

Harmonization of Islam-Sunda in the Wuku Taun Tradition in Cikondang Village

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ABSTRACT

In the case of Sundanese society and culture, many Sundanese classmates were born and raised in a Sundanese environment, but no longer recognize Sundanese culture, customs and values. They are more familiar with foreign cultures and civilizations. The new civilization has had a huge influence on culture and the state of society. The values that were previously believed were intimidated by the new values. On the one hand, positive things have given birth to knowledge for education, but on the other hand, Sundanese noble values have faded, because of the interests of immigrants. The clash of values due to evolutionary faults made the Sundanese generation begin to shift. The values and social institutions that were originally considered as Sundanese identity and entities began to be doubted. They feel more valued as 'European humans' in their native form. Even though Sundanese has culture, has customs, has language, the Sundanese should be aware of their nature as Sundanese. This change has also affected traditional Sundanese villages, which have been persistent in maintaining their traditions. The Sundanese people themselves are no longer familiar with the Traditional Village of Kampung Cikondang in the Bandung area, which so far has been used as a place for preserving Sundanese Customs and Culture. For this reason, the role of all groups, the government, through policies that are more directed at cultural or cultural considerations rather than purely economic ones, are needed which are detrimental to a cultural development in the policies formulated, so that traditional enclaves such as Kampung Adat can eventually sustainable. While the community can play a role according to their respective abilities. The method used in this research is qualitative, that is used as a research procedure that produces descriptive data in the form of written or spoken words from observable persons.

Keyword : Sundanese-Islamic culture, Cikondang traditional village

1. Introduction

Religion and culture are like two sides of a coin. In religion there is culture and in culture there is also religion. Religion in its real form is only possible to grow and develop in a cultural context. On the other hand, culture in the sense of all the knowledge and values shared by society that is not based on noble moral values and spirituality originating from religious traditions will dry up and lose direction. The existence of mutual support or mutual reinforcement between religion and culture is similar to what Albert Einstein said, "Science without religion is lame, religion without science is blind." ² So, although religion and culture can be distinguished, it is difficult or even impossible to separate them. There are at least three factors that can play a role in shaping society's culture. Firstly the development of science and technology, secondly the level or way of thinking of society, thirdly and thirdly is the value system

adopted by society. These three things are interrelated. The development of science and technology is closely related to the level or way of thinking of society which is built through education in a broad sense, while how that knowledge is applied in human life is very dependent on the value system or configuration of value systems that society has, believes in or considers important. That is why each particular society or traditional community always has its own uniqueness as a result of the combination of the belief system, knowledge system and technology that it has through the education process in the broadest sense which they transform from generation to generation as well as the value system they adhere to. On the basis of thinking like this, knowing and recognizing every belief system and culture adhered to by every nation, ethnic group or community is important to build a harmonious atmosphere based on mutual understanding, mutual respect, mutual respect for each other. By getting to know each other and respecting each other's belief systems and culture, negative suspicions can be reduced. Without mutual knowledge and respect for each other, intolerant attitudes that have the potential to become conflict can actually increase. At the global level, intolerance and conflict can take the form of a clash of civilizations⁴, while at the national or local level intolerance and conflict can take the form of sectarian conflict (conflict with religious nuances) or a combination of religion and culture (ethno-religious conflict). Conflict can be called ethno-religious conflict because it is difficult to separate the religious aspects and the cultural aspects contained in them because the two are interrelated.

As a nation that has more than 300 ethnicities or to be exact 1,340 ethnic groups according to the 2010 BPS (Central Bureau of Statistics) census, Indonesia is a country rich in culture (multiculture) and local wisdom. The arrival of Islam that was born in the Arabian Peninsula to the archipelago (formerly Indonesia's name) which was then embraced by the majority of the population, did not completely eliminate local culture or culture. Local culture which is believed to be loaded with local wisdom is then adopted or accommodated by Muslims who inhabit this area. That is what causes Indonesian Islam to have a style that is different from Islam practiced in the Arabian Peninsula during the time of the Prophet Muhammad, even Islam practiced by Indonesian Muslims who live in certain areas can be different from Islam practiced by Muslims in other areas. That is why, Islam Nusantara displays different styles from one region to another, even though as a whole it displays the same face, namely inclusive Islam that is accommodating to local culture and wisdom. As a nation and state whose inhabitants come from many cultures and religions, it is impossible for Indonesia to escape or escape from this reality and all the potential that can arise from it.

