



Religion and Tradition: Overview of Culture and Islamic Acculturation in The Ciptagelar Society

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Abstract :

Cultural teachings that have been passed down from generation to generation to the Ciptagelar community have become a principle in the community's life. The teachings conveyed by the ancestors are also still guarded by the village community Ciptagelar even when Islamic teachings have entered and adapted during a society that is thick with traditional systems and local cultural wisdom. Certain Islamic teachings that can adapt to socio-cultural conditions provide a positive image for the two religious variables with interrelated cultures. This study aims to determine the process of entry and acculturation and what influences Islam in the Sunda Wiwitan belief of the Ciptagelar community. This research applies the field study method and is supported by a literature study with a qualitative descriptive approach. Researchers. Then the literature is processed and analyzed according to research needs. The theoretical basis used is the theory of Religion, Acculturation and Culture in Islam. Furthermore, a theory used Mithe theory from E.B. Taylor. Based on the data analysis that has been done, it is concluded that there is a significant change in terms of the beliefs of the Ciptagelar Community and the acculturation process between Islamic teachings and the Local Culture of the Ciptagelar Community, such as the existence of traditional rituals given an Islamic style, namely *Sedekah Mulud*, *Sedekah Ruwah*, *Beberes Bengkong*, *Boboran Saum*, as well as Boboran Haji. This tradition or ritual emerged when Islam developed in the Ciptagelar Society and is still being carried out today. Even since Islam entered and developed in Ciptagelar, Islam has become the majority religion. However, there are still people who believe in Sunda Wiwitan teachings.

Keywords : *Acculturation, Culture, Religion, Ciptagelar.*

INTRODUCTION

Long before the archipelago, people used to know a religious teaching, Indonesian people's lives could not be separated from culture and tradition taught from generation to generation by ancestors. A part of cultures tradition, local culture and traditions always give colour to life social community and provide a characteristic in religious practices local community.

With all the simple thinking abilities, humans expressed their idea of God in the form of a patterned beliefanimism and dynamism, according to the size of their opinion at the time. David Hume also explained that humans did not understand God at first, but he began to grope and keep looking, even though it was not right, but humans have started to know God according to their efforts.

Cultural values have become the concept of what is alive in the minds of most of the citizens of a society, about what they believe to be valuable, valuable, and essential in life. These cultural values can serve as a guide giving direction and orientation to people's lives. In the philosophy of the Sundanese people, there is

the sentence "*Miindung ka Waktu, Mi Bapak ka zaman*", Which more or less means that we have to learn to time and pay attention to the times and not remove the identity of where we come from.

In terms of history, religion and culture have influenced each other because both have values and symbols. Religion is a symbol of obedience to God. Culture is a symbol so that humans can live inside it. It can be said, and religion requires religious culture. However, what must be considered is that religion is final and universal, while culture, in particular, is relative and temporary. Religion without culture will remain a religion. However, without culture, religion is only a collectivity, will have no place.

Differences of opinion about a person's religious attitude that occur to Muslims are not the central teachings of Islam or the pillars of Islam. However, how does that person practice his Religion during life? Social community. Then we can see that the reflection of Religion is based on someone who practices his Religion and teaches someone that Religion always teaches something unique and orderly. Culture is the result of human creativity, taste and initiative in community life made human by learning. Meanwhile, according to E.B. Taylor, culture is complex includes knowledge, belief, art, morals, customary law, customs, and every ability and habit of humans as citizens of society.

The phenomenon of Religion: Culture is unique. Because it can create a sense of community movement to unite, compact, and change a society's social order, social life in a committee should explain and describe the facts—social facts and expand his discussion of Religion. Religion is considered a system of action patterns related to the cognitive system and human knowledge in this situation. Religion becomes a universal pattern in human life related to the reality around it, which means Religion a person always comes from the surrounding environment and culture. Therefore, Religion is identical with the expression that later emerged as a tradition of what one believes is sacred . Based on this explanation, it can be seen how the life of indigenous peoples create a title that is thick with culture and traditions and myths, and the majority are Muslim. It explains that Islam came to society by not changing the local customary belief system but adding to the colour in the belief system.

