Cultural Ritual as Local Activity and Cultural Learning: Society of Padepokan Girijaya Village Girijaya

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Abstract
This paper describes the seren year culture in society. In this Seren Year culture, it has its characteristics or uniqueness. The relationship between them is based on personal and mutual trust. This research also uses a descriptive method with a qualitative approach. The research results are the key to the success of a collaboration, which is strongly influenced by the size of the level of trust (radius of trust) established between the parties involved. Good communication will be easy to do, and cooperation can last a long time if it builds high values and norms of belief. Conversely, collaboration and culture will also be destroyed if they have low values and standards of faith. Thus the level of cooperation and high cultural traditions is closely related to how much value and trust norms are formed between the parties involved. And early childhood learning by teaching the art of aklung or nabeh from grade 1 elementary school is introduced until it is taught up to grade 6 elementary school with traditional self-taught methods and other skills.

Keywords: culture, interaction, social capital, learning arts and culture

Introduction
Society and culture are relationships that are very difficult to separate. Society is people who live together to produce culture. No society does not have culture and...
vice versa, and there is no culture without society as a forum and its supporters. Humans created a culture to preserve and maintain human life itself. Therefore, a culture can be formulated as a set of values and ways of acting (meaning habits) that are learned generally belong to the citizens of a society. A culture will survive in society if it still has a function, role and benefit in the life of that community. Vice versa, what will be lost if it is not functioning and valid again (Elands et al., 2019).

Functionalism is the dominant emphasis on anthropology, particularly ethnographic research. In functionalism, we must explore the systematic characteristic of culture, which means we must know how society’s relationships between institutions or structures form a unified system. Functionalism states that functionalism is a theory about cultural processes. Functionalism is a theoretical perspective in anthropology that rests on an analogy with organisms. It leads us to think of the socio-cultural system as a kind of organism, the parts of which are not interconnected but also contribute to the maintenance, stability, and preservation of the “organism”. Thus the basis for the explanation of functionalism is the assumption that all cultural systems have certain functional conditions to enable their existence or that cultural systems have needs (Radcliffe Brown’s social needs or Malinowski’s biogis), all of which must be met for the system to survive. If the needs of the functionalist system are not met, the system will experience disintegration and “die” or will change into another system of a different type. Functionalism is based on a view that exaggerates the social aspects and sees that human behavior results from socialization that determines what social action looks like (Mahadevan, 2020).

What underlies culture in society that people, in general, most commonly know are habits. These habits are often carried out by people who have customs in their area or family. The foundation of a culture can also be seen from the way people talk or communicate with other people, or it can be said from the interaction between communities. In general, cultural society is the nation’s highest foundation and the identity of the government. However, this culture often changes from time to time as times change and develop so that an increasingly modern world can eventually eat culture, then the community must have their respective awareness in order to maintain the culture that can be upheld and preserved so that the existing culture can be maintained and become something that can be used as a role model for the next generation (Muary et al., 2020).

One of the culture that stands out is customs or traditions. Customs and traditions are a hereditary behavior from one generation to another as a legacy from ancestors. This tradition is colored by various elements of values, various norms, so that each community has a different culture and tradition. Likewise with the rituals that always color every cultural tradition. Rituals are part of customs or traditions. Almost all people who perform traditional rituals are motivated by belief. The belief in the sacred causes ritual. Therefore, ritual is defined as behavior that is strictly regulated, carried out according to the provisions, which is different from everyday behavior, both in the way of doing it and its meaning. If carried out according to the provisions, the ritual is believed to bring blessings, because they believe in the presence of something sacred (Pane et al., 2020).

According to Fizee, to impose limits on the meaning and scope of culture as follows: Culture can mean: (1) The highest level of intelligence that is produced in a nation’s historical period at the peak of its development; (2) The results achieved by a nation in the fields of literature, philosophy, science and art; (3) In political
Discussion, culture is defined as a way of life of a nation, especially in relation to customs, religious ceremonies, use of language and community life habits (Robinson, 2020; Zulkarnain et al., 2021).

