

# THE RELATIONSHIP BETWEEN RELIGION AND CUSTOM IN INDIGENOUS COMMUNITIES IN SUMEDANG-WEST JAVA AND TEGAL-CENTRAL JAVA REGENCIES

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## ABSTRACT

**Aim.** This research investigates the interaction between Islamic culture and local customs among the Sundanese in Sumedang, West Java, and the Javanese in Tegal, Central Java, Indonesia with the framings of cultural transformation and religious and cross-cultural studies.

**Methods.** This research is field research with the locus of research in the Sundanese community of Sumedang-West Java and the Javanese community of Tegal Regency using the approach of cultural transformation and religious and cross-cultural studies.

**Results.** The research highlights differences in cultural dialogue: Sundanese communities show a more egalitarian interaction between Islamic and ancestral traditions, while Javanese communities show the influence of multi-layered Hindu-Buddhist culture in their Ruwat Bumi ritual processions.

**Conclusion.** Comparison of Aspects of the Procession of Traditional Ceremonies of the Two Cultures, Sundanese Sumedang culture dialogue of Islamic culture and Sundanese culture is more egalitarian, in the sense that cultural dialogue occurs very easily and the Islamic style is very colourful. Whereas the procession of the Ruwat Budi tradition in the Javanese community of Tegal Regency still uses symbols based on mythology that is believed.

**Keywords:** cultural dialogue, cultural transformation, Indonesian customs, Islamic culture, religion and cross-culture

## INTRODUCTION

The variety of views and attitudes of the community or religious people regarding the position of religion and custom has initiated that the issue of studying the relationship between religion and custom is still very relevant in the discursive study of religions, social sciences and humanities (Wiebe & Thackeray, 2023). Contestation of religious and customary relations can at least be classified into three perspectives or attitudes. First, perspectives or attitudes that require the purification of religious teachings, in the sense that religious teachings may not be mixed up with local or customary cultural practices. Second, views or attitudes that defend *adat* in its relation to religion, in the sense that the values of religious teachings continue to colour local cultural practices or customary practices. Third, a more moderate view or attitude, in which both religious teachings and local cultural practices or customary practices must be given an equal or balanced portion in the life of religious people (Abdullah, 2001; Tyson, 2010).

The struggle of Islamic studies in Indonesia cannot be separated from the aspect of *adat* as an important part of a local cultural entity, as shown by Adlin Sila's study of Javanese society, it is impossible to claim Indonesian Islam only by looking at one tribe or ethnicity (Agus, 2006; Sila, 2011). Meanwhile, the pattern of encounter between Islam and *adat* finds its form in several images, such as in Minangkabau, where there is a confrontation between the desire to defend *adat* and the acceptance of Islam as a religion and way of life (Abdullah, 1966), on the other hand, in the Malay tradition, it runs parallel with religious practices. This shows that there is a process of converting religion into custom with different responses, both through cultural dialogue and cultural confrontation. The meeting between the two takes place dynamically so that it can become part of cultural continuity. The process of cultural transformation takes place continuously, with each tradition having a different perspective, so that these dynamics shape different attitudes in understanding the existence of religion and customs in the same place (Andersen, 2019; Moraton-Robinson, 2017).

Thus, Islam that is present in Indonesia cannot be separated from culture and traditions that are closely related to Indonesian society. Like Islam in the Arab region, Arabism and Islam clash with each other in the Middle East region in such a way that it is sometimes difficult for people to distinguish which are Islamic values and which are symbols of Arab culture (Berg, 2010). The Prophet Muhammad, clearly under the guidance of Allah (*wama yanthiq 'anil hawa, in hua illa Wahyun yuha*), was quite intelligent (*fathanah*) in the sociology of Arab society at that time. Because of that he used the Arabic tradition to develop Islam. For example when Rasulullah SAW emigrat to Medina, the people of Medina welcomed the accompaniment of drums and rhythms when chanting *Thala 'al-badru alaina* (Madjid, 2010).

There are interesting things when culture and religion are combined or vice versa, according to Sultan Takdir Alisjahbana, culture has three values, namely religious values, art and solidarity which are associated with feelings and based on feelings, intuition and imagination. Therefore, the main thing for the progress of humanity is how to develop a culture that has harmony with progressive and expressive values (Madjid, 2010; Simuh, 2003).