This diverse and unique local culture of Indonesia must be the pride for the community and, at the same time, a challenge for maintaining and passing it on to the next generation. The development of today's era has led to a more modern pattern of people's life modern so that if local culture is not preserved and inherited, the community will choose modern life, which is considered more practical than culture local.

The acculturation process is not only about cultural integration, although it might happen. Flashback by remembering the acculturation carried out by Walisongo. They did not integrate Islamic culture with local culture. However, they took some local cultural instruments to be filled with the values of Islamic teachings. Walisongo builds and develops Islamic culture based on local culture. This is what happened in Ciptagelar Village, where the people there still hold tightly to the culture and traditions that are very thick with myths, but the majority of the people are Muslim. This is proof that the people who are thick with Traditions and myths can accept Islamic teachings, which are also in Islamic teachings myths and so on are called superstition and lead to shirk. Then this is also evidence that the process of acculturation of culture and teachings of Islam

runs smoothly. Please do not blame the local culture, let alone arrive prohibit its implementation.

The forms of Sundanese culture and traditions are very diverse. The close relation to agrarian agriculture is because the Sundanese people are agrarian and very dependent on everything for their lives, crops, and land. However, the farming system in Ladang, Huma, or Cultivation System is carried out in fields without technical irrigation water, and Its nature moves from place to place and is still found in some areas in Indonesia Sundanese people, for example, the Ciptagelar community (Herlinawati, 2010). Every year, the people who live in the traditional village hold a ritual called "*Seren Taun*". The culmination of this ceremony is a series of inserting rice which is have been collected and put in a barn or "*Leuit*". This series is called "*Ngadiukeun*".

This traditional ceremony indeed contains mythical values that the Ciptagelar community believes, including those who believe that rice is personified as a goddess, namely *Nyi Pohaci Sanghyang Asri*, who showed himself in the form of rice. Because rice is a human life partner, then it is the duty of man to continue to care for it since it was sown in fields until harvest time. With the power of this myth, society kasepuhan abstinence to trade rice.

Many of the local religions that are practised are mythical beliefs that contain supernatural beliefs. Myths of people in parts of the archipelago consist of myths of local traditions and myths of nature, which worship spirits such as the god of the mountains, the god of the sea, the god of agriculture, or the god of the earth. Therefore, Muslims Nusantara, in addition to believing in Allah SWT as God the Creator, worships the gods of that nature. This is still the case in the Ciptagelar community, where the community is thick with values -the notional value of living goddesses. Belief in the god of nature or these mystical occult spirits is often in the form of anthropomorphisms, namely that gods or the supernatural spirit is described as the nature of other living beings, such as humans, animals or plants (Sardjuningsih., 2015). According to Marcia Eliade, To show one's religious feeling, one performs a rite, and his actions are under the prevailing sacred myths. Because for them, Religion and myths have the same position as the power to reach salvation and confirm something considered sacred.

Based on the above background, the authors get some of the problems that might be discussed in this research are: Islam which became foreign teaching for the Ciptagelar community, came uniquely, The Ciptagelar community, which is thick with rituals, can live and coexist with the teachings of Islam, The phenomenon of Religion - Culture that lives in the Ciptagelar Community The Ciptagelar Indigenous Community is famous for its obedient attitude to people, ancestors who have taught these cultural values, In Islamic teachings, belief in ancestors, spirits, gods, and so on is called superstition, The process of adapting Islamic teachings in the Ciptagelar indigenous community.

RESERACH METHOD

In this study, the authors tend to a descriptive approach qualitative, and the method the author uses is Field Study. The object of this research is that the author chooses the Traditional Village Ciptagelar, located in the Sukamulya Village area, Sirnaresmi Village, Cisolok District, Sukabumi Regency, West Java Province. The reason for choosing Ciptagelar Village is because this village is unique. They still maintain the values of cultural traditions, and residents, the majority admit to embracing Islam.