Historically, religious life with a willingness to accept diversity has long been accepted as normal by the people of the archipelago. Judging from the phenomena that appear, intolerant attitudes and behavior in religious life are related to several problems. First, intolerance associated with differences in belief or religious way which is accompanied by accusations of heresy, infidel or apostasy (leaving or leaving religion). Second, intolerance related to accusations of blasphemy or blasphemy. Third, intolerance related to the construction of houses of worship and religious activities. Fourth, intolerance associated with broadcasting or propagating certain religious teachings. And fifth, intolerance related to how to practice or practice religious teachings or Islamic Sharia for Muslims.

However, if you look further, the emergence of intolerance in religious life actually starts from the "failure" of a person, or a group of people in understanding the uniqueness of other people or other groups who have their own way of harmonizing or synergizing between their religion and culture.

An understanding of the uniqueness of oneself or others is a prerequisite for a person or group of people to be tolerant and respectful of one another. Understanding like this will be able to give birth to wisdom or letters. In general, local wisdom can be interpreted as values, norms, laws and knowledge formed by religious teachings, beliefs, traditional values and experiences passed down by ancestors which ultimately form local knowledge systems that are used to solve problems. people on a daily basis.

That is, through local wisdom, people are actually proven to be able to solve their own problems, including problems related to religion and culture. Therefore, it is important to carry out research or studies aimed at digging up local wisdom that can make a positive contribution to the realization of

religious and cultural harmony and can strengthen religious tolerance. West Java was chosen as the object of study due to several considerations. West Java is believed to have a lot of wealth in local wisdom that describes the harmony between religion and culture in its various forms while also being tolerant of different religious and cultural expressions. West Java has a number of traditional communities or traditional villages which still maintain traditional values which are believed to have originated from ancestral teachings (karuhun). These noble values not only function as their cultural identity but are also very tolerant and respect the rights of others to embrace different religious beliefs.

Research Problems

Starting from the background above, there are problems in the formulation of the problem, that West Java Province is imaged as a province in Indonesia whose people are the most intolerant of differences in beliefs. So far, various expressions of intolerance have been born and have come to the fore, including the practice of religious violence against minority religious beliefs. However, if you look at the religious practices of various traditional village communities in West Java, it actually presents, both actually and potentially, the practice of respecting different beliefs, both internally and externally. That is, they have shown attitudes and behavior towards various differences with cultural perceptions that fully emphasize the relationship between humans and God, humans and humans and humans and nature. Here they view their inter and inter-religious activities not only from a purely religious or divine perspective, but also from the perspective of the human and natural environment simultaneously.

The research questions from the formulation of the problem are:

- a. How is the harmonization of religion and culture in the living traditions of the Cikondang traditional village community?
- b. What are the views and attitudes of the Cikondang traditional village community in dealing with religious and cultural differences?
- c. What traditions exist in the Cikondang traditional village community that are related to respect for religious and cultural differences, and which are considered to have succeeded in increasing tolerance attitudes and behavior?

2. Method

This research uses a qualitative approach with a critical paradigm, namely research that emphasizes the values that will be fought for through disclosing or dismantling hidden aspects behind a visible reality for an effort to criticize and change culture and social structures.

The research strategy used is a case study. According to Robert A. Stake, in Norman K. Denzin & Yvonna S. Lincoln (2009: 256), case studies are not a methodological choice, but as a strategy or choice of object to be studied. In this research, the intended case study, as mentioned earlier, is the harmonization of religious life in Village Cikondang, Bandung Regency.