The presence of Islam in the customs of the people of the archipelago is a form of accepting completely new values in an established culture. However, the presence of a new culture in an existing culture does not destroy values or eliminate its original identity. Islam is used as part of social identity to reinforce pre-existing identities (Kutsenkov, 2024). The unity of Islam and adat in the next process gives rise to special meanings derived from the past by conforming to the principles accepted by both. The meeting of these cultural currents has given birth to adaptation models that are different or even completely new compared to previous models. The adaptation model through the process of acculturation goes hand in hand to give birth to integration (Roibin, 2009; Watzlawik, 2012).

Islamic traditions that are present may not be fully accepted because of existing traditions. On the contrary, adaptations are made to rituals that already exist in the traditional traditions of the Archipelago (Sidik, 2023). As long as it does not conflict with Islamic religious principles, the ritual is maintained through adjustments or harmonization. Acceptance of Islam as a doctrine does not eliminate the “local face”-that has been passed down from generation to generation. This adaptation model then arises from an acceptance strategy that allows the integration of two cultures that meet (Kahmad, 2011; Phillimore, 2011). The recognition of each presence of the two cultures then led to unification (Corntassel, 2018; Parker et al., 2005). Functionally, customary traditions may resist change and replacement with the coming religion. However, legitimacy actually binds the existing culture with the legitimacy of views of life, beliefs, institutions and rules within the framework of Islam to become a new entity.

Two models that appear in the acculturation of religion with culture are dialogic and integrative forms. If in Javanese culture and Sundanese culture they take a dialogical pattern, then in the Malay tradition they take an integrative form. In Javanese culture,

Islam contrasts with Kejawen culture and even appeared in the form of tension when Islam began to spread in the colonial era, this is also the case with Sundanese-Wiwitan culture. This is compounded by conflicting local cultures and deep-rooted traditions, which translates into disagreements between legal interpretations and mystical interpretations. Responses to cultural beliefs always show appropriate tolerance, even acceptance (Crosby, 2011). As a model of integration, Islam has become the most important support in the social structure, including in politics. Islam is formed as a sign of cultural continuity in society (Gollner, 2019). Therefore, culturally there is a model that works as well as the existing social structure. Durkheim first suggested this when examining the position of religion and society. Religion remains one of the pillars even in countries where religion is not practised (Eliade, 2001; Todd & Steele, 2006).

Based on the explanation of the previous research classifications above, it can be concluded that research on the relations of religion and custom in Nusantara society uses cultural transformation mapping as a scientific paradigm for Religion, Social, and Humanities (Geertz, 2001). In addition, what is novel in this study is the conclusion of cultural synthesis in the archipelago about religious relations and cultural customs in the archipelago, how dialogue and artistic struggles of divine religion and *ardhi* religion colour the order of people's lives in preserving traditional cultural values in the archipelago a place.

Based on the description above, this research was conducted in an effort to see the relationship between religion and custom in the culture of the Sundanese people in West Java, in this case the Sumedang region, and the culture of Central Java, in this case the Tegal Regency area. Exploration of these two problems is necessary in an effort to see the mapping of cultural transformation through a process of cultural dialogue (read: Islamic culture) and Sundanese culture, and Javanese culture as a local culture that upholds the characteristics and values of indigenous local culture and as a confirmation that Indonesia is rich in various cultures spread across various parts of the Archipelago.

## METHODOLOGY

The research method used in this research uses qualitative field research. John W. Creswell explains that there are three data collection techniques for field research, namely; observation, interviews, and document studies on secondary data (Creswell, 2009). This research will directly observe the relationship between religion and custom in the culture of the Sundanese in West Java, Sumedang Regency, and the culture of the Javanese in Central Java, Tegal Regency. In determining the primary data sources in this study, it was carried out in conjunction with interviews with informants who were synergistic or in accordance with the problems studied, in this case carried out on several traditional leaders, religious leaders, local government, as well as the people in the area where the become a research locus.

