

The Responses of the Community to Gunung Padang as a Location for Religious Tourism

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Suggested Citation:

Wibisono, M. Yusuf; Rustandi, Nanang. (2021). The Responses of the Community to Gunung Padang as a Location for Religious Tourism. *Temali: Jurnal Pembangunan Sosial*, Volume 4, Nomor 2: pp 80-90. <https://dx.doi.org/10.15575/jt.v4i2.12794>

Article's History:

Received June 2021; Revised September 2021; Accepted September 2021.
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Abstrak:

Penelitian ini berawal dari munculnya sebuah masyarakat lokal dalam menjalankan keagamaan dan kebudayaannya disandingkan dengan beradaan situs. Keberadaan situs Gunung Padang yang semakin dikenal luas, berdampak pada masyarakat seputar situs. Masyarakat yang memegang teguh pada agama dan adat istiadat mengalami perubahan, seiring dengan munculnya berbagai persepsi atas keberadaan situs, hingga muncul berbagai cerita mitos. Fokus penelitian mengungkap bagaimana keagamaan masyarakat yang berada di seputar situs Gunung Padang. Bagaimana persepsi masyarakat seputar Gunung Padang terhadap keberadaan situs Gunung Padang, serta bagaimana persepsi keagamaan masyarakat Gunung Padang terhadap keberadaan situs setelah dilakukan pemugaran situs Gunung Padang. Penelitian ini menggunakan metode penelitian kualitatif, dengan dua sumber data. Pertama, data primer yang diperoleh dari studi dokumen, observasi lapangan, in depth interview sebagai sampel penelitian, berupa wawancara langsung. Kedua, data sekunder adalah data pendukung yang diperoleh dari buku, jurnal, dan dokumen hasil penelitian lainnya. Untuk menganalisa hubungan persepsi keagamaan masyarakat dan kebudayaan terhadap situs purbakala digunakan pendekatan fenomenologi. Hasil penelitian ini menunjukkan bahwa persepsi keagamaan terhadap situs sangat dipengaruhi oleh proses perpaduan dari paham keagamaan dan kebudayaan setempat yang sudah turun temurun. Bentuknya melalui ungkapan keagamaan yaitu keyakinan, ritual dan komunitas. Bahwa persepsi masyarakat terhadap situs dan simbol yang ada di seputar situs ditanggapi beragam. Berdasarkan kemunculannya, persepsi dipahami masyarakat karena persamaan struktur, nama dan fungsi. Dari temuan penelitian di atas juga muncul konfigurasi persepsi keagamaan masyarakat seputar situs purbakala Gunung Padang yaitu adanya proses perpaduan antara keagamaan, kebudayaan dan kepercayaan yang bercirikan kearifan lokal.

Kata Kunci: ekskavasi; budaya keagamaan; masyarakat pegunungan; situs kebudayaan; komunitas keagamaan

Abstract:

This research begins with the emergence of a local community in carrying out their religion and culture juxtaposed with the site. The Gunung Padang site, which is increasingly widely known, impacts the community around the area. People who hold fast to religion and customs experience changes and various perceptions of the site's existence until various myths emerge. The focus of the research reveals how the religious community around the Gunung Padang site is. What is the community's perception around Gunung Padang about the existence of the Gunung Padang site, and how is the religious perception of the Gunung Padang community towards the presence of the site after the restoration of the Gunung Padang site. This study uses qualitative research methods with two data sources. First, primary data was obtained from document studies, field observations, in-depth interviews as

research samples in direct discussions. Second, secondary data is supporting data obtained from books, journals, and other research documents. A phenomenological approach analyzes the relationship between people's religious perceptions and culture on ancient sites. This study's results indicate that the site's spiritual perception is strongly influenced by combining religious understanding and local culture passed down from generation to generation. The form is through religious expressions, namely beliefs, rituals, and community. The public's perception of the site and the symbols around the site were responded in various ways. The public understands the perception based on its appearance because of the similarity in structure, name, and function. From the findings of the research above, configurations also emerge. The religious perception of the community around the archaeological site of Gunung Padang is that there is a process of combining religion, culture, and belief characterized by local wisdom.

Keywords: *excavation; religious culture; mountain peoples; cultural sites; religious community*

INTRODUCTION

Cultural progress is increasingly complex. Thus, humans sometimes forget their origins, including their cultural roots. However, knowing the culture is knowing oneself. If you know yourself, you will not get lost in the wilderness of intoxicating technological advances. Therefore efforts to identify our predecessors by tracing their legacy is a reasonable effort for our good. Naturally, efforts to preserve the findings of past cultural relics have become tourism sites, so cultural tourism has emerged. This problem will be explored in this article, namely by discovering a temple ruin on Gunung Padang, Cianjur.