With this case study, it is hoped that this research will not generalize, but will be distinctive or unique and different from previous studies. The focus of this research is the harmony of religion and culture in local wisdom; with a research locus in the Cikondang traditional village in West Java; and this research corpus is the traditions that live in the traditional village in the form of taboos, expressions of wisdom, traditional ceremonies, and buildings or traditional reserves. In accordance with the research approach used, namely a qualitative approach, the type of research needed in this research is qualitative data. The data collection techniques were also adjusted, namely by using literature study techniques, open interviews, observation.

Interviews were conducted with several informants who were selected purposively and snowball. That is, the determination of sources and informants was carried out based on research objectives and rolling in a rolling manner, where the main or key informant was first interviewed. Then for the next informant based on the key informant's instructions. They are traditional leaders and their staff, formal leaders of the local community, as well as several members of the community who live both in and around the research location. And so on until a number of informants are obtained which are considered sufficient to collect all the data needed for this research.

Meanwhile, observations were made to collect data that could not be revealed through interviews. Here the researcher directly observes various traditions that live in the midst of the Cikondang traditional village community, both in the form of indigenous people's behavior, traditional ceremonies, and traditional buildings.

3. Result and Discussion



Because studies tend to always produce certain uniqueness in each study result, both in the findings and in the discussion. There are at least three main problems in the study of religion and culture, namely: first, how a religion influences the cultural development of a society; second, how a culture influences the acceptance and implementation of religious teachings in a society, and third, what are the roles and implications of the relationship between religion and culture on aspects of a society's life.

Regarding the first main problem, the study question that often arises is: why are there differences in characteristics and cultural development between groups of people in various religious lives.

Regarding the second main problem, the question that often arises is why there are differences in the characteristics and implementation of religious teachings between groups of people in certain cultural environments.

And the third main problem, namely how the role and implications of the relationship between religion and culture have on the development of aspects of people's lives, is closely related to people's understanding or knowledge regarding religious teachings on the one hand, and simultaneously on the other hand, perceptions. -the community's perceptions and manifestations regarding its relationship with the natural environment and supernatural forces.

There are many types of understanding that are obtained and displayed by society, including broad and narrow understanding. These patterns give birth to the diverse characteristics of Islam, both smooth and rigid. A broad characteristic understanding usually gives rise to open (inclusive) religious attitudes and practices (behavior) towards the traditions that exist in a society. Apart from that, they tend to accept and respect all differences, including differences in faith. Meanwhile, an understanding characterized by rigidity usually gives rise to religious attitudes and practices that are closed (exclusive) to the traditions that live in a society. In fact, to a certain extent they often oppose and attack all differences.

In terms of people's perceptions regarding the natural environment and supernatural forces, especially regarding the relationship between humans and nature, this is manifested through their interpretations of the various natural phenomena they encounter. This interpretation then gives rise to forms of attitudes and

actions that are both exploitative and persuasive. Or in other words, giving birth to oppositional or positional (adaptive) attitudes or actions with nature.

The birth of these two characteristics is driven by the method of interpretation used, whether the interpretation is profane or sacred. A profane way of interpreting positions the natural environment and all the resources contained therein as objects that can be fully managed to meet all human needs.

This perspective encourages humans to exploit natural resources without limits, resulting in damage to the natural environment. Meanwhile, the sacred interpretation method encourages humans to treat the natural environment persuasively. The above method of interpretation then gives birth to various forms of tradition in a society, such as *pamali* or taboos or traditional taboos, proverbs or ancestral teachings, folk tales, forms of traditional ceremonies related to beliefs, and so on. This is also the reason why the forms or manifestations of traditions or local wisdom between community groups are different from each other.