FINDINGS AND DISCUSSION

Pre-Islamic Ciptagelar Community Trust

Sub-elements again. In this context, anthropologists usually pay attention to the conception of both good and evil gods wicked; the attributes and signs of the gods; a conception of beings other spirits such as ancestral spirits, other good spirits and evil ones, ghosts and others; the conception of the supreme God and creator natural; the problem of the creation of the world and nature (cosmology); problem regarding the form and nature of the world and nature (cosmology); the conception of life and die the conception of the spirit world and other worlds of the hereafter (M.Nuh, 2013).

As stated by Tylor and Frazer (Effendi, 2021) in the section on this theory. They explain that the life of a primitive/cultural society in knowing their Lord is through their belief in life in nature other than the living or visible. They believe objects and plants are 'living' and able to help them meet their needs. Beginning by mentioning the living are ancestral spirits, gods, and as time goes by, they think that the ancestor is God.

Formally and administratively, the Ciptagelar community embraced Islam. In addition, not a few people also admit and consider themselves embracing the teachings of Sunda Wiwitan, or the original religion Sundanese people, besides they embraced Islam. Sunda Wiwitan believes that God has several attributes with several designations, such as *Sang Hyang Kersa* meaning the Almighty, *Nu Ngersaken* or *Batara Jagat* means Lord of Nature, *Batara Seda Niskala* means the Unseen, and *Batara Tunggal* (Firmansyah, E. K., Putrisari, N. D., & Rohmayani, 2015). Teaching Sunda Wiwitan also teaches that every behaviour or activity daily must be guided by what has been *karuhun* or ancestors taught, and the message of the *karuhun* must not stop and must be taught to the next generation (Gustini Nuraeni, H., & Alfian, 2013).

Uniquely, in ancient times Sundanese had known monotheism and made it a basis in religion or believe in something teachings since the Sundanese *karuhun* formed and adhered to the Sundanese Wiwitan teachings or the original Sundanese religion. Frazer also explains that gods who are believed by primitive society/culture to have tiers, then there is the most potent God who deserves respect and worship. Karun and the Sundanese believe in all gods in Hindu religious concepts such as Brahma, Vishnu, Shiva, Indra, and others submit to Batara Seda Niskala or the Most Unseen. The concept of God from Hinduism has then adapted to the system the monotheistic local beliefs of the community (Firmansyah, E. K., Putrisari, N. D., & Rohmayani, 2015).

The Entry of Islamic Teachings in the Land of Ciptagelar

When the Sundanese people adhere to Sunda Wiwitan original Sundanese religion with its monotheistic nature, it facilitates Islamic teachings entered in the Ciptagelar Kasepuhan Community. Islam has the concept of monotheism, where God is One and Most Everything. This monotheistic concept of Islam was later adapted to the Monotheist concept of the Ciptaglar Society .

The process of entering Islam in Kasepuhan Ciptagelar is part of them from the entry of Islam in West Java. Islam first entered West Java around the 15th century AD, where a character named Haji Purwa was able to go on pilgrimage to Mecca and return from Mecca he preached in his area. However, its spread is not widespread. Still in the 15th century AD came troops from the Chinese Ming

Dynasty to establish work the same as the Islamic sultanate in Java, Malacca Sultanate. Among these troops, there is an Islamic figure who was also sent to preach. His name is Sheikh Hassanudin, or Yang, commonly known as Sheikh Quro. Sheikh Quro then taught a child of his best friend. The child's name is Nyai Subang Karawang area (Yuliansyah, 2017)g.

