaka Tradition Procession**

#### *Determining the Day and Place*

Day, or in the sense of the people of Serang village, is usually called by the name ""*dinten*"". As we already know, the day is included in the time that continues to rotate on its axis (Mufid, 2006). In one day there are twenty-four (24) hours, 1440 minutes, and 86400 seconds. All of these phenomena occur because of the existence of day and night. So there is a difference of seven days or we call it one week, including; Monday, Tuesday, Wednesday Thursday, Friday, Saturday and Sunday. The selection of the day here to perform the Ngunjung Great-Grandfather Tradition is taken on the weekdays between September and October. The people of Serang believe that all the days are good, but with the right number of days when 2 weeks after the Ngunjung buyut tradition in Jamblang village, Serang village carries out the *ngunjung buyut* tradition. The place or in the sense of the people of Serang village is usually called "Gena", usually the tradition of visiting great-grandchildren is carried out in petilasan or graveyard, the people of Serang village call it "great-grandfather's grave". It is not uncommon for the place where the tradition begins to be held in the field of Serang village (Gani, 2020).



### *Preparing the Offerings*

Offerings are an act of serving food, or objects as a medium to the spirits of ancestors, ancestors, or spirit beings (supernatural) (Nurhuda, 2023). In the serving ceremony, humans make and prepare food that is considered delicious by themselves and others, which if spirits or supernatural beings also have the same preferences as humans. This offering is made one day before the implementation to be prepared during the tradition of visiting great-grandparents. All dishes are served and placed in the pendopo then the *tawasulan* procession is usually eaten together.

In the belief of the people of Serang village, serving is a relic of Hindu-Buddhist culture as a symbolic value of gratitude to the ancestors and gods, and then came the religion of Islam which changed its meaning back to Allah SWT (Alfarisi & Saepuloh, 2023). Therefore, there are various kinds of offerings such as seven-form flowers, frankincense, sugarcane, pring gading (yellow bamboo), banana *setundun*, *kelapa dugan* (young coconut), boreh or powder, porridge (chicken porridge, sweet potato porridge, and marrow porridge), umbrellas, change, perfume oil, yellow tumpeng rice, white tumpeng rice, grilled chicken.

This offering has its own meaning and meaning contained in it. Among them are the following: In the tradition of visiting great-grandfathers, the seven-shaped flower is interpreted as a fragrance at home, and incense is interpreted as one of the adhesive tools for communication with supernatural beings. Offerings also have several natural products such as; pring gading (yellow bamboo), bringin, banana *setundun*, porridge (chicken porridge, sweet potato porridge, and marrow porridge). Grilled chicken is a chicken that is cooked whole and watered at the same time with spices, complete with the meaning of purifying the land that has been harvested so that next year will get a better harvest. Therefore, this offering has a variety of foods, abundant natural products such as fruits and trees and also drinks of various colors.

*Kelapa dugan* (young coconut) has the meaning that humans must have benefits in any condition. Boreh or powder that functions as a scent of the stretcher, meaning that the harvest is secured with blessings and enough until the next harvest season. Sugarcane is a relic of the colonial era that originated in Indonesia; sugarcane is a tree used as a sugar base. The existence of sugarcane in the tradition of visiting great-grandparents is interpreted as a life must plant goodness.

### *Tawasul and Tahlil*

The people of Serang Village carry out the tradition of visiting great-grandfathers every year. Before the implementation of the tradition of visiting great-grandchildren is carried out, the first event is *tawasul* and *tahlilan*. *Tawasul* and *tahlilan* are religious ceremonies that are commonly carried out by Muslims. In addition, in this ceremony, there are several Islamic prayer readings. *Tawasul* and *tahlilan* have a function as a liaison or *wasilah* so that the creator of the universe, namely Allah SWT, protects and maintains in the tradition of visiting great-grandchildren so that it runs smoothly, but another purpose is also to pray for all sodas and ancestors who have passed away. In the *tawasul* and *tahlilan* event, here are some of the readings that are spoken together, including:

In the *tawasul* and *tahlilan* events, several readings are pronounced together. First, the event began with *tawasul*, followed by the reading of Surah Ya-Sin. Furthermore, several selected letters from the Qur'an were read, including Surah Al-Ikhlâs three times, Surah Al-Falaq once, and Surah An-Nass once, as well as Surah Al-Fatihah. In addition, several verses from Surah Al-Baqarah were also read, namely verses 1-5, verse 163, verses 255-256 (Verse of Chairs), and verses 284-286. Several other letters were also chanted, such as Surah Hud verse 73, Surah Al-Ahzab verses 33 and 56, Surah Ali Imran verse 173, and Surah Al-Anfal verse 40. After that, it is followed by *tahlil*, *istighfar*, *salawat*, *takbir*, and *tahmid*. In closing, a special prayer was held asking for protection for the community to be kept away from all kinds of dangers or bad things. All of these readings are carried out solemnly to ask for blessings and protection from Allah SWT.

In this *tawasul* and *tahlilan* event, the people of Serang from various circles gathered together, both young and old, in order to pray that the event would run smoothly without any obstacles. Religious leaders led this event in Serang village. This series of *tawasul* and *tahlilan* is not only praying, but also contains social values, where all people from all walks of life participate in the event. Furthermore, this *tahlilan* was closed by eating together. Eating together is a very important thing because it is an element in this religious ceremony. Because the reason of eating together is carried out to establish a sense of kinship, socialize with the community, and seek relationships with the spirits of ancestors at a meeting to eat together.

### Mask Dance

After tahlilan, a mask dance performance will be held, because the mask dance is typical of Cirebon culture and one of them is the typical Slangit banner mask dance. The mask dance is basically a symbol of the creation of the universe made based on the beliefs of the people in the Hindu-Buddhist period. The Hindu-Buddhist influence is still very strong in the art of the mask dance. Because of the way the builder also has to be preceded by an offering procession. In this case, the offering is not dedicated to Sang Hyang, but to symbolize dualism and swearing. The mask dance is believed by some people in Serang village to be trusted as an intermediary to relate to the supernatural world. The mask dance is used as a means to convey the message or intention of holding a tradition or the performance of the mask dance. The message conveyed is not far from conveying values about the harmony of life with nature and the supernatural world (Nunung, 2020).

Figure 1. Mask Dance



Source: Authors' Documentation, 2024.

The mask dance has 5 types of dances, where each dance has a different characteristic. The 5 types of mask dances, namely: Panji, Samba (Pamindo), Rummyang, Tumenggung, Klana/RahwanTari mask dances. The typical mask dance from Slangit village is the Panji Mask Dance. Panji mask dance is the first mask that is displayed during the mask dance performance. The characteristics of Panji's mask are his eyes are liyep, his gaze is bowed, and his smile is covered, and his face is a pious person. The color of Panji's mask itself is white. White itself has the meaning of sacred, patient, kind, and easy to grasp an understanding. The Panji mask dance was accompanied by several songs that were strung together into one long song. The main song is a song entitled Kembang Sungsang, then continued with the songs Lantang Gede, Bata Rubu, Owet-owetan, Embat-embat, and Kembang Kipas Geder.

### Procession

Procession in Indonesian means to go around, the meaning of the procession is to bring all the artistic creations of the people of Serang village or its surroundings such as dances, replicas, sculptures and so on to be carried around Serang village with a predetermined route (Kurniawan et al., 2020). Not only that, usually the community participates by making ogoh-ogoh from bamboo coated with paper and then painted. There are a lot of ogoh-ogoh who will take part in the procession, because ogoh-ogoh is not only from the people of Serang village but people from neighboring villages also follow such as from Jamblang village, Klangeran Village, and Palimanan village.

In this procession, it always follows the times, and there is always cultural acculturation. In the past, the procession only used human power, but in the modern era, like now, some participants use motorbikes and cars all the time. Even starting in 2005 an ogoh-ogoh competition was held, for ogoh-ogoh who were interested, they will get coaching money from the committee. Although the procession continues to advance with the times, it has not lost its essence (Warti, 2020). Usually the procession will end at 11:30 with the finish point at the Serang village hall and continue with the zuhr prayer and the distribution of *liwet* rice that has been prayed by religious leaders. For the people of Serang village and its surroundings, the rice brings blessings, and usually people bring "*cepon*" (bamboo rice trays) from home as a container for *liwet* rice that will be taken home.