Religious and cultural harmony is built on the assumption that human life on earth can only be saved if humans are able to build harmonious relationships with God and with fellow humans. (*hablun minallah* and *hablun minannas*). Considering the limitations of humans in being able to know and describe their God while God's signs are easier or can be recognized through the universe as a reflection of God, the easiest way to build a harmonious relationship between humans and their God apart from through private rituals, is to maintain a harmonious relationship between humans with nature. In other words, humans' ability to maintain a harmonious relationship with nature will pave the way for them to realize a harmonious relationship with God. Or conversely, humans' ability to build a harmonious relationship with God should have an impact on their ability to maintain a harmonious relationship with their natural environment.

A. Sundanese-Islamic Harmonization in the Wuku Taun Tradition at Kmp Cikondang

Cikondang Village is administratively located within the territory of Lamajang Village, Pangalengan District, Bandung Regency. The distance from Bandung City Center to Cikondang Traditional Village is about 38 Kilometers. It is said that in the beginning there was a *seke* (spring) in this area that was overgrown with a big tree called *Kondang*. Therefore, this place is called *Cikondang* or *Cikondang* village. The name is a combination of water source and famous tree; "Ci" comes from the abbreviation of the word "cai" meaning water (water source), while "kondang" is the name of the tree.

The name of the ancestor is not even allowed, even to the point that none of his own descendants know the name of the ancestor. Usually they call him "Mak Empu". The community believes that their ancestor (ancestor) is one of the saints who spread Islam in the area. They call him *Uyut Pameget* and *Uyut Istri* who are believed to bring blessings and can protect their children and grandchildren. It is estimated that *Uyut Pameget* and *Uyut Istri* founded a settlement in *Cikondang* village more or less at the beginning of the XIX century or around 1800.

In the selection of the leader for *Kampung Cikondang*, there are also various conditions, one of which is from *Mak Empu's* lineage, so that the person who becomes the leader or customary representative in *Kampung Cikondang* cannot be arbitrary. When we look at the community, especially the men of *Kampung Cikondang*, they use cloth tied on their heads and that has been passed down from generation to generation since ancient times. Until now there are five *kuncen* who look after *Bumi Adat* in *Kampung Cikondang*, among others *Ma Empuh*, *Ma Akung*, *Ua Idil*, *Anom Rumya*, and *Aki Emen*.

The belief that the people of *Kampung Cikondang* have is Islam. The people around *Kampung Cikondang* also hold fast to their culture. It can be seen from the traditional house of *Kampung Cikondang* that it is not allowed to be filled with electronic items, such as televisions, radios, electricity, etc. Even in cooking, the tools used are still traditional, which is called "hawu" or what is called a furnace. The glass also comes from the coconut shell called "tik" (in other areas the shell). For the explanation, the people of *Kampung Cikondang* use lanterns and do not use electricity.

The people of *Cikondang Village* want their culture to be preserved so that things that come from outside, such as electronic goods, the internet and electricity cannot be found in *Cikondang Village*. At first all the houses in *Cikondang Village* were not allowed to use cement or bricks. The houses in *Cikondang Village* were made of woven bamboo and the roofs were made of palm fiber. However, because of the big

fires that occurred in Cikondang and Karang Tengah Villages, like it or not, houses outside the traditional house are allowed to use cement, considering that wood and palm fiber are highly flammable. This fire occurred in 1942.



Traditional Earth

If we enter the traditional house of Kampung Cikondang, the cold will be felt in the house, considering the rainy season and the houses of Kampung Cikondang which are made of woven bamboo and palm fiber. The traditional house of Kampung Cikondang is also called Bumi adat. In fact, the house has never been changed since long ago and has never been renovated, this is considered as preserving the culture of Kampung Cikondang. When we enter the traditional house of Kampung Cikondang there is a prohibition that we must remember that we may not step on the foothold in the traditional house. Even in the traditional house of Kampung Cikondang, you are not allowed to sit carelessly, especially women may not lift their legs, and they may not stretch out, this is considered impolite if they sit carelessly, therefore people usually sit with their legs folded back.

