

# THE HARMONIZATION OF SUNDA ISLAMIC VALUES IN THE *SEREN TAUN* TRADITION IN *KAMPUNG ADAT* *KASEPUHAN CIPTAGELAR*

Ade Priangani<sup>1</sup>, Kunkunrat<sup>2</sup>, Iwan Gunawan<sup>3</sup>

<sup>1,2,3</sup>Faculty of Social and Political Sciences, Pasundan University, Bandung, Indonesia

<sup>1</sup>*adepriangani@rocketmail.com*

<sup>2</sup>*kunkunrat@unpas.ac.id*

<sup>3</sup>*iwan.gunawan@unpas.ac.id*

## Abstract

The Seren Taun ceremony is a manifestation of the harmony between Islamic religious values and Sundanese culture which is practiced by the people of the Kasepuhan Ciptagelar Traditional Village. Seren Taun means the handover of the past year to the next year as its successor. In the context of the traditional life of the Sundanese cultivators, seren taun is a means to give thanks to God Almighty for all the agricultural products carried out this year, while hoping that their agricultural output will increase in the coming year. More specifically, the seren taun ceremony is an event for handing over crops in the form of rice produced within a year to be stored in the barn or in Sundanese called leuit. Seren Taun is the highlight of all Kasepuhan community activities, such as: Ngaseuk Ceremony, Rice Planting Thanksgiving/Sapang Jadian Pare Ceremony, Thanksgiving Ngidam, Mapag Pare Beukah, Sawenan Ceremony, Thanksgiving Mipit Pare, Nganjaran/Ngaunjuk, Ponggokan. All of these are a series of forms of gratitude for the Ciptagelar community who are Muslim and are manifested in the form of culture.

**Keywords:** Harmonization of Sundanese Islamic Values, Seren Taun Tradition, Ciptagelar Traditional Village

## 1. Introduction

Religion and Culture, however both are two different things, but that does not mean they have to be clashed, because if both are able to synergize well. They will strengthen each other and will form a characteristic that is the hallmark of the cross. (Muhammad Zainal Arifin, 2019)

Nevertheless, according to Muhammad Zainal Arifin (2019) there is an understanding that tries to clash religion and culture by considering culture as a threat to the existence of religion. The existing culture is considered to 'defile' the sanctity of religion because it smells mystical, shirk, and associates with God so that it must be fought from the roots.

This mutually reinforcing relationship then formed harmonization, and the case of the *seren taun* tradition in the traditional village of Kasepuhan Ciptagelar, reflects the harmonization between Islamic religious values and Sundanese cultural values, as an expression of gratitude for the abundant harvest. Gratitude is an Islamic teaching, which in its implementation is manifested in a cultural display, so for the culture of the Ciptagelar traditional village, gratitude is an important thing to express their feelings for the joys and sorrows they experience, especially in the field of agriculture for the past year and the year to come.

*Seren Taun* is the highlight of all Kasepuhan community activities, such as: *Ngaseuk* Ceremony, Rice Planting

Thanksgiving/*Sapang Jadian Pare* Ceremony, Thanksgiving *Pare Ngidam*, *Mapag Pare Beukah*, *Sawenan* Ceremony, Thanksgiving *Mipit Pare*, Nganjaran/Ngabukti, Ponggokan. All of these are a series of forms of gratitude for the Ciptagelar community who are Muslim and are manifested in the form of culture.

The *Seren Taun* ceremony is held every 22 Rayagung as the last month in the calculation of the Sundanese calendar. In this activity, classic stories of Sundanese pantun are also retold which tell about the journey of Pwah Aci Sahyang Asri, as well as sharing with Damar Sewu, a cultural event that begins a series of ceremonies, is a picture of humans in undergoing the process of life both personally and socially.

According to historical records, the *Seren taun* celebration has been carried out for generations since the days of the Pajajaran Kingdom. This ceremony begins with the glorification of Nyi Pohaci Sanghyang Asri, the goddess of rice in ancient Sundanese beliefs. The ancient Sundanese agrarian society glorified the forces of nature that gave fertility to crops and livestock, this natural force manifested as Nyi Pohaci Sanghyang Asri, the goddess of rice and fertility. His partner is Kuwera, the god of prosperity. Both are embodied in *Pare Abah* (Father's Rice) and *Pare Ambu* (Mother's Rice), symbolizing the union of men and women as a symbol of fertility and family happiness.

There are ceremonies in the Kingdom of Pajajaran which are annual and eight years. The annual ceremony is called *Seren taun Guru Bumi* which is held in Pakuan Pajajaran and in each region. The big eight-year or sewindu ceremony is called *the Seren taun Tutug Galur* ceremony or commonly called *the Kuwera Bakti* ceremony which is held specifically in Pakuan. *Seren taun* activities have taken place during the Pajajaran period and stopped when Pajajaran collapsed.