In looking at the power relations that occur in traditional traditions at the two research loci, the analytical tool used is discourse analysis. Discourse analysis looks at how the relationship between religion and custom intersects by looking at the historical context, social context, and cultural context (McHoul & Grace, 2002). Therefore, it is essential to look at the socio-cultural context in the tradition of the two tribes that are the object of research, so that it can be seen how cultural dialogue, Islamic culture, and local culture, as a synthesis of the relationship between religion and custom (the culture of the two tribes that are the object of research). In an effort to draw conclusions in the early stages supported by valid and consistent evidence, so that the conclusions put forward are credible conclusions (Auerbach & Silverstein, 2013).

This study takes locus in two provinces, namely; Sumedang Regency, West Java and Tegal Regency, Central Java. The choice of the two-locus of this research is not without reason; it is based on several considerations. First, West Java, with the *Sundanese*, is an area that has come into contact with an established culture, which is coloured by Hindu customs and traditions adopted by the Kingdom of Padjadjaran, which later gave birth to the Sumedang Larang Islamic Kingdom. The blending of Islamic values and Sundanese culture that has a Sundanese Wiwitan Islamic style is certainly an interesting thing to see how the relationship between religion and custom is in West Java (Abdurrahman, 2015). Then the selection of Tegal-Central Java Regency as the locus of this research was based on the consideration that the Javanese in the Tegal Regency area which is identical to the *Bahari* city, has uniqueness in terms of cultural assimilation, in addition to being influenced by the spread of Hinduism as the beginning of the development of traditional traditions, which gave birth to the Kejawen Islamic style, but on the other hand, the Tegal region is an Arab colony (Berg, 2010), this then becomes interesting how the relationship between religion and the two cultural influences struggles.

## RESEARCH FINDINGS

Talking about Islam and local culture is certainly an interesting discussion, where Islam as a universal religion whose presence in this country merges with local culture so that Islam and local culture in society cannot be separated, but both are parts that support each other. Religious and customary relations between the Sundanese people of Sumedang and the Javanese people in Tegal Regency, show that there is a process of cultural dialogue that influences each other in terms of giving and receiving. Cultural processes that occur naturally occur through cultural acculturation, generally acculturation is literally the unification of two or more cultures that influence each other (Mulyana, 2006; Sibarani, 2012). The cultural assimilation that occurs follows a give and take system. One of the reasons why acculturation is easy to occur is a developing human civilization and an advanced education system, so that scientific thinking and tolerance for novelty become the order of the times and trigger change.

## Dialogue between Islam and Sumedang Sundanese Culture

As a Sundanese cultural area, Sumedang has a very strong tradition of maintaining Sundanese traditional ceremonies. Certainly, Sumedang is somewhat different from other Sundanese regions such as Garut, Ciamis, Tasikmalaya, Bogor and others. In protecting and respecting Sundanese cultural heritage, it is only natural that since 2010 the Sumedang Regional Government has declared its territory to be “Sundanese” (PERDA No. 1 of 2020), as well as Sumedang to become “Puseur of Sundanese Culture” as also emphasized by Ajid Thohir, where the meeting of 2 cultural hegemony, namely the Hindu Padjadjaran culture and Mataram Islam, which eventually gave birth to the Sumedang Larang kingdom (Kahmad, 2006; Thohir, 2013).

In relation to the cultural dialogue—“religious and customary relations”—of the Sundanese-Sumedang people (Musthafa, 2010), namely the traditional tradition of the *Ngalaksa* Ceremony. The *Ngalaksa* Ceremony is one of the ritual activities carried out by the people of Rancakalong Sumedang Village, as an expression of gratitude for the gift of an abundant harvest and is held once a year. The implementation time is agreed upon by the local government and the community, also based on the Qomariah calendar. As stated by one of the Heads of Rancakalong Village, Mama Sutisna, the procession of the *Ngalaksa* ceremony is the procession of hoarding rice in the rice barns to be preserved. This procession is carried out in the afternoon after the opening ceremony. This scene has a symbol that Dewi Sri will remain in her place (granary), so that the rice stored in the barn becomes a special seed that is used as a seed candidate for the next planting season. Furthermore, based on the results of the researcher’s interview with one of the religious leaders, Haji Uum explained that:

In line with the development of the times and the introduction of Islam into the life of the Sundanese people, the practice of customary activities has also more or less changed in accordance with Islamic principles or teachings. Some of the changes that occurred included: The offerings for Dewi Sri in the Ampih Pare ceremony underwent changes, namely they were replaced with tumpeng dishes and Sundanese specialities as gratitude to Allah SWT, Pangraja or incantations with prayers in accordance with the tehings in performing tarawangsa, jangjawokan or reading the mantras are partially replaced by Islamic prayers, and the kasumpingan or nyamabat ceremonies for the karuhun or spirits are performed at certain times, although some people still perform them.