Inside the traditional house of Kampung Cikondang there are also rooms that are not closed with doors but only with cloth. However, the room cannot be entered, considering that the room is the room of the hanom, the caretaker of Cikondang village. In addition, if we look up we can also see the space, this space is the storage area for the agricultural products of the Cikondang Village community. Part of Cikondang Village's agricultural produce will be stored for daily use, as material for "wuku taun" or birthdays and also for sale. The cooking utensils used are also stored around the wood made by the people of Kampung Cikondang. The livelihood of the people of Cikondang Village is agriculture, which is planted by the people of Kampung Cikondang are rice and onions.

The people of Kampung Cikondang hold fast to respect one another. So that there is a ban on sitting on the sidelines and it is also not allowed to face the South. This is because in the south there are ancestral graves, so it is believed by the people of Kampung Cikondang that it is very impolite if we put our feet facing south. "Fellow humans who are still alive, we must respect or be polite to each other, therefore this must also be applied to people who have died."

If we want to go to the ancestral graves we have to pass through narrow streets and the way to get to the cemetery we have to walk, when entering the Kampung Cikondang area it is very rare to see people using vehicles. We also have to pass through a small bridge made of bamboo to get to the cemetery. The tombs are in a house. There are certain days when people are allowed to make pilgrimages, namely Thursdays, and it must be after 10 pm. The outside community is also not allowed to just enter the tomb house because before entering we will enter the fence which is locked. Not only that, the tomb house is also locked and the key is held by Hanom, caretaker of Kampung Cikondang.

Inside the house there are at least 15 graves, these graves are the ancestors or descendants of these ancestors. Not only that, there is not only one tomb house, but if we walk a few more steps we will see the same house containing the ancestral graves. While the people of Kampung Cikondang who died were in the vicinity of the ancestral grave house and were bounded by a fence made of bamboo. There is also a prohibition that must be remembered by women who are menstruating, not being allowed to enter the tomb house.

This is related to the theory stated by E.B. Taylor. He argues that the growth and development of the religious system is caused by dreams. From this dream, the awareness arises that the spirits of the dead (ancestors/ancestors) occupy certain places. Therefore the people of Kampung Cikondang really respect the people who have died.

The wedding traditions owned by the people of Kampung Cikondang are also unique. The first time the rings were exchanged by each of the two parties or what is called "naroteun" at the same time a good wedding date was determined for both parties. After that, before the wedding day, a "throw out" activity or what is called a flower bath is held. And in the evening there is a "ngeuyeuk sereuh" activity. Ngeuyeuk sereuh is a term in this activity which contains activities between the parents of the bride and groom giving advice to the prospective bride and groom to carry out later when they become husband and wife. These advice contains things or mandates that must be carried out when becoming husband and wife. Later you will be given betel nut and inside it will contain clothes and others. Later the meaning of the items inside will be explained one by one why these items are given to the bride and groom. There is also "ngalengeuh", which is the activity of pounding rice which is voluntarily beaten in the stomach using a mortar and made into a rhythm, while pounding rice to be served to guests who come. The next day there was a presentation ceremony. Where the prospective groom gives offerings to the prospective bride, and it is held at the prospective bride's house. Until after that, the wedding ceremony was held. A week later, after the wedding ceremony, a "lumasana" activity was held.

Cikondang Village is also known as the Forbidden Forest. When entering the forest, people are required to take off their sandals or footwear. The forest is also only allowed to be visited on certain days, namely on Monday, Wednesday, Thursday and Sunday. However, it is emphasized to come on Thursday. Apart from that, Saturdays are not allowed to make pilgrimages and enter the forbidden forest. Inside the forbidden forest is also not allowed carelessly, therefore it is called the forbidden forest. The forbidden forest can only be entered after noon, which is after 12 o'clock.

There is a kind of ritual that is carried out by the people of Kampung Cikondang every 15th of Muharam. The ritual is called uku taun or which means birthday. The anniversary is held once a year. This ritual is carried out every 15th of Muharram because according to Islam there are various kinds of events, for example the Prophet Adam, the human who lived for the first time on earth was forgiven for his sins during the month of Muharram, the incident of Prophet Noah when everyone drowned because of the flood and he survived because he had been ordered make ships. This is what the people of Village Cikondang interpret as thanksgiving to God SWT and also thanks for saving Prophet Noah, Prophet Musa and others. The form of thanksgiving consists of making 200 tumpeng, then the tumpeng will be eaten together and distributed to neighbors.