According to Al. Krueber, culture is a system of ideas and Cultural Concepts of being as a series of patterned actions of an activity and a human being. To realize this ritual, every culture or tradition is always related to traditional ceremonies or also known as traditional ceremonies. Traditional ceremonies are an integral part of the society’s culture. The meaning of the procession (holding) of traditional ceremonies is very important, because it is part of the socio-cultural development of the community concerned. This is because one of the functions of traditional ceremonies is to reinforce existing cultural norms and values (Nurwani et al., 2020).

These norms and values are symbolically displayed through demonstrations in the form of ceremonies carried out by all the supporting communities. So that the ceremony can generate a sense of security for the loyal members of the community in their environment, and can also be used as a guide for them in determining their daily attitudes and behavior. Because ritual has two aspects, namely the purpose (meaning) and the way. In terms of goals, there are rituals whose aim is to give thanks to God; there is a ritual whose purpose is to get closer to God in order to get safety and mercy; and there is a purpose of asking forgiveness for mistakes that have been committed. Meanwhile, in terms of two ways, namely individual and collective. Some rituals are carried out individually and some are even done by isolating oneself from the crowd, such as meditation, meditation, and yoga. There are also rituals that are carried out collectively (in general), such as sermons, congregational prayers and hajj (Ribut et al., 2019).

The traditional ceremonial system of human activities and actions in carrying out worship to gods, ancestral spirits, or other spirits, and in trying to communicate with God and other supernatural beings. The traditional rites or ceremonies usually take place repeatedly, either every day, every season or occasionally. In carrying out the ceremony, the community follows it with solemnity and feels as something holy so that it must be carried out carefully and wisely there, considering the many things that are considered taboo and full of the taboos contained therein (Taggok & Hawari, 2021).

Many local or rural communities still perform traditional ceremonies or traditional ceremonies. The traditional ceremony itself has religious and social values that are beneficial to their lives. Such as the function of traditional ceremonies from various aspects, namely the function of ceremonies from the aspect of livelihood or economic system, social or social aspects, aspects of social control, cultural aspects and aspects of religion or belief (Hiroyuki et al., 2018).

Culture is all the works, tastes and creations of the community. Community work produces technology and material culture needed by humans to master the surrounding environment, so that strength and results can be immortalized for purposes. The sense of society encompasses the human soul, embodies all the principles and values necessary to regulate social problems in a broad sense (Noobanjong & Louhapensang, 2022).

One of the prominent cultures is customs or traditions. Customs are an eternal and hereditary behavior from generation to generation as an integrated inheritance in a society. So that tradition is a cultural value which is a system that
contains guidelines for ideal concepts, which contains norms to bind human life in everyday life (Ahyar & Abdullah, 2019).

With reference to the works of Malinowski regarding human needs and their fulfillment through cultural functions and patterns, and with reference to the work of Kluckhohn which sees culture as a blueprint for human life, as well as from Geerts, who see culture as systems of meaning, I see culture as a guide for human life which is shared by the citizens of a society. ‘Or in other words culture is a comprehensive guide for the life of a society and its citizens (Cossu, 2021).

The existence of culture in human life is functional in the structure of activities to fulfill the needs of life as a human being. Namely as categories or groups in the environment. It is a category that can be used to fulfill various needs of life as a human being. The necessities of life that humans must meet in order to live as humans fall into three categories. The three categories of needs must be met together and in fulfilling these needs are integrated by the needs of civilization, which makes the fulfillment of these necessities of life as actions that are full of civility, ethics, and morals (Hu & Wang, 2020). The necessities of human life are as follows:

- Biological or primary needs (eating, drinking, breathing oxygen, defecating / urinating, resting, sexual sleep, and so on).
- Social or secondary needs (communicating with others, education, social control, showing off, etc.).
- Civil or human needs, namely needs that integrate the various needs included in biological and social needs. This need for manners or humanity arises and emanates from the essence of man as a divine being of the highest rank, who has the ability to think, is moral, so that the fulfillment of the needs of human life is of a human nature, not animal.