The community around the Gunung Padang site as a traditional community can be said to be a developing community because the changes and obedience to religion undergo a shifting process. The change will be seen from the mindset, way of acting, ownership of social organization goods previously unknown in their lives. Awareness of the community's values and social norms around the Gunung Padang site of each family can gradually fade with the emergence of a desire to experience change. Likewise, social institutions such as *gotong-royong* (working together) will also shift even though it involves the community's needs and the rotation of service fees towards material (money or food) which is also payment. Social change is essentially the most basic desire of every human being to develop according to their life needs.

Therefore, changes in society depend on the community itself, especially regarding a better life than before. All the changes were balanced by the mindset, attitudes, and actions towards changing conditions to adapt to new situations. The increasing population and decreasing land ownership for each family are the causes of adjustments in the regulatory framework in the community around the Gunung Padang site. The increase in population, which results in a decrease in agricultural land ownership for each family, has always been the concern of local community leaders and is one indicator of this change.

The development of society is so fast; technology continues to develop, making the economy increase. Apart from the negative impact of change, people are increasingly convinced that their position cannot remain in place; they must have a dynamic pattern. Not statically rigid, thus many people use information technology to find out the world from outside the area and the impact of excavation if it is continued again. A good change is a change that will provide benefits, not losses; the community hopes that the government can open the Gunung Padang site as a tourist spot on the condition that its authenticity is maintained. According to the caretaker of Gunung Padang, Mr. NN, the Gunung Padang site has not officially become a tourist spot because there is no local regulation that regulates it.

The community around the Gunung Padang site has not changed completely and is still in the development stage. There are still many houses that use wood instead of concrete. The changes that have occurred have not been seen so clearly and still have to be disseminated the positive impact of the existence of these historical sites must be distributed to the broader community and even the international community. Public knowledge about the Gunung Padang site is very minimal even though the place is in the area. Many people only know that Gunung Padang is a historical site and have not thought much about attracting the world's attention to the splendor of this place.

Such as the existence of a particular educational center spot that tells the history of the site, a documentary about how the Gunung Padang site started to become a famous place to foreign countries. The condition of the site also before and after excavation can be displayed more attractively and visually (pictures), can also fix the rest area above the peak to make it more beautiful.

The increasing recognition of Gunung Padang, which is one of the relics of the civilization of the previous people, until now it continues to be preserved and is well known in Indonesia and even internationally, one of the

prides of Indonesia, especially for the people of West Java (Interview with YS, 2/2/2020). Likewise was conveyed by the Coordinator of the Caretaker for the site, who assessed that his party as the manager of the Gunung Padang site would continue to maintain and preserve various aspects of the existence of the site which is now well known at the national level under the name of the National Cultural Heritage, and has even been ogleed as a tour of foreign tourists (Interview with NN, 2/2/2020).

Hawkins, Best, and Coney (2004), say that culture is a complex that includes knowledge, beliefs, art, morals, customs, and other capabilities and habits possessed by humans as a society. Socio-cultural changes in the community around the Gunung Padang site include ways of communicating, clothing, lifestyle, agriculture, westernization, economy, belief (*religion*), lifestyle, behavior, women's emancipation, society is increasingly critical, arts, games, language, and education of course will continue to grow and can change, because that is what is owned by the community around the site.

In addition, the driving factors for the emergence of a cultural transition are the development of science, globalization, tourist visits from abroad and abroad, research conducted by experts; the excavation process will certainly lead to various consequences, including social and cultural changes because unconsciously, the site complex has become the property and world attention. Likewise, the economic impact on the community after the Gunung Padang excavation, according to Yusuf, the existence of the Gunung Padang site, which previously had no impact on the economic condition of the residents, now some residents have felt the impact, such as those who originally did not have work on certain days such as Saturday and Sunday with a visit to the Gunung Padang site, the community can trade, so that it can lift the community's economy. Mr. NN conveyed the same thing. He felt that after the excavations automatically impacted the community, supporting and supporting the community's economy, because after the research was carried out (Interview with NN, 2/2/2020). However, the results still had to be re-examined; many people were increasingly curious about the site's existence. It affected the number of visits from regions in West Java, nationally, and tourists and researchers from the international world. Many visitors see it and want to know more about the physical existence of the site and its cultural value.