Shaykh Quro's da'wah does not seem to be allowed by the King of Pajajaran at that time. The later King of Angalarang sent Prabu Siliwangi to face Sheikh Quro at once to kill him. However, the magical value of Islamic teachings makes the order fail. King Siliwangi fell in love with Nyai Subang Larang and marry her. They have three descendants, namely Raden Walangsungsang, Nyai Lara Santana, and Raden Kian Santana. The milestone of the spread of Islam was passed on by the two sons of Parabu Siliwangi, namely Raden Walangsungsang and Nyai Subang Larang, where they were allowed to preach in the land of Sunda by their father. They travelled to the first, namely the Cirebon area, so he met with Sheikh Datuk Kahfi. They learn as well preach there. Then they were ordered to depart for Hajj. There Nyai Lara Santana met with the Sultan of Egypt named Syarif Mudaim and was married by him. From this marriage Nyai Lara Santang has a son whose name is Syarif Hidayatullah or what we now know as Sunan Gunung Jadi. When he grew up, Sheikh Syarif Hidayatullah headed for the Pajajaran area, where the King was led by his grandfather Prabu Siliwangi to invite his grandfather to embrace Islam (Panji, 2017).

During the reign of Aki Ardo, the people had embraced the teachings of Islam, although it can still be counted on the fingers. The entry of Islam in Kasepuhan Ciptagelar does not always run smoothly because those who did not accept the teachings of Islam in the North expanded into the southern region or commonly known as Banten Kidul and surroundings. There was an incident where people began to get restless with the existence of Islam. The Kasepuhan community started from the kingdom Sundanese with Hindu style. People come to the place of one of the guardians who were on Mount Kendeng to stop the da'wah in Tanah Sundanese or Kasepuhan Ciptagelar. However, over time, Islam began to be accepted among the Sundanese people, especially Kasepuhan Ciptatitle. Sundanese people were hypnotized by Islam that came with peaceful and without any coercion for people who wanted to embrace Islam.

Islam, which was still a minority teaching in the Indonesia Ciptagelar community, must mix with people who have responsibility for their customs and culture. In this case, there is a mixture of shari'a and Hindu traditions. However, this does not become a significant obstacle for the teachings of Islam and its adherents because Islam always upholds peace and adapts culture, local people in preaching so that there is no friction between religion and religious culture that can cause the image of Islam to be wrong (Panji, 2017).

People who adhere to Islam and the teachings of Sunda Wiwitan can live side by side, respect each other, respect and understand each other. Aki Ardjo does not prohibit and restrict citizens who want to embrace Islam. Besides that, Aki Ardjo, too, advised not to forget their culture and obey the Pikukuh Sunda, an ancestral heritage that must be taught from generation to generation to every generation. This policy continues until the current leadership, Abah Ugi, is the son of the Kasepuhan Leader Cipta title before Abah Anom. During Abah Ugi's leadership, Muslims were growing, even acknowledging Islam as their formal religion.

The worship facilities owned by Kasepuhan Ciptagelar can be said still not enough. They have small langar or musholla, commonly used by the community for Maghrib prayers in congregation and activities for children to recite. In the cultural customs of their ancestors, described the beliefs of the Kasepuhan people who have been influenced by Islam, which is different for old, different for new, but for Pangdika Gusti Rasul' the expression has the meaning of not the old Islam, not the new Islam, but Islam follows the teachings of the Prophet. The fundamental thing is Pangandika's words or speech and behaviour according to the will of the Sang Creator. In Islam, we call it Sunnah (Firmansyah, E. K., Putrisari, N. D., & Rohmayani, 2015).