In anthropology, traditional ceremonies are known as rituals or rites. Rituals have sacredness for those who run them and are carried out routinely every week, month, or year. So that the term ritual ceremony appears. According to Koderi, ritual ceremonies are ceremonies related to belief in the power of natural objects and spirits or supernatural powers, usually performed at certain times, one of which is a traditional ceremony (Hudayana, 2021).

Humans in their daily lives cannot be separated from culture, because humans are the creators and users of culture itself. Humans live because of culture, meanwhile culture will continue to live and develop when humans want to preserve culture and not destroy it. Thus humans and culture cannot be separated from one another, because in their life it is impossible not to deal with cultural products, every day humans see and use culture, sometimes even realizing it or not, humans destroy culture. The close relationship between humans (especially society) and culture has been further expressed by Melville J. Herkovits and Bronislaw Malinowski, who argued that cultural determinism means that everything that is contained in society is determined by the culture that is owned by that community (Ismail et al., 2022).

Then Herkovits saw culture as something superorganic. Because the culture passed down from generation to generation is still alive. Although humans who are members of society have changed due to birth and death. Furthermore, it can be seen from the definition put forward by EB Tylor in his book Primitive Culture: culture is a complex that includes knowledge, belief, art, morals, law, customs, and other abilities and habits acquired by humans as a member of society (Anam & Saputra, 2021).
Customary traditions emerge and grow from regular habits by a person, then become the basis for relationships between certain people so that their respective behavior or actions can be regulated and all of them give rise to norms and rules. The rules that arise from society according to their needs at one time are called customs. Thus, that customary traditions are part of an ideal form of culture that is passed down from one generation to the next from generation to generation, where the inherited habits include various cultural values is an abstraction of conception about the basis of something important and valuable to life society (Chen et al., 2020).

Seren Taun is a Sundanese traditional rice harvest ceremony which is held every year. This ceremony takes place solemnly and lively in various Sundanese traditional villages. The traditional ceremony as a thanksgiving for the agrarian community was enlivened by thousands of surrounding communities, even from several regions in West Java and abroad. Several Sundanese traditional villages that hold Seren Taun every year. Seren which means giving up, giving up, or giving up, and taun which means year. So Seren Tahun means the handover of the previous year to the next year as a replacement. In the context of the traditional life of the Sundanese people, seren taun is a vehicle to give thanks to God Almighty for all agricultural products carried out this year, hoping that their agricultural output will increase in the coming year (Sanusi & Rizaldy, 2021).

Specifically, the seren taun ceremony is an event of handing over agricultural produce in the form of rice produced within one year to be stored in the barn or in Sundanese it is called leuit. There are two leuits, namely the main barn, which is called leuit sijimat, leuit ratna inten or leuit indung (main barn), and leuit pangiring or leuit leutik (small barn). Leuit indung is used as a place to store mother’s and father’s rice. The mother’s rice is used for seeds and the father’s rice is used for pounding which will be distributed to people who want the harvest. The rice in the two leuits is used as seeds or seeds for the next planting season (Komara & Meliyani, 2021).

Through the seren taun ceremony, the Sundanese peasant community expresses gratitude to God Almighty, as a reflection of their personal awareness of a reality they have received, namely life and life, with refinement of mind, love, manners in receiving a touch of creativity, feeling and intention. The supernatural instincts of the ancestors of the Sundanese people aroused, thrilled their feelings and thoughts that outside of this living phenomenon there was someone who had power beyond their minds.

One manifestation of their obsession is holding a thanksgiving ceremony which visualizes the harvest product, rice. The people of West Java cannot be separated from the story of Dewi Sri who gave fertility to the heavenly messenger who came down to earth. It is during this seren taun ceremony that classic Sundanese rhyme stories tell about Dewi Sri. Self-awareness as a creature of God with human values expresses refinement, love, manners, solidarity, and feels how cheap and compassionate God is in bestowing life from year to year from generation to generation.

Padepokan Giri Jaya is located at the foot of Mount Salak at an altitude of 800 masl. The padepokan entered the area of Girijaya Village, Cidahu District, Sukabumi Regency, West Java. The distance from Cicurug to Padepokan is approximately 14
kilometers. In Padepokan Girijaya, until now there is a tradition that is still deeply rooted in the surrounding community, especially the descendants of Eyang Kulon and other relatives. At the beginning of the Hijri Year, in Padepokan, Muharaman or better known as Seren Taun and Nampa Taun is regularly held, along with Earth alms and Earth rituals.