Four windu later the ceremony was alive again in *Sindang Barang*, *Kuta Batu*, and *Cipakancilan*. But it finally stopped right in the 1970s. And then it was revived since 2006 in the *Sindang Barang* Traditional Village, *Pasir Eurih*, *Taman Sari* District, Bogor Regency. This ceremony is called the *Seren taun Guru Bumi* ceremony as an effort to awaken the cultural identity of the Sundanese people. Now what is happening is in Cigugur,

Kuningan and in the traditional village of Kasepuhan Ciptagelar.

This research was conducted as part of the research theme based on vision and mission at Pasundan University, namely syiar Islam and ngamumule Sundanese culture. By collecting various literatures and also news concerning the issue of the *Seren Taun* traditional ceremony, there are no less than 30 literatures, but not all of them can be written down because they are anonymous. The novelty of this research is that the *seren taun* ceremony at Ciptagelar is a form of gratitude to God which is interpreted by two values, namely its physical form is the appearance of Sundanese culture, while its meaning is based on Islamic values.

## 2. Method

The research method used is a qualitative method, namely research procedures that utilize descriptive data, in the form of written or spoken words from people and actors who can be observed. Qualitative research is conducted to explain and analyze phenomena, events, social dynamics, attitudes, beliefs, and perceptions of a person or group towards something. This article uses literature review data from various journals, newspaper articles and books related to the topics discussed by carrying out the stages of data analysis analysis starting from the data collection stage, data reduction and categorization, data display, and drawing conclusions. Qualitative data analysis is integrated into the activities of data collection, data reduction, data presentation, and conclusion of research results.

The method that uses the Systematic Literature Review is the literature method of identifying, assessing, and interpreting all the findings on a research topic, to answer research questions that have been previously determined (Kitchenham & Charters, 2007). This method is used to analyze the harmonization of Sunda-Islamic values in the Kampung Adat as a keyword in collecting relevant secondary data from journal articles.

## 3. Result and Discussion

The term *Seren Taun* comes from the Sundanese word, *seren* which means surrender, and *taun* which means year. So *Seren taun* means handing over from the past year to the next year as its successor. In the context of the traditional life of the Sundanese cultivators, *seren taun* is a means to give thanks to God Almighty for all the agricultural products carried out this year, while hoping that their agricultural output will increase in the coming year. More specifically, the *seren taun* ceremony is an event for handing over crops in the form of rice produced within a year to be stored in the barn or in Sundanese called *leuit*. There are two *leuit*; namely the main granary which can be called *leuit sijimat*, *leuit ratna inten*, or *leuit indung* (main barn); and *leuit pangiring* or *leuit leuitik* (small barn). (Ridzki R. Sigit, 2012)

*Seren taun* is a form of local wisdom. Wisdom comes from the word wise. According to the set of meanings contained in the Indonesian Dictionary, wise has two continuous meanings, namely knowing. While the second meaning is intelligent, smart, and wise. Etymologically, the word wise is affixed with the prefix “*ke*” and the suffix “*an*” which then forms the word wisdom which means wisdom, intelligence as something needed in the process of interacting with the environment. (Indonesia Dictionary)

Local wisdom varies in the dimensions of a particular region and time. The differences in local wisdom in each region are caused by the challenges of natural conditions and the variety of needs for life, thus the experience in the purpose of meeting needs will give rise to various knowledge systems, both natural and social environments. Another definition of local wisdom, namely, local wisdom is part of the culture of a society that cannot be separated from the language of the community itself.

Local wisdom is generally passed down from generation to generation through word of mouth. Local wisdom is in folklore, proverbs, songs and folk games. Local wisdom is knowledge that is found by certain local communities through a collection of experiences in trying and being integrated with an understanding of the culture and natural conditions of a place.

*Seren taun* is a local wisdom that is held in the traditional village of Kasepuhan Ciptagelar. Traditional village is an environment that has and also still maintains the customs, laws, and rules that have been set by the ancestors of the place. According to records, the Ciptagelar traditional village itself has around 16,000 adherent’s/community members, spread over Sukabumi, Bogor and Lebak. The center of the Kasepuhan Ciptagelar traditional village is located in the Sukamulya Village, Sirnaresmi Village, Cisolok District, Sukabumi Regency.

The *Seren Taun* traditional ceremony in the Kasepuhan Ciptagelar Traditional Village is held every year. According to records, the Ciptagelar Indigenous Village itself has around 16,000 followers/members of the Kasepuhan Customary Kasepuhan Ciptagelar community. They are spread over three districts: Sukabumi, Bogor and Lebak and two provinces: West Java and Banten. The Ciptagelar Kasepuhan Center is located in Sirnaresmi Village. The population of Sirnaresmi Village is 4,803 people, consisting of: 2,460 men and 2,343 women. (Source of Data Source for Sirnaresmi Village Potential Filling List).