These changes were not only due to the introduction of Islamic teachings, but these changes occurred because people’s lives were increasingly modern, so that the *Ngalaksa* ceremony was held once a year which was only a spectacle for public entertainment, as an effort also to preserve the artistic and cultural heritage of their ancestors. *Ngalaksa* is a regional culture that embodies the nation’s noble values that really need to be developed to strengthen national identity and personality, as well as being a driving force for local government programs. The intersection between cultural elements and Islam is very close, although in practice there is a combination of the two. It is said

that this change occurred due to the introduction of Islamic elements into Sundanese culture, the use of prayers and even prayers to the Prophet Muhammad SAW, often performed in traditional ceremonies to coincide with the month of *Mulud*. Another element of Islam that is often practised is the inclusion of spiritual purification by religious leaders in terms of thanksgiving or respect in the cultural performances of *Tarawangsa* and *Ampih Pare*.

The implementation of the *Tarawangsa* ceremony is very beneficial for the Sundanese people, as well as preserving Sundanese culture which has been passed down from generation to generation, this activity is an event to increase harmony, togetherness and mutual cooperation among members of the community, as well as a form of obedience to God Almighty. You can really feel when a ceremony is held where the community works together to prepare for the implementation of this ceremonial procession, also by holding a ceremony like this it can be used as a venue for the government's efforts to preserve the culture of its people. Another benefit that is felt by the community is that the gap between rich and poor, the government and the people has closed. Because when it is staged, all elements of society mingle to carry out this ceremony. In other words, the values of character education that can be adopted and developed in the *Ngalaksa Tarawangsa* traditional ceremony for the Sundanese people in general are tolerance, democracy, discipline, courage, hard work, creativity, responsibility, religion, environmental protection and gotong-royong, national spirit and love for the motherland.

**Figure 1**

*Ngalaksa Ceremony Tradition in Rancakalong District, Sumedang Regency, West Java Province*



*Source.* The photograph was taken by the authors on 20 December 2022, in Rancakalong District, Sumedang Regency, West Java, Indonesia.

**Figure 2**

*Tarawangsa Performance Tradition in Rancakalong District, Sumedang Regency, West Java Province*



*Source.* The photograph was taken by the authors on 20 December 2022, in Rancakalong District, Sumedang Regency, West Java, Indonesia.

Based on the explanation above, the *Ngalaksa* ceremony is an expression of gratitude to God Almighty for the harvest achieved and to preserve the customs of the Rancakalong people, such as preserving the arts and culture of their ancestral heritage. *Ngalaksa* is a regional culture that embodies the nation's noble values that really need to be developed to strengthen national identity and personality, as well as being a driving force for government programs in all fields. The *Ngalaksa* culture is accompanied by *tarawangsa* and *jentreng* music, stringed instruments similar to violins and harps. In the *Ngalaksa* ceremony, residents prepare *laksa*, a processed food made from rice flour, which is distributed to residents and guests at the end of the day. The community believes that the amount obtained at that time will give an idea of the success of the next harvest. If they can produce more *laksa* packets this time compared to last year, they believe the blessings of the next harvest will be even greater. Character education values that can be adopted in the *Ngalaksa Tarawangsa* traditional ceremony for the Rancakalong people are tolerance, democracy, courage, discipline, hard work, creativity, responsibility, religion, environmental protection, social protection, national spirit and love for the motherland.



Based on the explanation above, the dialogue on Islamic culture and the culture of the Sundanese people of Sumedang in terms of religious and customary relations can be concluded, first, the process of cultural dialogue through cultural acculturation on religious and customary relations in the Sundanese society of Sumedang involves three major cultures, namely the established Sundanese culture, Javanese culture, and Islamic culture, the three of them mingle and integrate with each other to produce traditional styles such as *ngalaksa* and *tarawangsa*. Furthermore, in terms of dialogue between Islamic culture and Sundanese culture, Sumedang indicates four cultural values as representations of indigenous local cultural values, namely; the value of gratitude, the value of friendship, the value of mutual cooperation, and the value of entertainment.