The event is usually held on Thursday or Kliwon Friday night and Friday, the event also includes Sundanese culture, including Gendang Penca, Degung, Wayang Golek and other arts. According to Mardi, the board of the Giri Jaya hermitage, until now the cultural traditions in this hermitage are still maintained and every event takes place very wisely (Prahmana et al., 2021).

“The enthusiasm of the local community members is very supportive. Visitors from outside the area also continue to increase from year to year,” even from the community who celebrate the event simultaneously, but from outside the residents also many who follow the simultaneous tradition. Indeed, it has been a tradition from the past until now that it is still being preserved and preserved so that it attracts visitors as well as the community, to visit and follow the traditional event (Sterchele, 2020).

With the hope of getting the blessing of Allah SWT, and being supported by all parties and trying to develop the relationship between the Padepokan Girijaya family within the framework of the Republic of Indonesia which is based on the 1945 Constitution and Pancasila’ Nyukcruk strains mapay tapak track’. The traditional ritual, called seren tahun nampa tahun, is 2 solo Sundanese cultural traditions united in a traditional ritual as an expression of gratitude for the blessings given by God. It is located on the slopes of Mount Salak, Giri Jaya Village, Cidahu Sukabumi Subdistrict. And people call this area the Padepokan Giri Jaya. The traditional ritual of seren, nampa year, is carried out every year (Salam & Lapele, 2020).

Padepokan Giri Jaya, according to one of the indigenous peoples who still adheres to the cultural tradition on the 1st of Muharram, held a large cultural event called Seren Tahun Nampa Tahun which means giving up the year and accepting God. In the Seren Tahun event in the village of Giri Jaya is the highlight of the ritual event which is packed with the repertoire of Sundanese solo culture. It was held as a symbol of the public’s gratitude for the abundant blessings of fortune this year, while at the same time rejecting reinforcements and besides that the annual seren ritual was held to welcome the arrival of the Islamic year 1 Muharram (Zidny et al., 2020).

Ritual events are carried out by parades of dongdang, alms, to the contents of the earth. Towards the evening the rituals are held in the performance of wayang kulit, dangdut, lenong, etc., where in the earth ritual event the community hands over various crops n food or objects to be paraded around the padepokan giri jaya laranrant granparent students / KPH Joyokusmi descended from the Keraton Purwo Mangkunegaran, Surakarta, a place to live at the foot of the Salak Mountain to avoid the Dutch colonial pursuit of colonizing Indonesia (Heriyanto et al., 2021).

As is the case in the Grijaya Village, Girijaya Village, Cidahu District, Sukabumi Regency, West Java. The community is still rural. One tradition that is still developing is the serentaun tradition. This tradition is carried out; Culture on the 1st of Muharram was held a large cultural event called Seren Tahun Nampa Tahun which means giving up the year and accepting God. The community together gather in one predetermined place to carry out traditional rituals one year. The people of
Grijaya village believe in carrying out the customs together with the hope of getting the blessing of Allah SWT, and being supported by all parties and trying to develop the relationship between the big family of Padepokan Girijaya within the framework of the Republic of Indonesia which is based on the 1945 Constitution (UUD) and Pancasila ‘Nyukcruk galur mapay tapak track’.

Also as a public gratitude to God Almighty for all the agricultural products they get. And hope that in the future the agricultural products they get will increase or be better than before. “The enthusiasm of the local community members is very supportive. Visitors from outside the region have continued to increase from year to year,” not only from the community who celebrate the event, but from outside the residents also many who follow the simultaneous tradition. Because this serentaun is the earth’s almsgiving and as the community’s gratitude to God so that the blessings of God are given for the natural wealth or the harvest results in the form of rice, food and so on until it is packaged and taken around the Grijaya village, in order to get blessings for the gift of God to the people of Grijaya. and their gratitude for the natural income they get to increase every year and a blessing for the life of the community as well so that they are prevented from being rejected by reinforcements.