Administratively, the Kasepuhan Ciptagelar Traditional Village is located in the Sukamulya Village, Sirnaresmi Village, Cisolok District, Sukabumi Regency. The Kasepuhan Ciptagelar Traditional Village can be reached by four-wheeled vehicles (cars) and two-wheeled vehicles (motorcycles). This type of four-wheeled vehicle must have special requirements, namely having a high enough body height above the ground and in prime condition. If you do not have the requirements in question, it is unlikely that the vehicle will arrive at the location. And generally such cars only arrive at the Sirnaresmi Village office which is also the parking lot. The rest use motorcycle taxis or public cars (jeeps) which are only available from time to time or on foot.

Most of the Sirnaresmi Village area (75.24%) is in the Perum Perhutani area and a small part is included in the Mount Halimun National Park (TNGH) area. According to Sirnaresmi Village Monograph data in 1997, of the 4,917ha area of Sirnaresmi Village, 298.9 ha

(6.08%) were paddy fields, 203,4 ha (4.14%) were huma, gardens and talon 29 ha (0,59%), protection forest (TNGH) 800 ha (16,27%), production forest (Perum Perhutani) 2, 900 ha (58,9%) and settlements 687 ha (13,97%). According to the Kasepuhan Ciptagelar custom, the Sirnaresmi Village are is located an awisan (reserved) land, including customary land.

The Kasepuhan Ciptagelar is a traditional village that is included in the indigenous Unity of Banten Kidul. Kasepuhan adat Ciptagelar still holds strong customs and traditions handed down since 640 years ago. This Kasepuhan is led by an Abah who is appointed based on descent, until now the Ciptagelar traditional kasepuhan is being led by the eleventh Abah since this Kasepuhan was recorded from 1368. Ciptagelar traditional kasepuhan was established in Bogor 640 years ago. Kasepuhan residence always moves from one place to another, the move of this residence is due to the arrival of the *wangsit* from the ancestors to the father. At the end of 2000 Abah Anom (late Encup Sucipta) as the leader of kasepuhan at that time received a *wangsit* (order) from his ancestors to move from Ciptarasa Village to Ciptagelar Village. Ciptagelar means open or resigned to accept the transfer. This money was received by the late. Abah Anom after going through his ritual process, the result of which is not allowed, must be done. Therefore, the displacement of traditional villages is loyalty and obedience to the ancestors.

The name Ciptagelar itself consists of two syllables, namely copyright and title. The word "Cipta" is taken from the name of Abah Ugih's father (Kasepuhan Ciptagelar Indigenous Leader) namely Abah Encuk Sucipta while "gelar" can be interpreted as starting or building. The name Ciptagelar itself was inspired when Abah Encuk found a place called Cikaancang, the move after Abah Encuk got the idea that he had to move from the Ciptarasa area to an area formerly called Cikaancang. When Abah Encuk had to move from the Ciptarasa area to the Cikaancang area, at that time in the Cikaancang area there were only seven houses. Therefore, Abah Encuk immediately cleared the forest to form a new village which was later named Kasepuhan Ciptagelar village in 2000 AD.

The movement of the Ciptagelar Indigenous community from one area to another is based on two things, namely, if the leader of the traditional village dies or the leader of the traditional village gets the *wangsit* to move. The areas where the Ciptagelar people lived are as follows: Cipatat Urug Bogor, Lebak Larang, Lebak Binong, Tegal lumbang, Bojong Cisono, Pasir Talaga, Jeungjing Sand, Sirna Rasa, Cipta Rasa.

Chronologically, the displacement of traditional villages from one place to another, at least it can be written as follows: Actually, if we look further, the history of Ciptagelar has experienced several displacements, as written above. According to the history that can be reached from community stories and existing records, before becoming Sirnarasa and later Ciptagelar, Gede village was originally located in Tegallumbu. Then during the leadership of Aki Grandfather Jasiun, he was transferred to Bojong Cisono (Sukabumi). Aki Buyut Jasiun is the son of Aki Aki great-grandfather Arikin, who became a co-kolot when Gede village was in Tegallumbu. The son of the great-grandfather Jasiun who became the stickler was the great-grandfather Rusdi. During the time of Aki Grandfather Rusdi, the position of Kampung Gede was moved to the Cicemet (Sukabumi) area.

In 1957 Aki Buyut Rusdi moved the center of Kasepuhan (Kampung Gede) to Cikaret. Furthermore, there was a change in the name of Kampung Cikaret to Kampung Sirnaresmi. Kabuyutan was then continued by his son, namely Abah Ardjo or Ki Ardjo, and Aki Buyut Rusdi became Elders of Joyful Kasepuhan.