After the excavation, people's income increased, and the community's economy was lifted. Along with the increasing number of visitors, it also impacts the social and cultural conditions of the people around Gunung Padang, although as stated by the informant YS, this condition is still the only natural, and there are no significant changes. According to Caretaker NN, when talking about the social and cultural things that visitors bring to the site area, it is still only natural because these changes also indirectly already exist in today's semi-modern society, so he also hopes that the government will set rules regarding control the condition of the site by implementing clear regulations to keep the socio-cultural aspects around the Gunung Padang site maintained, safe, and under control (Interview with NN, 2/2/2020). So the social and cultural conditions in the Gunung Padang Site area are going well; the community has new livelihoods, can build interactions between tourists and natives, widen cultural acculturation. However, this must be watched out for so that people still love the local culture and do not choose foreign cultures that they just know (Ramadina, 2013).

METHODOLOGY

This study describes the religious perception of the community around the Gunung Padang site, so this research is included in the type of qualitative descriptive research (Sugiyono, 2018). As for research involving the community and their religion, this research is included in religion and culture (Haryanto, 2015). Qualitative research that also approaches uses perception expected to explore the phenomenon of religiosity and community perceptions around the Gunung Padang site. Meanwhile, this study is seen through a field researcher with the research field study or research field (Sugiyono, 2018). The approach used in this study is phenomenological.

This research uses a qualitative research approach in terms of policy or paradigm based on the objectives, subjects, and fields studied above (Sugiyono, 2018). Qualitative research is appropriate because the research was conducted under natural conditions of objects (naturalistic) in this study. In qualitative research, the primary data revealed is information sourced from oral speech and the behavior of resource persons who are participants in the study. Concerning the uniqueness of the religious perception of the community around the Gunung Padang site, which is the subject of this research, the research method chosen by the researcher is the case study method (Sugiyono, 2018). It is because the object to be studied involves empirical facts. This method is considered adequate because it can find the motives behind social facts that appear empirically.

Through the case study method, the explanations presented in the research results are facts found. The research results are presented through descriptive analysis based on the available information. Everything that is

happening at the moment and is an objective fact. Another reason for using this method is because the problems studied took place in the past and present, which are actual. The information obtained is then compiled systematically, analyzed logically, and then presented factually.

To find practical answers to research questions, the types of information that need to be obtained include (1) Information about the perception of the religious community around the Gunung Padang site. This information consists of the state of the religious community around the archaeological site of Gunung Padang. Information indicates supporting and inhibiting factors for the religious condition of understanding beliefs after restoration (*excavation*) of archaeological sites. This information also needs to be supplemented with data from the village, sub-district, and district government, to be able to map out the complete condition of the religious condition of the community around the archaeological site of Gunung Padang. (2) Information on the structure and mobility of residents around the Gunung Padang site, this information also needs to be supported by data on the development of community understanding and sociological conditions and religious beliefs held by them over the last few years, even their understanding of the results of the restoration that has been carried out for several years—times done. (3) Information about culture and the framing of perceptions that become the ideology of the residents for the existence of the site, this information is to answer the third question, namely the impact of the existence of the site after excavation, on the religious behavior (*religiosity*) of the people of Gunung Padang.

The sources of information in this study were the site manager, the Coordinator of the Caretaker (Current Key), the site caretakers, the community in 11 villages around the site, namely Gunung Padang Village, Cimanggu Village, Ciukir Village, Cipanggulaan Village, Ciwangun Village, Sukasirna Village, Pasir Salam Village, Cimandiri Village, Cisarua Village, Empang Village, and Pasir Bitung Village. In addition, interviews were also conducted with the Karyamukti Village apparatus, religious leaders, community leaders, RT heads, RW heads, Chairpersons of the Mosque Prosperity Council (DKM), and traders who sell around the site and site visitors.

Apart from that, data from stakeholders includes data from conservationists, namely the Director-General of Culture and Researchers, namely the National Archaeological Research Center, the Archaeological Center. Data from academics, especially Universities (PT), Professional Institute of Archeology, Independent Research Integrated Team, Provincial Government, Regency Government, Central Government and Non-Governmental Organizations (NGOs) Forum Caring for Gunung Padang Sites.

To obtain complete information, snowballing was a resource also carried out on residents who live and are pretty far from the site location, tourists who visit the site location, researchers, and other elements deemed capable of providing valid information (Sugiyono, 2018). Secondary sources of information are in the form of books from the Gunung Padang site research, scientific journals, and documents related to the focus of research from elements of the village, sub-district, and district government, and research literature.

RESULTS

The social and economic impact of the site's existence for residents living around the Gunung Padang site, their socio-economic condition, which is little by little, can help the community living near the site—helped by selling such as selling food, souvenirs for visitors, even many local youths who use the parking area outside the site. The traders who trade in the stalls have adjusted the price to be the same. Still, illegal traders come or do not get permission from the head of the Gunung Padang site office; namely, they sell their wares at really high prices, thus making visitors traumatized to buy in a shop with a license to sell.