Culture is all the work, taste and creativity of the community. Community work produces the technology and material culture needed by humans to control the surrounding environment, so that its strength and results can be perpetuated for the needs of society. The sense of society includes the human soul, embodies all the principles and values necessary to regulate social problems in a broad sense. Cipta is a mental ability, the ability to think of people who live in a society which, among other things, produces philosophy and science (Suryanto et al., 2022).

One of the prominent cultural elements is customs or traditions. Customs are eternal and hereditary behavior from generation to generation as an integrated inheritance in a society. So that tradition produces cultural values which are a system that contains guidelines for ideal concepts, which contain norms to bind human life in everyday life.

Traditions and customs arise and grow from regular habits by a person, and then become the basis for relationships between certain people so that their respective behavior or actions can be regulated and all of them give rise to norms and rules. The rules that arise from the community are in accordance with their needs at a time, where there are customs.

As a cultural system, tradition is a comprehensive system, which consists of the aspects of giving meaning to speech practices, ritual practices, and various other types of behavior from humans or a number of humans who perform actions with one another.

Thus, that customary traditions are part of an ideal form of culture that is passed down from one generation to the next from generation to generation, where the inherited habits include various cultural values. A cultural value is a conception that is still abstract about the basis of something important and valuable to people’s life.

In a customary tradition or customs, it is always related to what is called a traditional ceremony. Traditional ceremonies are an integral part of society’s culture. The holding of traditional ceremonies is very important for the socio-cultural development of the community concerned. This is because one of the functions of traditional ceremonies is to reinforce existing cultural norms and values. These
norms and values are symbolically displayed through demonstrations in the form of ceremonies carried out by the whole community.

So that the ceremony can generate a sense of security for every member of the community in their environment, and can also be used as a guide for them in determining their daily attitudes and behavior.

In anthropology, traditional ceremonies are known as rituals or rites. Rituals have sacredness for those who carry them out and are carried out routinely every week, month, or year. So that the term ritual ceremony appears. According to Koderi, ritual ceremonies are ceremonies related to the belief in the power of natural objects and spirits or supernatural powers which are usually carried out at certain times, one of which is the traditional seren taun ceremony.

Each ritual has a different function but the goal is the same, namely asking God for salvation. Because it has various functions. Something is done to get blessings or sustenance from a job; exists to resist harm; some are to treat disease; exists for cyclical changes in human life (marriage, pregnancy or birth); and others. There are various forms of the ceremony, there are those that hold various activities in the form of worship, and various other activities such as eating together, dancing and singing and are also equipped with a variety of facilities and equipment.

According to J. Powell, acculturation is the taking or acceptance of one or more cultural elements originating from the meeting of two or several cultural elements that are interconnected or meet each other. This is defined as the entry of foreign cultural values into traditional local culture. The different cultures meet, the outside influences the established to reach a balance which sometimes creates conflicts.

Koenjaraningrat also defines acculturation as a culture in a society that is influenced by a foreign culture, which is gradually accommodated and integrated into the culture itself without losing its personality and culture.

In examining an acculturation process, Koenjaraningrat suggests paying attention to the following: the condition of society, individual channels carried out by cultural elements according to koenjaraningrat, each religious ceremony always contains components that are considered important, namely: religious emotions, belief systems. which contains beliefs and human images about the qualities of god, as well as about wujuda in the unseen realm, ceremonial systems, religious groups. Ceremonial tradition means a series of actions or actions that are bound by certain rules according to customs or religion. Seren Tahun is a traditional ceremony performed by the people of the Grijaya hermitage as a gratitude to Allah SWT who has bestowed his grace and a form of respect for the ancestors.

It can be seen from the implementation of the seren taun, where there were elements of Animism and dynamism culture and the influence of Hindu-style ajran (offerings, mantras) was transformed into a local Islamic culture and did not eliminate from the old culture, namely giving offerings to spirits, but there are a slight change, namely the holding of Islamic prayers such as tahlilan, manakiban, and Ashura prayers. Seren year ceremonies that are related to Islamic events still exist in the Sukabumi area, namely in the Grijaya hermitage, which is still maintaining and preserving the seren year ceremony in Islamic events such as the wedding of the Islamic New Year which is held at ten Muharrams.