### Wayang Kulit

After the procession, the *wayang kulit* event is the closing of the tradition of visiting great-grandfathers. The puppet show itself will be held at the Slangit village hall overnight. The meaning of wayang itself is shadow or, more

specifically, shadow, so wayang has the meaning of a shadow game that contains a story. In the past, puppets took temple relics as the basis of their form, which were then combined with ancestral stories or goddesses.

Figure 2. Wayang Kulit



Source: Authors' Documentation, 2024.

At first, wayang was used as a religious ceremony by the Javanese, no wonder almost all large-scale Javanese traditional ceremonies have puppet performances at night, such as Mapag Sri. Then, puppets underwent acculturation after the teachings of Islam came, which were pioneered by the Nine Guardians. Wayang has changed its function to become a da'wah medium, but the play and story remain the same even though Islamic teachings are added (Alfarisi & Saepuloh, 2023). The play or story performed by the puppeteer during the tradition of visiting great-grandfathers in Serang village is titled "Pandawa Nyawah", because it suits the culture of the community. This puppet show starts at 21:00 WIB until 01:30 WIB.

Views of the Serang Village Community on the Ngunjung Buyut Tradition. The tradition of visiting great-grandfathers is one of the traditions of the community that has existed since the time of the guardian who began to prosecute Indonesia, especially in the land of Java. This fact reveals that the tradition of visiting the great-grandfather is hundreds of years old, this shows that the tradition of visiting the great-grandfather is a tradition that has rich classical sources because it has undergone acculturation for hundreds of years. The tradition of visiting great-grandfathers in various regions has its own characteristics. Within this scope, the tradition of visiting great-grandfathers is usually carried out near the maulid. However, there are also those that are not in accordance with the time, namely by agreement with the people concerned in the implementation of the great-grandfather visit. In visiting the great-grandfather of related objects, namely places, space, living beings and figures who have had a great influence on the wilayah and places such as visiting the grave of a person who is considered to have merit.

Ngunjung Great-Grandfather, in general, is a form of activity that is usually carried out by the general public or anyone, including the people of Serang village, whose lives are closely related to many other traditions. The great-grandfather's visit has become an identity for the people of Serang village because it is rich in important things, one of which is for the moderate life of the various people of Serang village. Even visiting great-grandfather seems to have become a mandatory tradition and is even awaited by both the people of Serang village and other neighboring villages. For the people in Serang village, visiting great-grandchildren has become an annual mandatory tradition. In fact, the community is very much waiting for the time for the implementation of the great-grandfather's visit to arrive, so that there is no coercion in carrying out the tradition of visiting the great-grandfather. In addition, visiting great-grandchildren has social values, and is like a visit event. Even in terms of life, religious moderation has a positive impact because the community works together to make the tradition of visiting great-grandchildren a success, so that the principles of religious moderation in the tradition are maintained, one of which is tolerance. According to Josep Rendi, a young man who is a Christian as well as a committee for the tradition of visiting great-grandparents, this tradition is very important for the life of religious moderation in the people of Serang village.

*"ngunjung buyut kuh wis dadi salah sijie tradisi sing sapa bae bisa melu mas, bli mesti Islam, sapa bae sing pemeng melu ya ayuh, dadi isun kang wong Kristen bae luh nyaman melu nyuksesnang tradisi kien, laka kang ngomong priben-priben (Interview with Josep, 23/03/2024)."*

According to Josep, the tradition of visiting great-grandparents has an important role in maintaining the religious moderation of the community in Serang village. By working together to follow the tradition of visiting great-grandfathers of religious moderation principles such as tolerance, respecting each other, and no anarchists



in the name of religion, the people of Serang village who are non-Muslims are comfortable living in Serang village and carrying out their religious and social life safely. The same thing was also explained by the chairman of the MWC (Deputy Branch Assembly) of NU (Nahdlatul Ulama) of Klangeran sub-district, Kyai Jamal Al-Budairi, that in Klangeran sub-district the base of moderate Islam is indeed quite strong, moreover, the Klangeran sub-district area, especially in Serang village, has a relationship with Sheikh Sharif Hidayatullah or Sunan Gunung Jati so that extreme understanding is stopped with a harmonious life of religious moderation in the Klangeran area, especially in Serang village, *“ning Klangeran niku masyarakate guyub, mboten ndeleng sisi agama, karena kanjeng sunan yaiku Syekh Sharif Hidayatulaah ngajari welas asih mareng sesama manusa, khusus desa Serang masyarakate uripe rukun, adem lan ayem, di tambah malih sering ngadaaken tradisi sing nglibatnang masyarakat akeh sapa bae oli melu tanpa deleng Agama”* (Interview with Kyai Jamal, 23/03/2024).