When he became a happy elder, Abah Ardjo several times moved the location of the center of Kasepuhan called Kampung Gede. First, Abah Ardjo moved Gede Village from Cidamar Village to a village around Cisolok District. Second, Ki Ardjo then moved again to Kampung Ciganas, in 1972. Kampung Ciganas underwent a name change to Sirnarasa. Third, after living for 8 years in Ciganas Village, Ki Ardjo moved Gede Village to Linggarjati Village, in 1982. Fourth, Ki Ardjo moved Gede Village to Ciptarasa Village. Ki Ardjo was married seven times and had thirteen children. From his sixth wife, Ma Tarsih, he has three children, namely Encup Sucipta, Lis, and Lia.

From his seventh wife, Ma Isa, he had six children. After Ki Arjo died, Ma Tarsih's eldest son, Encup Sucipta, took his place as a rejoicing elder known as Abah Anom. Abah Encup Sucipta better known as Abah Anom (Young Father) because when he accepted the position of elder, he was still 17 years old. The position of ecstatic elders is hereditary and is always passed on to sons (not necessarily the eldest). In 1983 they moved again to Kampung Datar Putat (Cipta Rasa) and finally in 2001 to Kampung Cikaancang (Ciptagelar) until now, when Kasepuhan was led by Abah Encup Sucipta (Abah Anom), after Abah Anom's death, the leadership of Kasepuhan Ciptagelar was then continued by Abah Ugi who is the son of Abah Anom, until now.

Geneologically, the indigenous people of Kasepuhan Ciptagelar are joined in a family manner with the unity of the indigenous people of Banten Kidul. Because of that, apart from having an identity card in the form of an identity card (KTP) issued by the government of the Republic of Indonesia, the indigenous people of Kasepuhan Ciptagelar also have an identity card as members of the Banten Kidul indigenous community association.

Based on customary law arrangements regarding areas belonging to the Kasepuhan Ciptagelar customary community members, there are 568 villages that are subordinate to Kasepuhan Ciptagelar. For example, the hamlet of Cengkup which is in the administrative area of Margalaksana village, Cikakak sub-district, Sukabumi district. Geographically, Cengkup village is in the administrative area of Cikakak sub-district, Sukabumi district, even though the Ciptagelar kasepuhan area is included in the administrative area of Cisolok sub-district, Sukabumi district. This proves that although the subordinate villages are not in the same administrative area as Kasepuhan Ciptagelar, traditionally these areas still belong to the Kasepuhan Ciptagelar located on Mount Halimun Salak, Cisolok District, Sukabumi Regency.

The Kasepuhan Ciptagelar Traditional Village people are largely an agrarian society that relies on the agricultural sector. The main commodity in the agricultural activities of the Kasepuhan Ciptagelar indigenous people is planting rice. With the values that live in the

midst of the Ciptagelar Kasepuhan indigenous people who are so respectful of the rice plant,

The Kasepuhan Ciptagelar Traditional Village people have succeeded in achieving food self-sufficiency, even the The Kasepuhan Ciptagelar Traditional Village people's rice reserves are predicted to be able to meet their food needs for the next 95 years. Most of the residents of the Kasepuhan Cipta Gelar Traditional Village make a living as farmers. In Cipta Gelar, the rice harvest is only done once a year, this is different from the general public who harvest 3-4 times a year. The land planting system also has different rules from other rice fields, namely the land is used for rice cultivation once a year and alternated with planting vegetables so the pest elements in the soil are not damaged and return to neutral. The main commodity from the agricultural products of *Incu Putu* (residents) of Cipta Gelar Traditional Village is rice. The results of the rice harvest are stored in the *leuit* (barn). One family has one or more *leuits*, each of which can accommodate between 500-1000 bunches of rice.

There is a barn that is dedicated to accommodate some of the residents' crops where each head of the family is required to keep one bunch of rice in the barn, the barn is called *leuit si jimat*. With this *leuit si jimat*, residents who need rice can borrow from the barn. *leuit si jimat* can accommodate about 8700 bunches of rice.

Within the framework of being an agrarian society, the feeling of gratitude carried out by the people of the Ciptagelar Indigenous Village is the *Seren Tahun* ceremony.

The purpose of holding *Seren Taun* is as an expression of gratitude for the abundant harvest. In the *Seren Taun* event, various kinds of arts are displayed including *Jipeng*, *Topeng*, *Angklung*, *dog-dog lojor*, *wayang golek* and others. The *Seren Taun* tradition event was attended by all Banten Kidul indigenous people, invitees, as well as people outside the Kasepuhan Cipta Gelar Traditional Village.

The *Seren Taun* ceremony begins with the *ngajayak* ceremony (picking up rice), on the 18th Rayagung followed by the rice pounding ceremony and as the highlight of the event on the 22nd Rayagung. *Ngajayak* in Sundanese means to accept and welcome, while the

number 18 which is pronounced in Sundanese *dalapan* compassion has the connotation of compassion which means the love and mercy of God who has bestowed all life on His people in all corners of the earth.