It can be seen that the spread of Islamic teachings in the Ciptagelar area is a form of reflection of the concept of da'wah rahmatan Lil Alamin in Islamic teachings, which introduces the teaching that human relations in life not only to God alone, who is known as *Hablunminallah* but also humans have and pay attention relationship with fellow human beings called *Hablunminannas*. *Islam Rahmatan Lil 'Alamin*, is a concept of teaching and da'wah that shows closeness, warmth, tenderness, and love for other people. This is also explained based on the hadith that says;

"A Muslim is a person whom the rest of society feels safe from his tongue and hands, and a believer is a person whom the rest of society feels safe over their blood (soul) property." (HR An Nasa'i)

Then in Islamic da'wah, there is no compulsion in embracing the teachings of Islam itself. Because Islam comes by giving peace that is part of Rahman Lil Alamin, it is clear how Allah said in QS. Al-Baqarah states; There is no compulsion to (embrace) Islam ... (256). Based on This verse is clear that a preacher does not need to think about anything else. Forcing one's will must enter the teachings of Islam because of the heart, and only Allah S.W.T can change it. This is what happens when the teachings of Islam enter and develop in the Ciptagelar cultural community.

The Process of Acculturating Culture and Religion in the Ciptagelar Community

As explained in the theoretical study, acculturation is a process of social phenomena that arises when cultural groups local people face foreign or foreign cultures. Sooner or later, the outside culture can be accepted and filtered by the local community without losing the identity and elements of local culture.

The Kasepuhan community is a society that lives under the local culture and customs. Not only that, the community too must maintain good relations with their ancestors, and the messages taught must be a guide in everyday life. The kasepuhan people never leave the rules or teachings of their ancestors in their lives because they believe that what they got that day because it was part of the ancestral love for them. Likewise, the safety that accompanies their lives is part of the ancestors' intervention (Firmansyah, E. K., Putrisari, N. D., & Rohmayani, 2015).

Please note that the land of Sunda is blessed with rural areas or agriculture, especially this Kasepuhan Ciptagelar. So it is not surprising when the ancestors gave the message how to take care of rice plants, from plant to process it into people's daily food.

Every day, people always use the same headband become a habit of a man who should not be abandoned, especially if you are in Imah Gede or the house that is usually used for family gatherings, formal events, and others. Wearing a headband becomes a necessity and has meant that the symbol of the teachings of life that understands itself and the environment around it (Firmansyah, E. K., Putrisari, N. D., & Rohmayani, 2015).

On the other hand, the Kasepuhan Community must carry out the rituals before knowing a lot about Islam. Among them are:

1. *Carita*. This activity is part of a traditional ceremony and carried out before the community leaves for farming, praying for physical and mental blessings. Outwardly, Carita is done to parents and inwardly is done with pilgrimages to ancestral graves.
2. *The Sapangjadian Pare ritual*, a ritual activity of asking permission from earth to plant rice and ask for the blessing of the ancestors and Sang Creator so that rice grows well. This activity is carried out a week after the rice is planted and begins to grow.
3. *Mipit*, this activity is harvesting rice starting with reading Amit prayer and the first rice harvest or called Indung to pare is done by the ecstatic elders or traditional leaders of Kasepuhan Ciptagelar.
4. *Nutu*. Nutu is the ritual of pounding the first rice from the harvest performed by local mothers while singing as grateful and happy for the harvest.
5. *Ngadiukeun*, an activity that is carried out when all the rice is harvested, collected, then dried on the floor for one month before being put in a barn or legit.
6. *Nganyaran*, done after the rice is put into leuit. This activity is carried out with a ceremony asking for permission from the ancestors to consume freshly harvested rice.
7. *Seren Taun* is the culmination of the Kasepuhan Traditional Ceremony Ciptatitle. This ceremony is to honour the ancestors and Dewi Sri, filled with art and artistic activities, from traditional to modern, as shown in this year's Seren activity. Then besides that, the rice is brought and paraded by the chosen community, and then the rice is stored in the oldest barn, namely Leuit si Jimat.

The acculturation (Effendi, 2013) process between Islamic teachings and local culture Ciptagelar community can be part of the theoretical concept of Social Integration, namely acculturation and assimilation of culture and religion. As explained in the theory section, acculturation is the acceptance of foreign culture without eliminating original cultural identity.