The traders asked the site manager, especially the security department, that could secure people who are ignorant or fraudulent because the existence of cheating or price increases it can bring down or even make traders do not get sympathy from visitors because they sell at high prices; the income of traders, who are primarily residents, also decreases. The decline in sales turnover is as stated by a retailer (Interview with LI, 2/2/2020). The shop's turnover has reduced due to illegal traders and influenced by the decrease in visitors to the Gunung Padang site from year to year; the number of visitors also continues to decline. So that usually visitors reach thousands of people in one month, there are now only a few people. Visitors enjoying the beauty and uniqueness of the site can also shop at the stalls provided by residents.

Apart from being traders in the stalls, residents take advantage of it economically by becoming a motorcycle taxi driver to the site or returning. Lia also added, if the condition of the site after the restoration is carried out, the socio-economic situation can be lifted and helped so that daily income to meet the needs of the residents can be fulfilled. Likewise, the security, social and political conditions surrounding the site are running safely and correctly. This is similar to what JA, the head of the motorcycle taxi driver in Kampung Gunung Padang, said. He said the

economic impact of the development of the Gunung Padang site tourism area was felt (Interview with JA, 2/2/2020). The megalith site was well known and had a tourist attraction in an essential ancient heritage site. So, the uniqueness and mystery makes the Gunung Padang site one of the favorite tourist destinations in Cianjur Regency.

This can be seen from the parameters to determine the success of the achievement of tourist visits which can be measured through indicators of the number of tourist visits to tourist destination locations managed by the Youth and Sports Tourism Office (Disparpora) of Cianjur Regency in 2017 from the favorite tourist destination of the Gunung Padang site, the number of domestic Tourists as many as 90,549 people and foreign tourists reached 501 people (Nurhayati, 2017). The manager carries out tourism development at the Gunung Padang site to positively impact the local community's economy. Still, on the other hand, tourism development also has the potential to impact the environment negatively. Therefore, the value and economic impact also need to be studied; in general, visitors assess the existence and development of the Gunung Padang tourist area as very good.

But unfortunately, access, especially roads to tourist areas, is still considered very difficult by visitors. Likewise, the condition of tourist facilities in the form of an information office is considered inadequate, and the state of interpretation boards and souvenir stalls is considered unavailable. According to JA, the benefits felt by business units from developing tourist areas managed by the number of residents have increased (Interview with JA, 2/2/2020). The factors that affect the demand for tourism that come to the site, a destination, can also be calculated using the analytical method, namely, the factors that affect tourism demand, travel costs, visitor income levels, distance traveled, and age of visitors.

Only income level has a positive influence on tourism demand. The economic value of the tourist area and consumer surplus are obtained from the current retribution, which is Rp. 2,000 per person. In addition to being a location for education and tourism, it is hoped that the Gunung Padang site will also continue to have a positive impact on the local economy. "Personally, as the head of the Ojek Driver, I hope that with further excavations and research, the Gunung Padang site can be immediately rehabilitated and can make a positive contribution to the people's economy, as well as from the area of education, tourism, and the economy. Hopefully, the economy in this area can increase. The people here and I are very thanks to the existence of this historic site, people outside the city of Cianjur and from any country can know about it, hopefully, in the future, it will be more advanced and developed again" (Rustandi & Wibisono, 2020).

The Coordinator of Beauty Production (Cultural Activist) for the Gunung Padang site, CS, who is also a resident of Kampung Pasir Salam RT 01 RW 07 Karyamukti Village, when interviewed said that after the opening of the Gunung Padang site as one of the tourism destinations that was quite developed (Interview with CS, 2/2/2020). However, several things must be considered when visiting the Gunung Padang site. Visitors are required to maintain the site's authenticity by maintaining cleanliness and local wisdom. CS described the Gunung Padang site, which has about 900 square meters at 800 meters above sea level. According to him, the location of Gunung Padang is still quite challenging to reach because the complex is hilly and quite steep. This site is also surrounded by a deep valley bordered by four rivers, one of which is the Cikota river that borders the mountains to the east (Interview with CS, 2/2/2020). According to him, before the opening of Gunung Padang was originally very sacred by the residents. But after there was research and the excavation process, which was considered very important to be carried out to educate the site to an international level, it was excellent. However, the excavations to make Gunung Padang a tourist destination did not affect the political conditions of the people around the site (Interview with CS, 2/2/2020).