Seren taun is a very popular traditional form of thanksgiving ceremony, which is one of the traditions of the Sundanese farmer community which is held
once a year as a post-harvest traditional ceremony. This ceremony is to express cultural values which are packaged in a series of processions in a folk party featuring various traditional arts and cultures. As a people’s party, the implementation of the seren taun traditional ceremony is supported by all levels of society regardless of ethnicity or religion. All are united in a touch of refinement, manners, and mutual love.

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Humans in their daily lives cannot be separated from culture, because humans are the creators and users of culture itself. Humans live because of culture, meanwhile culture will continue to live and develop when humans want to preserve culture and not destroy it. Thus humans and culture cannot be separated from one another, because in their life it is impossible not to deal with cultural products, every day humans see and use culture, sometimes even realizing it or not, humans destroy culture. The close relationship between humans (especially society) and culture has been further expressed by Melville J. Herkovits and Bronislaw Malinowski, who argued that cultural determinism means that everything that is contained in society is determined by the culture that is owned by that community. (Soemardjan, Selo: 1964: 115).

Then Herkovits saw culture as something superorganic. Because the culture passed down from generation to generation is still alive. Although humans who are members of society have changed due to birth and death. Furthermore, it can be seen from the definition put forward by EB Tylor (1871) in his book Primitive Culture: culture is a complex that includes knowledge, belief, art, morals, law, customs, and other abilities and habits acquired by humans. as a member of society.

Method

This research uses a qualitative approach, namely an approach that is directed to obtain adequate descriptive data from the problem of this research. The method used is a combination of several methods, including: First, in-depth interviews (depth interview). Especially for in-depth interviews, it is carried out using the snowball method, which is a data collection method by asking who has information about the intended data from one informant to another so that data can be collected. In-depth interviews were conducted to gather information about attitudes, actions, and patterns of relationships and culture in the community which indicated the formation of the Seren Year cultural tradition and the maintenance of trust. In this activity, researchers conducted in-depth information gathering which was carried out by interviewing informants in accordance with the required data and then understanding the data to make temporary conclusions. Thus, the results of the interview are useful to assist in the checking, confirmation and validity of the data obtained.
Result And Discussion

The Halimun Salak Mountain National Park area contains 11 indigenous groups. In their daily lives, these indigenous peoples are still modest and live in old ways in several aspects and depend on the availability of natural resources. As a society that is still unpretentious, these indigenous people have local wisdom in the form of teachings or pikukuh about human ethics towards nature that has been passed down from generation to generation, including traditional ritual performances that are held every year. One of them is a ceremony at the Girijaya hermitage. Traditional ceremonies carried out by the community are related to the life cycle, respect for events related to people’s lives. The traditional ritual carried out by the community is an expression to be said about something behind visible physical phenomena. To be able to give meaning about something unseen and sacred to followers of their religion, symbolism or symbols are used. Such as customs, community systems, belief systems, and so on.

According to the history that exists in Girijaya Village, it has existed since 1827 AD, because according to the story at that time there was a man who came from Mangku Negara Surakarta, later known as Ama Santri or as Eyang Wetan who was at that time meditate on the slopes of Mount Salak in order to ask the creator of Nature for the safety of the State and nation which at that time was being colonized by the Dutch.

Seren Taun is a Sundanese traditional rice harvest ceremony which is held every year. This ceremony takes place solemnly and lively in various Sundanese traditional villages. The traditional ceremony as a thanksgiving for the agrarian community was enlivened by thousands of surrounding communities, even from several regions in West Java and abroad. Several Sundanese traditional villages that hold Seren Taun every year.

Seren which means giving up, giving up, or giving up, and taun which means year. So Seren Tahun means the handover of the previous year to the next year as a replacement. In the context of the traditional life of the Sundanese people, seren taun is a vehicle to give thanks to God Almighty for all agricultural products carried out this year, hoping that their agricultural output will increase in the coming year.