Thus, the process resulted in several teachings Islam that comes to Ciptagelar Village adapts to tradition and local culture, such as: (Humarni, A., Ulumi, H. F., Baehaqi, W., Bahtiar, M. A. & Firmansyah, A., 2018).

1. *Sedekah Mulud* and *Sedekah Ruwah Slametan Rituals* which are filled with reading prayers and distributing rice, has been prayed by the prince for the community. This activity carried out on Friday, which is carried out according to the calendar Islam, is after the 14th of Mulud / Rabiul Awal.
2. *Beberes Bengkong*, the ritual after circumcising good children, both men and women. we all know that circumcision is a sunnah taught by the Prophet

Muhammad S.A.W. to Muslims. After being circumcised, the tradition is done the owner intends to give rice and money to bengkong as parawenten or expressions of gratitude. Then crooked These make a cone and give it to Abah.

3. *Boboram Saum* and *Boboran Hajj*, ceremonies or rituals for celebrating Eid al-Fitr. At night there is a celebration firework and accompanied by the sound of takbir and beating the drum. Uniquely, in the implementation of this Eid prayer, only men carry it out. This is because mothers/women were preparing food to be served after the Eid prayer was done together.

Based on the five points of acculturation products, which form the acculturation process, it can be seen how Islam pays attention to and adapts to local customs. For example, in celebrating Muslim holidays, all Muslims Islam, both men and women praying is sunnah, but it is also not recommended to leave it. When this celebration is held in the traditional village of Ciptagelar, only men are allowed to carry out the Eid prayer because the customary rules of the women are busy in the kitchen preparing dishes when traditional ceremonies are carried out in this case, fasting and Eid hajj. Religious leaders there apply the concept of al-Jiddah al Makkah, where custom can become a law if The problem faced is not found in the Qur'an and Hadith.

Religion contains a socio-cultural system that provides how-to face reality and makes it happen—the symbol of reality in this life. Any religious teachings concept Humans are not only based on knowledge but also the individual's beliefs. Since the beginning of Islam has accepted the concept of social and cultural accommodation. This concept will be more apparent than Islam seen from religion, revelation, and doctrine alone. However, Islam must be seen as a social phenomenon and culture in society. Thus, I will produce two kinds of Islamic teachings by using kinds of terms. Namely Islam as a cultural concept and Islam as a cultural reality. Islam as a Cultural Concept is an Islam that is seen as original and permanent doctrine. Temporary Islam as a Cultural Reality is Islam that lives in tradition – local cultural traditions (A, 2016).

The creation of Islamic teachings with local cultural nuances, or On the other hand, in the Ciptagelar community, is a manifestation of God's command S.W.T. dal Q.S. Al – Hujurat v. 13, which commands us to get to know each other with other cultures. Karen, this is the process of fundamental acculturation.

The Cultural Life of the Community after the Entry of Islamic Teachings

The merging of religion with the teachings of local culture is a significant thing unique in each process. On the one hand, the community carries out traditions and ancestral rules, and on the other hand, the community must also carry out the Shari'a religious teachings. It should be noted that the beliefs of the people of the Archipelago used to form a value so that people flocked following the ritual, by following the ritual, they gain serenity mind, thus forming the value of the ritual, and the system, so it goes on if there is a new belief that enters Archipelago.

Communities that already bear the title of indigenous peoples are people who have to follow the rules-what rules apply in the village. Especially the people of Kasepuhan Ciptagelar. Trust The Ciptagelar community still exists today because they always maintain and preserve the ancestral message and will continue to be conveyed to the next generation. On the other hand, they believe in

the message that whoever Violates customary rules will get plague or calamity from the ancestors.

The Ciptagelar community is known for its thick culture. They do not just live by the things of gods, myths, and so on about the spirit world. Ciptagelar people have a culture they also hold fast to, namely, protecting time, *mibapa ka era*. Grinding *ka time* means that we must have the characteristics and beliefs to maintain our customs as traditional citizens. Then *Mibapa you Age* means that in life as indigenous peoples to following the times (Humarni, A., Ulumi, H. F. ., Baehaqi, W., Bahtiar, M. A. & Firmansyah, A., 2018)h.