The public can carry out their normal activities without any external political influence, even though they have been visited by former Presidents of the Republic of Indonesia such as Susilo Bambang Yudhoyono (SBY) and Ministers and TNI officials. They have been recorded to have seen Gunung Padang. It's just that the community asks for reciprocity comparable to the land that has been evicted or used by the government in the excavation of Gunung Padang some time ago. After the hole is carried out, it will also impact the high tourist visits to the site area. There is an impact on the community's economy, especially the stall traders around the site, whose condition is now getting better. Likewise, in the field of agriculture, many changes, especially the rice fields around the area. Residents who usually work as farmers and farm laborers to grow rice now choose entrepreneurship, namely trading around the Gunung Padang site. Still, some are in their second profession, namely selling and growing crops in the fields.

With the site's opening as a place of tourism, the community also hopes that non-Muslim communities often use package tourism as a place of religious tourism as a place of worship and training to tolerate interfaith. So based on the results of observations since the excavations were carried out, residents felt the Gunung Padang site

was a tourist destination. However, in its implementation, there were positive impacts and some negative ones, although only slightly. The recent development of the tourism economy has also resulted in opening a camping ground adjacent to the site and road access that has begun to be repaired. The construction of new stairs makes it easier for tourists to climb to the site location. However, the manager felt some negative impacts, namely the lack of concern for visitors who easily scribble on stone walls, littering, spread news or myths that cannot be proven true and damage the authenticity of the culture in Gunung Padang site.

Socio-economic and socio-political impacts due to the excavation of the Gunung Padang site itself, apart from some negative impacts, are many positive impacts felt by the surrounding community, namely providing opportunities and improving the standard of living of the local community, especially those who are still considered underprivileged their economy, improve facilities and infrastructure in the area around the Gunung Padang Megalithic site, the impact of which is quite a lot felt by the local community, to improve the welfare of the community, thus bringing blessings to the surrounding population. The site changes before and after being excavated into a tourist location in Cianjur Regency which is the most visited by foreign tourists and foreign tourists, because it is already well known to foreign countries and is recognized as one of the wonders of the world by The United Nations Educational, Scientific and Cultural Organization (UNESCO).

The impact on the economy from the recognition of the Gunung Padang site was also felt by the community, especially in Cipanggulaan Village as a center for palm sugar production, the more people who visited the site, more or less raised the economy of the community as well, for example, palm sugar artisans who used to turn over only a few kilograms of sugar from weekly and monthly and the distribution of sales is far, but now the sugar can be sold at stalls around the site entrance (Budiarti, 2013). When the socio-economic life of the community around the Gunung Padang site underwent a fundamental change, the understanding of the majority Muslim community towards religious teachings also changed (Okwita, 2015). It shows that the diversity of the people is dynamic, going hand in hand with various other sectors of life, especially the social and economic sectors (Risman et al., 2016). Therefore, multiple studies related to the relationship between religious life, both in nature normative-theological and historical-sociological, and economic development have absorbed the minds of social scientists. In fact, according to Alatas, the attention of scientists to this problem has begun since the XIV century with his character Ibn Khaldun (1332-1406), which was later developed more systematically by classical social scientists in Europe in the nineteenth century, and eventually became the attention of scientists in various fields, especially sociology-anthropology, economics, and politics until now.

Research in religion and economic life that continues to develop is always exciting and endless to discuss because it involves the most fundamental issues of human life, namely faith and the economy. Throughout human life, people will almost certainly have religious beliefs and activities for economic life that continue to grow. The relationship between the two is also very dynamic and not linear. It will always be wide open for researchers in the socio-economic and religious fields to conduct research again to critique and develop existing theories.

In the context of Islam around the Gunung Padang site, issues that can be raised from the name of religion and economy are still minimal. For example, how is the relationship between religious purity and righteousness in socio-economic life? Why do Muslims in Cianjur Regency, who are devout in practicing this religion, not show good morality in socio-economic life? How can religious organizations that have many supporters contribute to developing the economic problems of their supporters? Most studies carried out by experts on religion and socio-economic life explain how religion plays a role in raising the spirit of capitalism and encouraging people's work ethic, or vice versa, how economic development impacts the marginalization of religious life (Rustandi, 2020). This study looks at the reciprocal relationship of religion and socio-economic development as Giddens's (2006) view states that religion is only one thing that might influence the formation of economic ethics. Religion itself is strongly influenced by social and political phenomena. and the economy.

Therefore, religion (Islam) and socio-economic life will be studied from the perspective of religious transformation, namely how religious life is dialectical with socio-economic changes in a dynamic social process. In other words, the religious transformation in question is a bargaining process between religious beliefs and economic interests that results in a change. So, both developed by adapting and influencing each other dialectically. The above assumptions encourage researchers to deeply examine the dynamics of the Islamic community around the Gunung Padang site, especially when they respond to rapid socio-economic changes from the agricultural economy, industrial economy, and tourism services.