### **Principles of Religious Moderation in the Ngunjung Buyut Tradition**

The tradition of visiting great-grandfathers as a social product of community life in Serang village must have human values, one of which is the principle in religious moderation. The following is an explanation of the principles of religious moderation as contained in the Great-Grandfather Visiting Tradition.

#### *Recognizing Everyone's Rights*

One of the principles of religious moderation is to recognize that everyone has rights that we must fulfill, such as having the right to express opinions and expressions without having to look at ethnic, cultural or religious backgrounds. In the tradition of visiting great-grandfathers, there is a procession, in which everyone can participate to enliven it. Some people outside Serang village also came down to enliven it by making an ogoh-ogoh according to their respective creativity, there were also those who enlivened it with dance arts such as mask dance, barongsai or dragon lion dance. Even though the culture is different, the people of Serang village understand that anyone has the right to participate in enlivening the mapag sri tradition without having to have cultural and religious sentiments.

#### *Respect the beliefs of others.*

In the implementation of the traditional ceremony of visiting the great-grandfather, of course, there is still a dialectic, the reality is that opinions about the visit of the great-grandfather itself are diverse, some say that the visit of the great-grandfather is only a cultural ritual and must be preserved, on the other hand, there are also those who argue that the ritual of visiting the great-grandfather is a culture that is contrary to religious values. Community leaders and the Slangit village government understand this; therefore, before carrying out the ceremony of visiting great-grandparents, a stage called Rempugan or deliberation is carried out. The function of this Rempugan, in addition to determining the day and place of the implementation, also discusses public opinion that is pros and cons of the implementation of the great-grandfather visit ceremony. All religious, cultural, youth and government leaders of Serang village deliberated and equalized the perception of the great-grandfather visitation ceremony, so that it could be carried out without any strong rejection from some people.

#### *Agree on the Difference*

The last point is to agree on the differences, after the consolidation of local wisdom, namely the Rempugan ceremony to visit the great-grandfather is still carried out. This is proof that visiting the great-grandfather is a representation of the identity of the Serang village community, which is still very strong customarily. The rejection made has a basis and arguments as well as those who support it, but all can appreciate different opinions. The people of Serang village carry out great-grandfather worship because it had become their identity before Islam came, then the guardians present combine it with the teachings of Islam so that healthy acculturation occurs without eliminating one of them Those are the principles of religious moderation in the great-grandfather visit ceremony in Serang village, everyone can express themselves according to their wishes as long as they do not violate the applicable norms, Anyone can participate in enlivening the Ngunjung Great-Grandfather ceremony regardless of background, religion, ethnicity and culture

Thus, the traditions of Mapag Sri and Ngunjung Buyut reflect respect for figures who have contributed to the community, such as in the case of Ngunjung Buyut, where the people of Serang pay homage to Jaka Bagus, an important figure who once saved the village from chaos. In the context of Talcott Parsons' theory, this tradition serves as an element that maintains social balance in society, where its sustainability provides social stability and order (Parsons, 1951). Koentjaraningrat said that local traditions have a role in maintaining cultural identity

and strengthening social relations between citizens, and this is evident in the Ngunjung Buyut tradition which involves all levels of society (Koencjaraningrat, 1985).

Meanwhile, in Marvin Harris' (1968) *Theory of Cultural Materialism*, this tradition can also be seen as a form of cultural adaptation to the material and ecological conditions of society (Harris, 1968). The preparation of offerings in the Ngunjung Buyut tradition, for example, is a form of adaptation that reflects the interaction of the community with the natural resources they have. The use of produce, such as young coconuts, sugarcane, and grilled chicken, reflects how people use traditions to honor their ancestors while celebrating the abundance of nature.