The highlight of the *Seren Taun* event in the form of pounding rice on 22 Rayagung also has its own meaning. The number 22 is

interpreted as a series of numbers 20 and 2. The rice pounded at the peak of the event is 22 quintals with 20 quintals divided to be ground and distributed back to the community and 2 quintals are used as seeds. The number 20 reflects the anatomical elements of the human body



Figure 1. Nutu Pare Event



Figure 2. The highlight of the *Seren Taun* event

Both men and women have 20 characteristics of human form, namely: 1. bitter or blood, 2. flesh, 3. fur, 4. nails, 5. hair, 6. skin, 7. veins, 8. polo or brain, 9. baby or lung, 10. arbor or liver, 11. calilipa or spleen, 12. mamaras or maras, 13. obstruction or bile, 14. bone, 15. marrow, 16. tamarind or fat, 17. bulge or stomach. 18. peujit or intestine. 19. kidney and 20. heart.

The 20 properties above unite the organs and cells of the body with diverse functions, or in other words the body or body is seen as a living structure that has processes such as supernatural laws. This supernatural law is then transformed into *jirim* (body), *jisim* (conscience) and confession (me). While the number 2 refers to the understanding that day

and night life, joy and sorrow, good and bad and so on.

In the *seren taun* ceremony the main object is rice. Rice is considered a symbol of prosperity because the Ciptagelar area in particular and other Sundanese areas in general are agricultural areas that contain various classic stories of Sundanese literature, such as the story of Pwah Aci Sahyang Asri who gave fertility to farmers as

messengers from *Jabaning Langit* who came down to earth. In this *seren taun* ceremony, classic stories of Sundanese pantun are retold, which tell about the journey of Pwah Aci Sahyang Asri. In addition, rice is the main source of food ingredients that have a direct influence on the 20 traits of human existence above



Figure 3. Rengkong, a pole tool made of bamboo

This traditional ceremony is a ceremony symbolized by transporting rice from the rice fields to the rice barn. In the ceremony using *rengkong*, which is a pole tool made of bamboo. Until now this traditional ceremony is still carried out regularly. The areas that perform this traditional ceremony include Sukabumi, Cisolok, Kuningan, and Cigugur.

To illustrate the magnitude of this celebration, 2 buffaloes, 1 drum of vegetable oil, 2 drums of kerosene, more than 5 sacks of sugar, 2 sacks of onions, and countless chickens, brown sugar, coconut, coffee and vegetables have been prepared. The entire series of events was prepared independently by the community through collective

contributions (*ngalaukeun*) collected by Baris Kolot from 568 villages that are

members of the Ciptagelar Indigenous Kasepuhan.



Figure 4. Entertaining Guests at *the Seren Taun* Ceremony at Ciptagelar Village

For the Kasepuhan indigenous people, it is unlawful to let people and guests present starve. Guests are welcome to self-serve to take their own meal in Imah Gede's living room whose dishes have been prepared by 19 rows of *bikang* (mother lineup) who work

shifts day and night to ensure the success of the event.

Likewise, to entertain guests who were present throughout *Seren Taun*, every night in parallel entertainment events were held on 8 different stages. The entertainment program includes performances of traditional arts such



as *golek* and percussion *bamboo dogdog lonjor*, *jipeng*, masks to modern *jaipong dangdut (pongdut)*. Guests in attendance can choose the entertainment they want to watch. In the philosophical side of the Ciptagelar indigenous people, all aspects of customary life are based on the rice cycle calendar. From rice planted to rice harvested, there are various kinds of rituals carried out, namely: *Ngaseuk*, *Sapang Jadian Pare*, *Selamatan Pare Ngidam*, *Mapag Pare Beukah*, *Sawenan Ceremony*, *Thanksgiving Mipit Pare*, *Nganjaran/Ngaunjuk* and *Ponggokan*. *Seren*

*Taun* itself is the last ritual of the process, as a form of gratitude for the gift of nature.

With the concept of the cosmos, rice thus becomes the center of people's lives. As the highest form of respect, padi is personified as a goddess, namely Nyi Pohaci Sanghyang Asri who appears in the form of rice. Because rice is a human life partner, it is the duty of humans to continue to care for it, from the time it is sown in the fields until the time of harvest. With this philosophy, the people of Kasepuhan abstain from trading rice.





Figure 5. *Seren Taun Ceremony Ritual*

In contrast to the intensification farming pattern, the rice harvest cycle in Kasepuhan is only carried out once a year for 5-6 months for the rest to be rested. Indigenous peoples believe that land needs to be restored, returned to achieve balance and harmony with nature. Rice farming land may not use chemicals, except using materials available in nature. With these various local wisdoms, in Ciptagelar there has never been an attack of rice pests as is often the case in other places that practice intensive agriculture.