### **Dialogue on Islamic Culture and Javanese Culture Tegal Regency**

The Javanese coastal community (read: Tegal Regency), has characteristics in traditional ceremonial activities. This particularity, a very important blend of coastal cultures is associated with Islam. The characteristics of coastal communities who adapt themselves to Islamic teachings can be seen in the implementation of local traditions led and guided by Islam. This pattern takes Islamic teachings as the framework of choice for local culture. Coastal communities make Islam the framework for their actions, so that their actions are an expression of Islamic teachings that have been adapted to the local culture (Pongsibanne, 2017; Sholikin, 2010).

The dialogue between Islamic and Javanese culture in Tegal Regency, Central Java, is a representation of the relationship between the two. This expression is realized in various traditions, life cycles, agriculture, religious commemorations, harvest celebrations, and village cleanings. Among these traditions is the *Ruwat Bumi* tradition in Guci village, a community celebration celebrated by the Guci communities as a form of gratitude to God Almighty and a form of respect for ancestors who have died. *Ruwat bumi* has become a tradition that is carried out once a year in the month of *Suro*, the local people also call it the Suranan tradition. The procession of the *Ruwat Bumi* tradition is a series of traditions and rituals that exist in the *Ruwat Bumi* tradition in Guci village. These forms and rituals are *istighosah*, praying together, slaughtering the Kandit goat, *tayuban* or *ronggengan*, the ritual ceremony of bathing the Kandit goat, wrestling the mountains, securing.

**Figure 3**

*Ruwat Bumi Ceremony Tradition in Guci Village, Bumijiwa District, Tegal Regency, Central Java, Indonesia*



*Source.* The photograph was taken by the authors on 2 August 2022, in Guci Village, Bumijiwa District, Tegal Regency, Central Java, Indonesia.

The *Ruwat Bumi* Guci tradition is still maintained by the community and is still carried out routinely once a year. This tradition carried out by the community is interpreted as a form of gratitude to Allah SWT. Community members call it a mutual thank you. The ritual of washing the kendit goat and slaughtering the kendit goat is a form of respect for the ancestors of Guci village. With the *Ruwat Bumi* tradition, cohesiveness between residents can be increased. Everyone works together to prepare for this tradition in this way. This tradition is carried out every year, but the day and date are not always the same as in previous years, basically it is carried out in the month of Suro. The people of Guci Village really care about this tradition and do not abandon it because the *Ruwat Bumi* tradition has been passed down from generation to generation. Residents are worried that unwanted things will happen if they leave this tradition. Apart from that, there is the ritual of bathing the kendit goat which is the main event. The Kendit Goat has a symbolic meaning as an offering or complement in the *Ruwat Bumi* tradition.

**Figure 4***Ritual of Bathing Kendit Goats in the Shower of 13 Guci*

*Source.* The photograph was taken by the authors on 2 August 2022, in Guci Village, Bumijiwa District, Tegal Regency, Central Java, Indonesia.

Based on the results of the data obtained through observation and interviews with traditional leaders and guardians of the *Ruwat Bumi* custom, it can be seen that bathing goats in the *Ruwat Bumi* custom has an important meaning and symbol for the community, namely a plea for safety from God the Most High. These symbols and meanings are contained in processions and offerings in the *Ruwat Bumi* tradition. As for the symbol used to bathe the Kendit goat in the *Ruwat Bumi* tradition, Kembang Setaman is made of roses, jasmine, ylang, kanthil, Juada market snacks, and sliced pandan leaves. There are also 7 types of bananas, 7 types of drinks, 7 types of cigarettes. All of these must be complete and add up to 7. The number 7, in Javanese for *pitu*, means *pitulung*, meaning asking for help. Various kinds of colorful flowers symbolize that we are bright and cheerful. Even if we don't feel well, when we go out, we have to keep smiling and hide those feelings from others, don't go out because it might cause trouble.

The customs of Tegal (*Ruwat Bumi*) certainly have different meanings and are still believed by the people to this day. A form of dialogue between Islamic culture and Javanese culture in Tegal Regency, which if the red thread is drawn can identify different functions or values in the religious and socio-cultural order.