Specifically, the seren taun ceremony is an event of handing over agricultural produce in the form of rice produced within one year to be stored in the barn or in Sundanese it is called leuit. There are two leuits, namely the main barn, which is called leuit sijimat, leuit ratna inten or leuit indung (main barn), and leuit pangiring or leuit leutik (small barn). Leuit indung is used as a place to store mother’s and father’s rice. The mother’s rice is used for seeds and the father’s rice is used for pounding which will be distributed to people who want the harvest. The rice in the two leuits is used as seeds or seeds for the next planting season.

Through the seren taun ceremony, the Sundanese peasant community expresses gratitude to God Almighty, as a reflection of their personal awareness of a reality they have received, namely life and life, with refinement of mind, love, manners in receiving a touch of creativity, feeling and intention. The supernatural instincts of the ancestors of the Sundanese people aroused, thrilled their feelings and thoughts that outside of this living phenomenon there was someone who had power beyond their minds.

One manifestation of their obsession is holding a thanksgiving ceremony which visualizes the harvest product, rice. The people of West Java cannot be
separated from the story of Dewi Sri who gave fertility to the heavenly messenger who came down to earth. It is during this seren taun ceremony that classic Sundanese rhyme stories tell about Dewi Sri. Self-awareness as a creature of God with human values expresses refinement, love, manners, solidarity, and feels how cheap and compassionate God is in bestowing life from year to year from generation to generation.

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“The enthusiasm of the local community members is very supportive. Visitors from outside the area also continue to increase from year to year,” even from the community who celebrate the event simultaneously, but from outside the residents also many who follow the simultaneous tradition. Indeed, it has been a tradition from the past until now that it is still being preserved and preserved so that it attracts visitors as well as the community, to visit and follow the traditional event.

Furthermore, Akang explained, while in the month of Mulud, commonly called Mauludan (Maulid Prophet Muhammad PBUH, ed) in this hermitage, various cultural events and rituals with religious nuances were also held.

The traditional ritual, called Seren Tahun Nampa Tahun, is 2 solo Sundanese cultural traditions united in a traditional ritual as an expression of gratitude for the blessings given by God. It is located on the slopes of Mount Salak, Giri Jaya Village, Cidahu Sukabumi Subdistrict. And people call this area the Padepokan Giri Jaya. The traditional ritual of seren, nampa year, is carried out every year.

Padepokan Giri Jaya, according to one of the indigenous peoples who still adheres to the cultural tradition on the 1st of Muharram, held a large cultural event called Seren Tahun Nampa Tahun which means giving up the year and receiving God. In the Seren Tahun event in the village of Giri Jaya is the highlight of the ritual event which is packed with the repertoire of Sundanese solo culture. It was held as a symbol of the public’s gratitude for the abundant blessings of fortune this year, while at the same time rejecting reinforcements and besides that the annual seren ritual was held to welcome the arrival of the Islamic year 1 Muharram.

According to historical records and local traditions, the Seren Taun celebration has been carried out from generation to generation since the days of the ancient Sundanese Kingdom such as the Pajajaran kingdom. This ceremony begins with the glorification of Nyi Pohaci Sanghyang Asri, the ancient Sundanese goddess of rice. The belief system of the ancient Sundanese people was influenced by the cultural heritage of the indigenous people of the archipelago, namely the animism-dynamism of worship of karuhun spirits (ancestors) and the forces of nature, and
influenced by Hindu teachings. The ancient Sundanese agrarian society venerated the forces of nature which gave fertility to plants and livestock, this natural force was manifested as Nyi Pohaci Sanghyang Asri, the goddess of rice and fertility. His partner was Kuwera, the god of prosperity. Both are manifested in Pare Abah (Padi Ayah) and Pare Ambu (Padi Ibu), symbolizing the union of man and woman as a symbol of fertility and family happiness. There are ceremonies in the Pajajaran Kingdom which are annual and eight years old. An annual ceremony called Seren Taun Guru Bumi which is held in Pakuan Pajajaran and in each region. The big ceremony which is once every eight years or sewindu is called the Seren Taun Tutug Galur ceremony or commonly called the Kuwera Bakti ceremony which is carried out specifically in Pakuan.