From the accumulated knowledge of centuries, the granaries of the Kasepuhan community are genetic banks of various rice varieties. Aki Karma, a member of Baris Kolot, told Mongabay.co.id that there are at least 140 types of rice varieties known by the Ciptagelar indigenous community. All of these rice varieties are preserved in more than 8,000 barns throughout the Kasepuhan area.

The rice stored in the barn is not separated from the stalk, but is still hanging tied using a bamboo rope (*pocongan*). *Pocongs* of rice are stored on bamboo poles using branched wooden sticks. The purpose of storing rice in this way is so that the rice can dry out while being transported and retain its moisture content. This storage system prevents the rice from being damaged by moisture. Unique *leuit* shape; with one door, in the form of a small house on stilts and thatched roof, designed so that the barn does not leak and is not easy for animals such as rats to enter.

On average, each family in Ciptagelar has several small rice barns, where one barn can accommodate 500-1,000 rice heads. Generally, 1,000-2,000 rice grains are equivalent to meet the food consumption needs for one family for a year. In terms of productivity, a paddy field measuring 1 peg (400 square meters) can produce an average of 50-60 rice grains. According to Aki Karma's narrative, based on his experience so far, grains of rice that have been harvested more than decades ago can still be replanted in the rice fields.

The highlight of the *Seren Taun* event was marked by the *Ngadiukeun Ceremony*, or symbolic insertion and placing of rice bundles into the sacred granary of *Leuit* the Amulet by the Girang Elder (Traditional Leader) Kasepuhan Ciptagelar, Abah Ugi Sugriana Rakasiwi. This procession begins with the recitation of prayers and mantras through the verse of the *seloka* which in essence is grateful for the blessings of the universe and the ancestors who have guarded the Ciptagelar community.

As a traditional leader, Abah Ugi oversees more than 30,000 people in 568 villages throughout the Halimun mountains who have been part of the Kasepuhan Ciptagelar traditional kinship for generations. Abah Ugi himself has served as traditional leader since 2007, replacing Abah Anom, his father who died.



**Figure 6.** *Ngadiukkeun Pare led by Abah Ugi, in Leuit Si Jimat*

*Leuit si Jimat* is a rice barn in the middle of Ciptagelar village. This barn can accommodate up to 8,700 rice heads. *Leuit si Jimat* also functions like a “*Logistics Agency*” for the community when they need rice loans.

According to Aki Ukad, one of Ciptagelar's Kolot Lines, since the last 17 years, the people of Kasepuhan Ciptagelar have succeeded in becoming self-sufficient in rice. When in other places food prices rise due to inflation, the indigenous people of Kasepuhan Ciptagelar remain safe with their independent food security.

The *Seren Taun* Traditional Ceremony in the Kasepuhan Cipta Gelar Traditional Village is a ceremony that aims to give thanks to God

Almighty for all successful harvests in the present or in the future. This ceremony is held every 22nd of the month of Rayagung or the last month in the calculation of the Sundanese calendar. This is in line with Islamic teachings which say that gratitude is an expression of gratitude for various gifts and pleasures given by Allah SWT. It is an obligation for humans to always be grateful. Starting from when I was in the womb until now. Breathing, health, being able to eat and drink, and doing daily activities are also included in the blessings of Allah SWT that need to be grateful for.

In the Qur'an, Surah An Nahl, it is said: *And if you counted the favors of Allah, you would not be able to determine the number.* (Surat

*an-Nahl: 18). Furthermore, it is emphasized in the letter of Ibrahim: And (remember also), when your Lord announced: Verily if you are grateful, we will surely increase (favours) to you, and if you deny (My favours), then indeed My punishment is very painful. (Surah Ibrahim: 7). Furthermore, in Surah Al-Jatsiyah: It is Allah SWT who has subdued the sea for you so that ships can sail on it with His permission and so that you can seek His bounty and hopefully you will be grateful. (Surat al-Jatsiyah: 12)*

The implementation of the Seren Taun ceremony is carried out in the month of Rayagung, or in the Islamic month it is said to be the month of Dzulhijjah, or by the community it is interpreted as the month of sacrifice. Qurban for Muslims is an expression of gratitude to Allah for the abundance of sustenance by sharing valuable food with those who cannot afford it. Sacrifice or slaughtering livestock as a form of obedience to Allah SWT. Behind the sacrifice, there is a deep meaning that can be learned by every Muslim. Sacrifice teaches two things to humans. First, that the moment of sacrifice is the right time as a Muslim to share. Second, there is an aspect of transcendence, namely the aspect of holiness. In the implementation of the *Seren Taun* Ceremony, various foods are prepared for the guests who come. They assumed that it was illegal to let people and guests present starve. Guests are welcome to self-serve to take their own meal in Imah Gede's living room whose dishes have been prepared by 19 rows of *bikang* (mother lineup) who work shifts day and night to ensure the success of the event. This meaning is in line with the purpose of the Qurban worship.