First, religious order, the *Ruwat Bumi* tradition has a spiritual function because this tradition is carried out without constraints and with the conscience of the people themselves. This is a form of gratitude to Allah SWT and respect for the ancestors because in tradition there is gratitude, directly or indirectly. The *Ruwat Bumi* tradi-

tion in Guci village is a form of collective thanksgiving commonly referred to as a big *kenduri* because it involves the people of Guci village following this tradition in one place and gathering all community members who become one unit and must be carried out, usually done once a year. According to the story of the guardian or elder of the village of Guci, there is a story about Mbah Klitik who first discovered the village of Guci and found a hot spring which was believed to cure various diseases.

The main purpose of the *Ruwat Bumi* activity itself is as a form of gratitude to Allah SWT. The main value taught in this activity is gratitude, gratitude does not always mean Alhamdulillah, but it can also be seen in the attitude of giving to one another which includes gratitude, here the community exchanges the harvest which is divided during the procession to become mountains. The Istighozahan procession, namely tahlilan, or collective prayer, before the implementation of the *Ruwat Bumi* tradition, is a form of acculturation of Islamic culture and Tegal Regency Community Culture.

Second, the socio-cultural order, the *Ruwat Bumi* tradition functions to preserve the cultural values of Guci Village. In the *Ruwat Bumi* tradition, it carries a message to the younger generation to preserve this tradition, a legacy from their ancestors. The *Ruwa Bumi* tradition is carried out once a year so that this tradition does not disappear with time. The social function of the *Ruwat Bumi* tradition, as expressed by Abah Dakot (traditional guardian of Guci village), is for people to use their Javanese customs and most importantly not to violate or conflict with rules, such as praying according to the rules of their respective religions. Thus, in the *Ruwa Bumi* tradition there is no obligation for people to have faith or not, because everyone has the right to judge for himself. The goal is to always be grateful to God Almighty. Another social function is the attitude of helping each other and mutual cooperation in preparing whatever is needed in the *Ruwat Bumi* tradition. Giving alms to the local community and visitors for the crops brought by local residents. Guci villagers who have a high sense of solidarity and unity in the *Ruwat Bumi* tradition. *Ruwat Bumi* activities teach mutual cooperation among fellow citizens, they will help each other and work hand in hand so that *Ruwat Bumi* activities can be carried out. Islam teaches that its people share, love and care for one another, which is very much in line with the principle of Gotong-royong.

### **Relations between Religion and Custom in the Indigenous Community of Sundanese—Sumedang and Javanese-Tegalese Communities**

The dialogue between Islamic culture and Sundanese culture in Sumedang is more egalitarian, as can be seen from the form of cultural transformation in several traditions in the Sumedang Sundanese community, including the procession of the ngalaksa tradition, as the result of an interview with one of the religious leaders, Haji Uum who explained:

In line with the development of the times and the introduction of Islam into the life of the Sundanese people, the practice of customary activities has also more or less changed in accordance with Islamic rules or teachings. Some of the changes that occurred included: The offerings for Dewi Sri in the Ampih Pare ceremony underwent changes, which were replaced with tumpeng dishes and Sundanese specialties as gratitude to Allah SWT. Pangraja or incantations with prayers in accordance with the teachings in performing tarawangsa, jangjawokan or reciting mantras is partly replaced by Islamic prayers, and the kasumpingan or nyamabat ceremonies for karuhun or spirits are performed at certain times, although some people still do them.

This is, of course, different from the development of Islam in Java, where the development of Islam meets an established culture coloured by Hindu-Buddhist religious patterns (Khalil, 2008). The strength of Javanese culture before Islam can also be seen, for example, in how it also influenced culture at the Sundanese level, in addition to the early culture of ancestral religion, and Islamic culture. It is in this connection that “Javanese” in the view of “Sundanese” are referred to as mothers or parents, in the sense that Javanese culture is older than Sundanese culture and traditions (Wamaen, 1987). In addition, how strong and well-established Javanese culture is can be seen from the variety of traditions of the multi-society, in this discussion it can be seen in the Javanese cultural traditions of the Tegal Regency, where the various traditions start from relations with the circle of life (marriage, birth, death), agriculture, religious commemoration, thanksgiving and village cleaning.