Wuku Year Traditions

Cikondang Traditional Village is located in Lamajang Village, Panlangengan District, Bandung Regency, West Java. This village is 200 years old, it is estimated that it was established in the early 19th century or the 1800s. The origin of this village was built by guardians who spread Islam in the Sundanese region. The people of Kampung Cikondang used to be a nomadic community that cleared the forest, made land, and established a settlement led by Uyut Istri and Uyut Pameget.

Unfortunately, a big disaster happened in 1942, when this village was burned by the Dutch because it was previously used as a shelter for Indonesian fighters who had been killed in this village. Traditional houses that are hundreds of years old were burned down, only one remains, which is the traditional house owned by Mr. Anom Samsa with an area of 3 hectares, which until now is used as a traditional house by local residents.



Cikondang Village Traditional House

The traditional house of Kampung Adat Cikondang has a distinctive shape, which is facing north. The basic materials of the house are made of bamboo, wood, and injuk. The roof on the left and right slightly extends to the side. Next, the building under the house is made of wood that supports the wall and the roof is made of bamboo. This traditional house does not require nails, but uses string.

Cikondang Traditional Village is famous for its sacred forest and myths that are still believed, such as the rule of wearing sandals when entering the Forbidden Forest, and when entering the Forbidden Forest, step with the right foot first, and when returning with the left foot. In the forest area there is an ancient jasmine which is about 360 years old. Uniquely, when this ancient jasmine flower blooms, its fragrance spreads throughout the village. The Forbidden Forest cannot be visited on Tuesdays, Fridays and Saturdays, as well as non-Muslims and women who are menstruating, and photos are only allowed on Sundays, Mondays, Wednesdays, and Thursdays.

To enter a traditional house, you must say salam and basmalah before entering. You are not allowed to stretch your legs and urinate to the south, step on the parako or Hawu steps, then on Wednesday, Friday, Saturday, you are not allowed to enter the area of the traditional house, including seeing the graves of Eyang Istri and Eyang Pameget. And in the same three days can not be photographed inside the Cikondang Traditional House.

In addition to the pantrangan, there are four wills from the ancestors of the Cikondang Traditional Village, among them, the roof of the house does not use potatoes. This means not forgetting the origin of man who comes from the soil. So we are like living in a room with a ground roof. Then I didn't want to go on Hajj, because in the past the cost of going on Hajj was very expensive. Then they don't get rich, they are worried that being rich can make them greedy and ungrateful to God. Furthermore, it is not allowed to be a government official or employee. This is reminiscent of the 19th century during Dutch rule. At that time, the natives were not allowed to be the servants of the Dutch.

The value of nationalism of the people of Kampung Cikondang is very high. This is evident from the traditional white cocoa dress that symbolizes clean water, black pants mean that the origin of the soil will return to the soil. And the head tie which means "Sabind, Saiket," "It means that we as citizens of the Unitary State of the Republic of Indonesia must be united."

Cikondang Traditional Village also has 45 types of typical cuisine, which still preserves its original taste until now. Among them: opak, raginang, klontong, teng-teng, and ampeang. The people of the Cikondang Traditional Village are also prohibited from using electronic equipment, such as TV, radio, refrigerator, etc., still using the fireplace or stove for cooking, as well as various values of ancient local wisdom and full of ancestral culture.

In addition to that, Cikondang Traditional Village has a tradition that shows harmony between Sundanese culture and Islamic teachings, in the Wuku Taun tradition. The tradition of Wuku Taun or Mapag Taun is a tradition that is regularly held every year in the Cikondang Traditional Village, in the month of Muharram. Wuku Taun is a tradition to commemorate the beginning of the new Hijri year. Wuku means book, which means turning over a new page.