In addition to banquets, also to entertain guests who were present throughout Seren Taun, every night in parallel entertainment events were held on 8 different stages. The entertainment program includes performances of traditional arts such as golek and percussion bamboo *dogdog lonjor*, *jipeng*, masks to modern jaipong dangdut (*pondut*). Guests in attendance can choose the entertainment they want to watch, so the goal is to please others. In Islam it is said "Whoever makes other believers happy, Allah Ta'ala created 70,000 angels who were assigned to ask forgiveness for him until the Day of Resurrection because he has made

*other people happy. Allah always helps the servant as long as he helps his brother."* (HR. Muslim no. 2699).

In the *seren taun* ceremony the main object is rice, rice is considered a symbol of prosperity. Planting rice while preserving nature, so that nature is sustainable and makes a positive contribution to humans. Nature is everything that exists or is thought to exist by humans in this world, apart from Allah and His Essence and Attributes. The heavens and the earth with all the contents and events contained in them are a very impressive and amazing reality for human beings' minds and hearts. That is the universe or called *alkaun (universum)*. In the philosophical side of the Ciptagelar indigenous people, all aspects of customary life are based on the rice cycle calendar.

According to Islam, the view of the universe is not based solely on reason. The function of the universe is to move human emotions and feelings towards the greatness of al-Khaliq, the smallness of humans before Him, and the importance of submitting to Him. That is, the universe is seen as a *qath'i* proposition that shows the oneness and divinity of Allah. Allah swt has arranged all the processes of the creation of the earth. And Allah has informed his people about the creation of the earth and the universe through the Qur'an. The creation of the universe is one of the signs of Allah's power. Not a few verses of the Qur'an invite us to reflect on His creation, including the universe. The universe is a space in which there is biotic and abiotic life as well as all kinds of natural events that can be expressed or cannot be expressed by humans.

One of the verses contained in the Qur'an that explains the process of creating the universe is Q.S. As-Sajdah (32): 4 which means "It is Allah Who created the heavens and the earth and everything between them in six days, then he resided on the Throne. You all have no helper and intercessor but Him. Then, did you not pay attention to it?"

The local wisdom of the Kasepuhan Cipta Degree Indigenous community can also be used as a lesson for state authorities, that all potential national economic resources should be prioritized for the progress and welfare of the nation. Instead of selling it to foreign parties, which ultimately makes us fall into a regressive and non-sovereign nation.

This village has a traditional system that is maintained from generation to generation, one of which is in food self-sufficiency. How to fulfill the needs of family life by planting rice to storing it? This is inseparable from traditional rituals in rice management. This local wisdom makes the community able to survive, develop and be sustainable (sustainable development).

In Ciptagelar Village, you can learn about the constellations. The constellations or *kidang* are used as calculations for when to plant rice. Usually, planting is done once a year in a span of 5 to 6 months. Rice planting once a year is also expected to stop the cycle of planthoppers which is very disturbing. In this village really do not use chemicals and technology, because to maintain local wisdom so that it remains sustainable.

After the harvest process is complete, while waiting for the next rice planting, the Ciptagelar people usually continue to cultivate fish in the fields. The function of fish farming is to treat the soil, increase the nutrients and nitrogen needed by rice plants. This event is carried out in mutual cooperation to establish a strong togetherness. The Ciptagelar community carries out various series of traditional ceremonies during the planting process. The ceremony they do as a form of prayer to get the blessings of a bountiful harvest from the Almighty.

#### 4. Conclusion

- a. Based on the results of research on the impact of globalization on the existence of harmonization of Sundanese-Islamic Values in the Seren Taun Tradition in the Kasepuhan Ciptagelar Traditional Village, it can be concluded that:
- b. First, the existence of Islamic and Sundanese values in the appearance of the Seren Taun Culture in the Kasepuhan Ciptagelar Traditional Village has been established quite harmoniously. The Seren Taun Traditional Ceremony at the Kasepuhan Cipta Degree Traditional Village is a ceremony that aims to give thanks to God Almighty for all successful harvests in the present or in

the future. This is in line with Islamic teachings which say that gratitude is an expression of gratitude for various gifts and pleasures given by Allah SWT, as in the Qur'an Surah an-Nahl: 18; Letters of Abraham: 7; and QS. Al-Jatsiyah: 12.

- c. Second, the implementation of the ceremony is held in the month of Rayagung, or in the Islamic month it is said to be the month of Dzulhijjah, or by the community it is interpreted as the month of sacrifice. Qurban for Muslims is an expression of gratitude to Allah for the abundance of sustenance by sharing valuable food with those who cannot afford it.