This Sundanese philosophy is evidenced by the existence of local T.V. and radio channels formed by Abah Ugi. The tv station is called CigaTv. Another advance that the community perceives is that the community is allowed to use Mobile phones to facilitate communication. Even Abah created a free but limited wifi network for the Ciptagelar community (Nurjannah, 2006).

The Ciptagelar indigenous people have considered that Islam is their formal religion, meaning that most of the citizens are religious Islam or, in other words, Islam is a religion that majority of the people there. Even though Islam has entered and formal religion, people must not abandon traditional rituals passed down from generation to generation. Islam has principles *rahmatan Lil Alamin* in every element of life. The arrival of Islamic teachings to a group of people must be peaceful and friendly. Here this makes Islam easy to accept in spreading it in the land Nusantara, especially Kasepuhan Ciptagelar (Firmansyah, E. K., Putrisari, N. D., & Rohmayani, 2015).

When Islam enters and develops in the community Kasepuhan Ciptagelar, the practice of belief runs with a combination of Islamic teachings. Islam recognizes that identity they are a cultural community, so the traditional ceremonies they had run before Islam existed continue to be carried out as customary rules that apply. This is because Islam came not to change an arrangement of beliefs or customary rules but to combine systems. This is so that the indigenous people who embrace the teachings of Islam remain to carry out their obligations as indigenous peoples without having to think about breaking the law or not (Abdullah, 1996).

After people know the teachings of Islam, they feel open to progress and development. They believe that Islam teaches his people to go forward, tolerate, and face the development of the times even though they are indigenous peoples. Islam teaches his people to keep learning, according to what they say Allah S.W.T in Q.S. Ar-Ra'd:11; Verily Allah does not will change the fate of a people until they change themselves alone". As well as the hadith of the Prophet Muhammad S.A.W.; Seeking knowledge is mandatory for every Muslim and Muslim woman from the swing to the grave. (H.R. Ibn Majah No. 224 from Anas bin Malik R.A. authenticated by Ash-Shaykh Al-Albani in Sahih Ibni Majah: 183 and Shahihut Targhib: 72)

CONCLUSION

Based on the results and discussion above and the analysis used and see the research objectives that have been determined, it can conclude that the acculturation process that occurred between Islam and with Culture in the Ciptagelar Traditional Village is quite visible—seen from people who only know the spirits of their ancestors so that they are worshipped. Then Islam came and produced acculturation products that were formed is *Alms Mulud* and *Alms Ruwah*, which honours birth and the death of the Prophet Muhammad SAW, *Beberes Crooked* which is a traditional ceremony after the circumcision process which we all know that circumcision is a sunnah taught by the Prophet Muhammad SAW for men.

Then the last one is Boboran Saum and Boboran Haji, which are done every year. The uniqueness of this tradition is that only men perform Eid prayers while women are busy with business. The kitchen prepares dishes for the worshipers of Eid prayer and is served together after the series of prayer activities are completed. This matter occurs because, in the traditional ceremony, women are required to take care of the kitchen to take care of food or consumption later make local religious leaders apply the concept of al-Jiddah al-Makkah, which means customers can be a proposition in determining law as long as the problem at hand is not contained in the Qur'an and Prophetic Hadith.

The influence felt by the community after knowing Islam is also quite diverse, including their traditional life coloured because of the Islamic tradition in their environment. Then, after knowing the teachings of Islam, they feel more open to the development of the times. One example is that they have their wifi network technology. In the field of Knowledge and technology, they are also open to teachings other than Islam by tolerance. This is what makes Abah Ugi the traditional leader at this time. This frees its citizens to embrace any religion, but when day-to-day affairs must be a priority. Islamic teachings are obligatory for people to continue to learn and respect each other.

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