This ceremony is a form of gratitude to the Almighty for the favor of salvation in the past year and the coming year. The ceremony is held from the 1st to the 24th, peaking on the 15th of Muharram. All the

residents will donate whatever is needed for the success of the event, such as rice, fish, and other food items. All food ingredients are collected in traditional houses. The women will work together to cook in the kitchen, while the men are tasked with wrapping in banana leaves.

At the top of the ceremony on the 15th of Muharram, the participants of the ceremony recited the holy verses of the Qur'an accompanied by a prayer to Allah SWT. This ceremony has been going on for 4 (four) centuries, held in a traditional house for 30 minutes. Finished the traditional ceremony, then ate a variety of traditional food served to the guests who came.



The end

Before murak concot, there is an opening meal that the guests should enjoy, which is rujak si madu or what is commonly called Rujak suro and a drink made from brown sugar, golden banana, ganas and coconut served in a zinc glass. Followed by trying traditional food such as banana, opak béréum, opak bodas, borondong, ampeang, wajit, buntir, angleng, peyeum, punpuntir and dodol wrapped in konka or banana leaves, closed by eating three types of tumpeng rice and chicken vegetables.

In the traditional ceremony, there are three types of tumpeng that have a deep meaning, among them sticky tumpeng with white chicken, white rice tumpeng with black chicken, and red rice tumpeng with hawk chicken (gray feathers). Three types of tumpeng have meaning, White means to have a clean heart, black means to be black (independent/initiative) in doing work and hawk (dust feather) to be done without hawk (not greedy), either in matters of inheritance or seeking knowledge.

Cone of Three Types



In the traditional ceremony, the tumpeng is covered with a white cloth that is spread in the living room of the traditional house. There is something unique about tumpeng, each type of tumpeng is made by women and the condition must be while fasting.

4. Conclusion

Based on the discussion in the previous chapters, conclusions can be drawn

1. Harmonization between religion and culture is an important process in maintaining diversity and building tolerance in a society. In the Cikondang traditional village community, efforts to integrate religion and culture are made to maintain social unity and the continuity of their traditions. There are several ways how the harmonization of religion and culture can be realized in the living traditions of the Cikondang traditional village community, including dialogue between religious leaders and traditional leaders facilitated by the local district government: joint efforts in religious and cultural events: The Cikondang community can hold religious events and culture together to celebrate important events or annual celebrations. This can strengthen the sense of unity and togetherness between various groups in society and the existence of the Cikondang Community can maintain and appreciate their ancestral heritage which contains elements of religion and culture.
2. The views and attitudes of the people of the Cikondang traditional village in dealing with religious and cultural differences may vary, but in general, the traditional village people who live in these rich and ancient traditions have developed an attitude that is open and tolerant of these differences. Following are some general descriptions of the views and attitudes of the Cikondang traditional village community in dealing with religious and cultural differences. Although the views and attitudes of the Cikondang traditional village community towards religious and cultural differences are not uniform and can be influenced by various factors such as generation, personal experience, and social environment. But in general, the Cikondang people have shown a commitment to live in harmony within the diversity of religions and cultures that exist among them.
3. Some of the traditions that exist in the Cikondang traditional village community which are related to respect for religious and cultural differences, and are considered successful in increasing attitudes and behavior of tolerance include the Cikondang community often holding religious ceremonies together as a form of respect for religious differences. They realize that even though religious beliefs differ, the spirit of worship and respect for God is important for every group. This joint religious ceremony creates an opportunity for the whole community to share and appreciate the diversity of religions.
The Cikondang people collectively participate in the upkeep and maintenance of places of worship of various religions and their cultural heritage. Through this participation, the community shows appreciation and respect for sacred places and traditional traditions passed down from generation to generation.
4. Cikondang people often try to increase understanding of other people's religions and cultures through education and participation in religious and cultural events. This helps reduce ignorance and prejudice that may arise from a lack of knowledge

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