Religious views on the site's existence have a positive and accommodating idea, and some have a negative and contra view of tourism (Ramadhani & Wahyono, 2013). Differences in religious beliefs reflect the differences in

residents around the Gunung Padang site because each picture has supporters in the community. The responses to other tourism developments are also interesting because it will be known how the process occurs when they adapt to environmental effects. Thus, it will be seen how the dialectical relationship between Religion and Economics happens in the Muslim community around the site.

The absence of specific research on religion and the community's economy around the Gunung Padang site has not been able to ascertain the extent of the economic level of the community. The same research that took place around the Borobudur temple for example (Utami et al., 2020) which took place in a Muslim merchant community the results provided a rebuttal that Weber's thesis which stated that the spirit of capitalism of the Islamic community could not grow due to the culture of patrimonialism, was not relevant to the facts that developed in Jatinom, Central Java.

Irwan Abdullah sees that Islam among Muslim traders in Jatinom has an essential role in the people's thought process that directs economic behavior and influences the way residents accept trade as part of their lives (Abdullah, 1994). Meanwhile, Munir Mulkhan's research takes the setting on farmers. The results show similarities with Weber's thesis that the work spirit of Muslims who are religious and puritanical tends to be weaker than traditional and less obedient (Mulkhan, 1999). The religious nature, according to Munir's research, actually weakens the work ethic among Muslim farmers. The two studies show that the role of religion in economic life is also different in different cultural settings. It is not the socio-economic life that influences people's religious beliefs. That is why this research will place religious beliefs and socio-economic life in a transformation perspective, which sees the relationship between religious beliefs and socio-economic life as not in a linear position.

The relevance of the Muslim community around the Gunung Padang site in this study is because they are undergoing a gradual change from a farming community to a trading community (*industrial*), in this case, tourism. When it was still in the agricultural era, the elite of Karyamukti Village's elite were religious leaders; they were farmers who owned most of the land around the site. The economic power and socio-religious substantial role of these elites place them as patrons for smallholders. However, after tourism developed, their role slowly shifted by traders with a decent income from the merchant class who could take advantage of tourism economic resources around the Gunung Padang Site.

The Gunung Padang Muslim community that culturally relies on religious values is faced with a dilemma when tourism develops and shifts the agricultural economy. On the one hand, they need tourism as a new economic source, but on the other hand, they view tourism as containing many things contrary to the religious values they profess. Tourism is seen as harmful because it is not in harmony with the religious teachings they believe in.

How will the Gunung Padang Muslim community respond when facing these changes so that they can survive? How do they interact with the changing social environment? What is the role of religious leaders in helping their citizens who are economically experiencing the shock of these changes? The religious transformation of the Muslim community around the Gunung Padang site occurs along with the emergence of socio-economic changes, namely the change from agriculture to tourism that will take place very quickly and radically. This change is a real challenge faced by them. Historically, they are natives of Gunung Padang. In an organization where they take shelter, it is always a tug of war between the spirit of purification that is standard and dynamic adaptive.

This change in religious views encourages changes in socio-economic life so that a reciprocal change process occurs. As time goes by, when the leadership of the old generation who experienced the heyday of agriculture is replaced with a new generation that has not experienced agriculture, the leadership model of the Gunung Padang Muslim community will also change.

In other words, the religious transformation that develops at the citizen level encourages changes at the leadership level. When this leadership change occurs, the various potentials of the community can be developed so that the social roles that have been played by the founders well during the agricultural period are expected to be played again in the context of changing tourism. It is hoped that this thinking framework will significantly contribute to understanding the community's religious life around the Gunung Padang Site, which is changing at the lower level.

In substance, the community's economy around the Gunung Padang site can be grouped into two types. *First*, religion is seen as not having a significant meaning for the growth of the work ethic, which impacts the community's economic capacity. Researchers notice that Islam changes when modernization or industrialization occurs in its environment. The researchers found that socio-cultural, migration, open access to trade and transportation have encouraged changes in the Gunung Padang site community. *Second*, see that religion has a symbolic power that can promote the community's work ethic. Therefore, the religious spirit is an essential factor

for the growth of the community's work ethic. So religion and economy are placed in an equal position and influence each other. By taking a dialectical part like this, it is hoped that theoretical conclusions can be drawn that complement the existing theories.

DISCUSSION

In a situation where local traditions and Islamic teachings have balanced strength and acceptance, what happens is that they coincide. In the practice of Islam, there is local culture, and in the expression of local culture, there is an Islamic value. The pattern of change occurs dynamically and is influenced by each other's strengths and the design of interaction that happens when the two forces meet. It is where wisdom becomes essential and affects the successful penetration of both parties. Whatever events occur, the community members are nothing but a conducive atmosphere for their survival. They rely on the role of their leaders, who they believe will be on their side, to safeguard their interests.