In addition, local traditions such as Ngunjung Buyut are inseparable from the modernization challenges faced in the era of globalization. However, as expressed by Clifford Geertz (1973), tradition is not static but continues to evolve and adapt to social and economic changes (Geertz, 1973). This can also be seen in the Ngunjung Buyut procession, which is still relevant today; although it has undergone several adjustments according to the times, its essence as a means to strengthen solidarity and the value of togetherness in society is maintained.

Thus, it can be understood that the traditions of Mapag Sri and Ngunjung Buyut have a very important function in the lives of the local community. This tradition is not just a ritual, but also a medium to maintain noble values, maintain social harmony, and adapt to changes in the environment and times.

Local traditions are a collection of practices, beliefs, and values that are passed down from generation to generation in a particular community. These traditions play an important role in preserving cultural identity, strengthening social relationships, and providing life direction for members of society. Through tradition, noble values such as cooperation, togetherness, and respect for nature are maintained. For example, in Sundanese society, the tradition of the annual series which involves the procession of rice harvesting rituals is not only a sacred moment to give thanks to the Creator but also a place to strengthen the sense of brotherhood between residents (Koentjaraningrat, 2003).

Local traditions function as a means of cultural adaptation in maintaining harmony between humans and their environment (Redfield, 1966). This kind of tradition is often a medium for negotiating social change without having to lose the essence of existing traditional values. For example, the tradition of solo signs in Toraja, which is a death ceremony, continues with some modern adaptations without losing its essential meaning as a tribute to ancestors (Rahardjo, 2002). In Talcott Parsons' theory of Structural Functionalism, every element in a society, including traditions, has a function in maintaining social balance. Parsons argues that tradition is an important part of the social system that helps society maintain its stability (Parsons, 1951). In addition, the Theory of Cultural Materialism by Marvin Harris is also important in understanding local traditions. Harris emphasized that cultural practices and traditions are often rooted in material conditions, such as economic or ecological needs. Tradition is a way for people to adapt to the environment and resources they have (Harris, 1968).

In the context of globalization, local traditions are often faced with modernization challenges. Some traditions are endangered as societies begin to adopt a more modern and perceived global culture. However, local traditions also have the flexibility to adapt to changing times. As expressed by Geertz (1973), tradition is not something static but continues to evolve with changes in the social and economic environment (Geertz, 1973). One example of the relevance of local traditions that are still practiced today is the *nyadran* tradition in Java, which despite undergoing some changes in its implementation, remains a symbol of togetherness and solidarity in the local community (Susanto, 2004).

## CONCLUSION

Several types of religious moderation life contained in Serang village, namely religious moderation between the internals of each person of one religion with the form of Islamic brotherhood, religious moderation between people of different religions, carrying out activities together. The ritual of flattering great-grandfathers is one example of local wisdom that has the principles of religious moderation in it, for many years the people of Serang village have known the principles of religious moderation through their ancestors, namely Sheikh Sharif Hidayatullah or often known as Sunan Gunung Djati, the people of Serang village understand and understand how to respect, accept, and agree in differences.

Through the tradition of visiting great-grandparents, we can see the harmony of the community even within the scope of community life. Of course, there are still many local wisdom or traditions that have the principles of religious moderation in them because a culture does not emerge in a short time, but there is a

cultural dialectic that lasts for many years. The dialectic that occurs is certainly through pros and cons, so at that time the principles of religious moderation began to emerge and were formed to compromise with each other; one of the products was the ceremony of visiting the great-grandfather in Serang village.

This research only focuses on looking at the principles of religious moderation in the tradition of visiting great-grandparents and the religious moderation life of the community in Serang village, which is decorated with local traditions and wisdom with only one regional object. The researcher only sees from one point of view, namely the phenomenon of religious moderation. But it would be nice if this research was studied with various other perspectives. For example, the study of harmony on a larger scale and using different points of view. Then, of course, you will find different things. The issue of tradition and its relationship with harmony must be studied more widely. Therefore, in the future, the writer hopes that there will be more research that discusses the tradition of local wisdom and harmony so that it can add references and scientific treasures from several future research.

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