In the traditional procession the results of cultural dialogue can also be seen where the Javanese people of Tegal Regency still use the original instruments or equipment, such as in the Ruwat Bumi activity, the symbol used to bathe the Kendit goat in the Ruwat Bumi tradition, Kembang Setaman is made of roses, jasmine, ylang, kanthil, Juada market snacks, and sliced pandan leaves. There are also 7 types of bananas, 7 types of drinks, 7 types of cigarettes. All of that must be complete and add up to 7, as the embodiment of pitulung. Shower 13, old language old people say the number 13 is an unlucky number. Numbers 1 and 3 are counted, combined into 4 (*Sri, Lungguh, Dunya, Lara*) where the sick person is. These 13 showers are believed to be able to treat various diseases, such as rheumatism, skin diseases, and mumps.

The kendit goat is a type of goat that has black skin but a circular white color on its stomach. Kendit which means a cloth that is tied around the stomach as a fastener, therefore the Kendit goat is different from other goats. Black which means that person actually has many sins, white which means holy or clean. Even though they are often cleaned, humans still commit sins.

Based on the explanation above in terms of comparative dialogue between Islamic culture and Sundanese-Sumedang culture and Javanese-Tegal Regency culture, it can be concluded that Islam as a universal religion and religion for the universe has proven it to be a major religion that respects the existence of local culture in a society. If Islam

and local culture acculturate, then the religious understanding that occurs in a society will also vary. This shows that if Islam mixes with local culture, then Islam can colour the local culture embraced by the community. As a result of this acculturation, Islam at the ritual level is very diverse. Islam and local culture are two mutually supportive components of its development, where Islam develops because it respects local culture, as well as local culture still exists because it experiences mixing with Islamic teachings.

## CONCLUSION

Study of religious and customary relations in the Sundanese people of Sumedang Regency-West Java and the Javanese people of Tegal Regency-Central Java, a comparison from the aspect of similarity; the dialogue of Islamic culture and Sundanese culture of Semedang Regency and Javanese culture of Tegal Regency indicates 4 (four) universal functions in each tradition carried out, namely; (a) the spiritual function, the tradition carried out by the two communities is an embodiment of gratitude to Allah SWT, as well as a prayer for safety against all dangers and disasters; (b) the function of preserving cultural values, traditions which are carried out as a form of preserving cultural values from generation to generation and future generations; (c) social-community functions, traditions carried out in an effort to maintain harmony, mutual cooperation and togetherness; and (d) the function of entertainment (performing art), a tradition that is carried out as entertainment for the local community and as a tourist destination for visitors.

Study of religious and customary relations between the Sundanese people of Sumedang Regency and the Javanese people of Tegal Regency, a comparison of aspects of differences in relation to the traditional ceremonial processions of the two cultures, where in the Sundanese culture of Sumedang the dialogue of Islamic culture and Sundanese culture, which is influenced by the ancestral culture /traditions inherited from Grandmother Javanese-Hindu-Buddhist ancestors and traditions are more egalitarian, in the sense that cultural dialogue is very easy to occur and Islamic patterns are very colourful, as in the procession of the *ngalaksa* tradition, the offerings for Dewi Sri in the *Tarawangsa* ceremony have changed, namely replaced with tumpeng dishes and Sundanese specialties as gratitude to Allah SWT., Pangraja or incantations with prayers in accordance with the teachings in performing *tarawangsa*, *jangjawokan* or spell readings are partially replaced with Islamic prayers, and the *kasumpingan* or *nyamabat* ceremonies for *karuhun* or spirits are performed at certain times, although some people still do. While in the procession of the *Ruwat Budi* tradition in the Javanese people of Tegal Regency, they still use the symbol used to bathe the *Kendit* goat in the *Ruwat Bumi* tradition, *Kembang Setaman* made of roses, jasmine, *yang*, *kanthil*, *Juada* market snacks, and sliced *pandan* leaves. There are also 7 types of bananas, 7 types of drinks, 7 types of cigarettes, and 13 showers.

## ACKNOWLEDGEMENTS

The author would like to thank the residents of Rancakalong District, Sumedang Regency, West Java and Guci Village, Bumijiwa District, Tegal Regency, Central Java, for their willingness to be our research subjects. They would also like to express their deepest gratitude especially to the farmers in the area who served all their data needs during our research.

This research received a competitive grant from the Ministry of Religion of the Republic of Indonesia, it does not receive funding from the commercial or non-profit sector.

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