The description of collaboration and integration of local forces in the transformation of Islam in Indonesia above shows the dynamics that characterize the strengths of each in the process of interaction that occurs. In one case, Islam replaced all irrelevant local customary values so that Islam emerged dominantly with the characteristics of the local culture that framed it. In other cases, Islam replaces some incompatible practices, and if it cannot, then the contradictory and inconsistent values are not adopted by Islam.

In the penetration of foreign cultures into the Indonesian cultural system (the archipelago), traditional stakeholders, the general public, and Islamic religious leaders show various attitudes. On the one hand, we can observe how the ancestors have counterbalanced *the pressures* and influences of outside cultures, in many ways, can take the positive side of these external influences. The influx of foreign cultural influences becomes additional capital and a foothold for creating works that combine existing locality elements with external cultural elements that enter the local cultural system. Some traditional stakeholders remain adamant in maintaining their local customs and culture and choose not to collaborate and integrate with Islam. In this case, the community around the Gunung Padang site can be divided into two, those who follow the new culture and those who persist in the old local culture.

On the other hand, Islamic religious leaders are very concerned with aspects of culture that are directly or indirectly related to *aqidah* (credo), which are often associated with the concept of *polytheism*. Cultural elements must be understood in a human context not to cause a curse if they are not maintained and celebrated. In their perspective, such things should be avoided because there is no legal basis.

In a state of collaboration and integration, a harmonious atmosphere will be created because there are no differences in attitudes and decisions towards the presence of Islamic teachings. On the other hand, in the absence of collaboration, the community will be divided into two: those who follow the new culture brought by Islam and leave the old local culture and those who still maintain the ancient culture and follow the steps of the traditional rulers should not accept the new culture or the teachings of Islam. The latter situation can trigger conflict between the two parties because each will defend its position. In cases like this, it is necessary to take dialogical steps between the two parties. If necessary, involve a third party who takes arbitrators and communication liaison between separate groups.

Islam and local culture make changes to each other. They mutually influence each other so that changes occur on both sides. Thus, it can be understood if no local religion or culture can maintain its original characteristics anywhere in the world unless it is influenced by other cultures or teachings that penetrate it. Social engineering takes place in this process, and the strength of each party will determine which party will be more dominant in making changes in this process. Every culture contains symbolic ideas, including elements and cultural phenomena related to religion and art. According to Dutch anthropologist J. Van Baal, several religious behaviors include features that aim to carry out symbolic communication with the inhabitants of the supernatural realm or the supernatural world. In the elements of art, the motifs of jewelry and their colors contain symbolic ideas (Sabatari, 2012). However, in general, religious and artistic details have extended thoughts and other cultural beliefs and behaviors. Symbols are objects, people, events, behavior, utterances that contain a particular understanding of the culture in question (Filosofis & Peter, 2011). Symbols can also be pictures, writings, or specific shapes; symbols also mark or represent something else or everything that has been given a particular meaning or meaning (Filosofis & Peter, 2011).

In Sundanese culture, some forbid people from entering the sacred land. People's interpretation is that if you enter the holy land, it will disturb the spirits in that place. The nature of the performance is symbolic because entering a holy site, if associated with entering without permission or destroying stones or plants, is associated with

disturbing the peace. Geertz (1973) considers that the symbol is an essential element in cultural studies; even culture itself is said to be a collection of symbols. Furthermore, according to Geertz, culture is a pattern of historically transmitted meanings embodied in symbols, a system of inherited concepts expressed in symbolic forms by which humans communicate, preserve and develop their knowledge of life and attitudes. -attitude towards life. Symbols are used to refer to many things; often, several things are used at once.

The existing symbols tend to be made or understood by the residents of their owners based on concepts that have a fixed meaning within a certain period. Someone usually uses symbols based on patterns consisting of a series of rules to form and combine various symbols encountered (Clifford Geertz, 1973). Because a symbol is a result of arbitration (agreement), the symbol intended by one culture will differ from the meaning of a symbol in another culture depending on the agreement between the supporters of that culture (Clifford Geertz, 1973). In various cultures, humans often classify existing symbols based on the conception of themselves, their nature, society, and the surrounding environment contained in their worldview. The existence of this conception encourages humans to classify all things, events, and objects in their environment that they take from the parts of their society. Categories, biological and socio-cultural categories, are often referred to as symbolic classifications (Clifford Geertz, 1992). The most basic form of symbolic classification in many ethnic groups is a dualistic classification, such as *Yin-Yang* in Chinese culture, and "*left-right*" (good-bad), which is shared by almost all cultures in the world (Fitria, 1996). The dualistic symbolic classification generally has the characteristics of contrasting, contradicting, or being the opposite which, according to the Levi-Straus concept, is called *binary opposition* (Wahab, 2011).