#### 5. References

- Abdurrahman MBP. 2015. *Rekonstruksi "Islam Teh Sunda, Sunda Teh Islam"*. Jurnal Asy-Syari'ah Vol. 17 No. 1, April 2015.
- Amin Suroso. 2021. *Pandangan agama Islam terhadap lingkungan hidup*. Universitas Bina Nusantara.
- Deni Miharja, 2013. *Tradisi Wuku Taun Sebagai Bentuk Integrasi Agama Islam dengan Budaya Sunda pada Masyarakat Adat Cikondang*. Jurnal el Harakah Vol.15 No.1 Tahun 2013.
- Eko Riyadi, MH. 2021. *Semarak Idul Adha 1442 H di Masa Pandemi*. Forum Kajian dan Penulisan Hukum (FKPH) FH Universitas Islam Indonesia.
- J. Moleong, Lexy. 2014. *Metode Penelitian Kualitatif*, Edisi Revisi. PT Remaja Rosdakarya, Bandung.
- James, Paul (2006). *Globalism, Nationalism, Tribalism*. London: Sage Publications.
- Kitchenham, B. and Charters, S. (2007) *Guidelines for Performing Systematic Literature Reviews in Software Engineering*, Technical Report EBSE 2007-001, Keele University and Durham University Joint Report.
- Manfred B. Steger and Paul James. 2010. *'Ideologies of Globalism'*, in Paul James and Manfred B. Steger, eds, *Globalization and Culture: Vol. 4*,

Ideologies of Globalism, Sage Publications, London.

Muhammad Nashir al-Dîn al-Albânî, *Silsilah al-Ahadits al-Shahihah*, dalam Maktabah Syamilah.

Muhammad Zainal Arifin. 2019. *Harmonisasi Agama dan Budaya dalam Islam Nusantara*. Kajian SASC NU Mesir

Ridzki R. Sigit. 2012. *Seren Taun: Tradisi Syukur Panen Padi Ciptagelar yang Eksis Sejak 644 tahun yang lalu*. Mongabay, 5 September 2012.

Sri Suneki. 2012. *Dampak Globalisasi Terhadap Eksisten Budaya Daerah*. <https://doi.org/10.26877/civis.v2i1/Januari.603>.

Verina Intan. 2021. *12 Ayat Alquran Tentang Bersyukur dan Artinya yang Perlu Anak Ketahui*. POPMAMA, 20 Juni 2021.

Zulkarnain Yani. 2020. *Harmonization of Traditional and Religion in Ngukus Tradition in Community of Ujungberung*, Bandung. Journal ISRL, November 2020.

### Biographies

Ade Priangani, was born in Sumedang, West Java, June 11, 1969. He is currently a lecturer at the Department of International Relations, Pasundan University, Bandung. Elementary-SMU education was completed in Sumedang. Obtained the title Drs. (S-1) from the Department of International Relations UNPAS with a thesis entitled "The Effect of Normalization of Indonesian-PRC Diplomatic Relations on Economic and Political Conditions of the Two Countries"; Masters (S-2) in Masters in Social Sciences, IR Concentration, UNPAR Bandung, by taking the thesis "US Foreign Policy in Combating International Terrorism in Southeast Asia". Doctoral Degree in Management Doctoral Program, UNPAS Bandung, with a dissertation entitled "IBM-Based Border Management (Integrated Border Management) in Improving Indonesia's Investment and Trade Competitiveness: A Case Study of the Indonesia-Singapore Border". The works that have been produced are "Finished Lying

Down" (Kumpulan Poetry/1996), "Strategic Studies in the Dynamics of Indonesian Foreign Relations", "The Turning Point of Democracy and Autonomy", "Latin America: between the wave of democratization and the backflow of democracy", "The dynamics of Southeast Asian Political Economy", "Terrorism as a Global Threat", "Political Economy and International Business", "Strategy and Development", "Political Sociology", "Indonesian Foreign Policy" and "Border Management".

Kunkunrat, born in Bandung on October 23, 1967, completed all his studies in Bandung. Bachelor Programme, Department of International Relations, Faculty of Social and Political Sciences (1991), Master Programme, Department of International Relations, Faculty of Social and Political Sciences (2005) and Doctoral Programme, Department of International Relations, Faculty of Social and Political Sciences (2021).

Iwan Gunawan, born in Bandung on September 26, 1966, completed all his studies in Bandung. Elementary school was completed at SD Karang Pawulang graduated in 1979, Junior High School at SMP XIII graduated in 1982, high school was completed at SMAN 5 Bandung. Obtained a Bachelor's degree in the Department of International Relations UNPAS, Master's Degree in Master of Social Sciences, Concentration of International Relations UNPAR and S-3 in the Doctoral Program in Management UNPAS.