Seren Taun’s activities had taken place during the Pajajaran period and stopped when Pajajaran collapsed. Four windu later the ceremony came to life again in Sindang Barang, Kuta Batu, and Cipakancilan. But it finally stopped true in the 1970s. After this activity stopped for 36 years, Seren Taun has been revived since 2006 in the Indigenous Village of Sindang Barang, 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.

Ritual events are carried out by parades of dongdang, alms, to the contents of the earth. Towards the evening the rituals are held in the performance of wayang kulit, dangdut, lenong, etc., where in the earth ritual event the community hands over various crops n food or objects to be paraded around the padepokan giri jaya larantang grandparent students / KPH Joyokusumi descended from the Keraton Purwo Mangunegaran, Surakarta, a place to live at the foot of the Salak Mountain to avoid the Dutch colonial pursuit of colonizing Indonesia.

As is the case in the Grijaya Village, Grijaya Village, Cidahu District, Sukabumi Regency, West Java. The community is still rural. One tradition that is still developing is the serentaun tradition. This tradition is carried out; Culture on the 1st of Muharram was held a large cultural event called Seren Tahun Nampa Tahun which means giving up the year and accepting God. The community together gather in one predetermined place to carry out traditional rituals one year. The people of Grijaya village believe in carrying out the customs together with the hope of getting the blessing of Allah SWT, and being supported by all parties and trying to develop the relationship between the big family of Padepokan Grijaya within the framework of the Republic of Indonesia which is based on the 1945 Constitution (UUD) and Pancasila’ Nyukcruk galur mapay tapak track’.

Also as a public gratitude to God Almighty for all the agricultural products they get. And hope that in the future the agricultural products they get will increase or be better than before. “The enthusiasm of the local community members is very supportive. Visitors from outside the region also continue to increase from year to year,” not only from the community who celebrate the event, but from outside the residents also many who follow the simultaneous tradition. Because this serentaun is the earth’s almsgiving and as the community’s gratitude to God so that the blessings of God are given for the natural wealth or the harvest results in the form of rice, food and so on until it is packaged and taken around the Grijaya village, in order to get blessings for the gift of God to the people of Grijaya. and their gratitude for the natural income they get to increase every year and a blessing for the life of the community as well so that they are prevented from being rejected by reinforcements.
Conclusion

The cultural traditions in a village of Girijaya are unique and give aspirations to a culture that is always preserved and carried out according to its date, this has become an extraordinary culture in Sundanese society in general, which is passed down and taught from generation to generation to the next generation so that culture will be continues to exist so that it will not be lost if it continues to be preserved and maintained by the community. In addition to being farmers, some of the people in Girijaya village also have a profession as agricultural laborers because they do not have land to be used as farming, these farm workers work together with other communities, namely people who have land or rice fields that are used as media for farming. These farm laborers work such as hoeing, planting rice, harvesting, and so on, worthy of work as farmers.

The tradition of Seren Taun, which is very different from other Seren Taun, is unique and has its own characteristics. In welcoming the Islamic New Year, the people of the hermitage usually perform a ritual of praying to worship God. Padepokan Girijaya has a rule beforehand to carry out a ceremony, which is marked by tirakatan. The purpose of this tirakatan is a form of offering to God in which they give thanks and pray for salvation. The results of this Tirakatan are marked by the presence of various tigers of food or earth cultivation or the keeping of sacred gongs in the midst of various kinds of food that are brought to the pandaringan to read and read.

There is also a core process beginning with Syaih Abdul Qodir and Tahli’s karomat macaques and praying together. And presenting the equipment needed for the event such as tools for heirlooms and incense and after finishing the officers focused on preparing for the Seren Taun event. All officers during the Tirakatan, Tahlil, Maca Karomat Tuan Syekh Abdul Qadir process are required to be silent, not allowed to make a sound or chat with other officers, Seren Taun in Padepokan Girijaya is uniquely different from Seren Taun anywhere. In the process of its implementation, many people from the village and even outside the village come to Girijaya, even young children from grades 1 to 6 are given lessons, namely exercises such as playing angklung and other arts with traditional self-taught learning.

References