Culture is not static but dynamic; culture is constantly moving and changing to adapt to the environment. It is through a culture that society adapts to carry on its life. However, the power and means of adaptation of each individual and society are different to various socio-cultural changes in society. In the community around the Gunung Padang site, social changes are relatively constantly changing. Despite their religious customs and behavior, they still adhere to what they understand from holy orders. Theoretically, society can be defined as a system of commerce and procedures, authority and cooperation between various groups and classifications, controlling human behavior and liberties.

This ever-changing whole is called society. Society is a fabric of social relations, and society is constantly changing (Cahyono, 2016). Based on this definition, it can be said that the characteristics of society are: *First*, it is unity. *Second*, a group of individuals. *Third*, Mix for a long time. *Fourth* is a system of living together. *Fifth*, constantly changing. A collection of individuals in society will form a structure. The structure formed by the community will lead to a change. How that structure changes, and how to understand that change occurs. To realize that society is a changing structure, one must first understand the meaning of structure (M. T. Rahman, 2018).

The structure is an abstract building formed by several components that are interconnected with each other. The structure is conceptual, meaning that the structure is in human cognition (Anggita, 2016). Based on the notion of such a structure that society as a structure exists only in human understanding. Society is a social reality. The structure is not objective reality but the structure created by scientists in seeing social reality. The definition of structure, as stated above, is a constructive perspective in seeing social reality. In this model, the research strategy is placed in the subject's relationship with reality in the consciousness of the research subject. The fact in the subject's consciousness can start from observations, interactions, in-depth dialogue, reading, and the like. The orientation of his discoveries is not on systemic propositions as *good science* but on the understanding of *verstehen* (Nugrahani & Hum, 2014), namely the knowledge of reality that transcends the concrete reality of existence itself. The formation of this understanding lies in the power of *reflexivity* and *indexicality*. Reflexivity refers to the ability to discover and reflect on the world of experience. Indexicality refers to the ability to re-examine the reflection of the world of knowledge into symbols of freedom to understand the relationship of its meaning to the object of associative understanding (Komarudin & Muliadi, 2019).

As stated above, seeing society as a structure is an approach that is often used in the social and cultural sciences. This research approach is a way of distinguishing it from the natural sciences. In general, the object in biological science research is a visible reality, quantitative, and contains general or universal (natural) laws. Whereas in social and cultural science research, reality as the object of research is a distinctive object, the researcher must be able to enter into that reality, and there is an interaction between the researcher and the reality under study (Anwar et al., 2019). The researcher can give meaning to the reality under investigation. After understanding society as a structure, the next step is how that structure changes. The historical approach is helpful to see changes in society (T. Rahman, 2013).

The object of historical study is human society. The thing considered in studying history is how changes occur in the community at a particular time. The main character in the science of history is the concept of space and time. The idea of time in history can be a continuous time. History is not a discontinuous process (Susanti et al., 2016). The continuity between the past and the present will indicate a change. Changes in the context of time can be seen from the various patterns of action they take. Researchers can observe these changes directly into the reality of the people they study. What can be researched is how the transition occurs and what aspects affect the sustainability of the change.

CONCLUSION

The religious perception of the Gunung Padang community towards the existence of the site after the restoration (*excavation*) of the Gunung Padang site, then based on its influence on the religious beliefs of the Gunung Padang community, especially those who already have a firm idea in Islam, that the existence of symbols and myths at the Gunung Padang site is at least a lot have a positive influence; namely, there is an effort to maintain their belief in God Almighty. An understanding of the existence of religion in symbols and myths on sites with various mythical stories has been attached to its citizens; it can be seen along with changes to the site after the restoration or excavation process. Changes in the social and economic form of the surrounding community are also slowly shifting along with the number of visitors to the site's location. Routine religious rituals such as the celebration of the Birthday of the Prophet Muhammad (p.b.u.h.) 'Ngaraksa Banda 14 Mawlid' and Manakib Isra Mi'raj are also carried out from time to time in the site area as a form of gratitude for the sustenance that Allah SWT has given. There are various perceptions, especially on the side of holding fast to religion and carrying out traditions that have been passed down from generation to generation that have been inherent and entrenched. So there are related activities between the two through integrating Islam with local culture throughout their lives and accepting various aspects of the site's existence and the social and economic vitality of the community or can be called a cultural community.

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