

## History of Islamization of the Cikondang Traditional Village Community in Pangalengan

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### Abstrak

Artikel ini membahas tentang proses Islamisasi masyarakat adat Desa Cikondang dan perubahan sosial yang terjadi di dalamnya. Penelitian ini bertujuan untuk (1) mengetahui proses sejarah terbentuknya Desa Adat Cikondang, (2) mengetahui proses perkembangan Islamisasi yang terjadi pada masyarakat Desa Adat Cikondang, (3) mengetahui struktur sosial, ekonomi, dan politik masyarakat Desa Adat Cikondang. Metode penelitian ini merupakan metode sejarah dengan tahapan (1) Heuristik, (2) Kritik, (3) Interpretasi dan (4) Historiografi. Hasil dari penelitian ini adalah secara historis masyarakat Desa Adat Cikondang telah berdiri selama 400 tahun sejak nenek moyang mereka, Pameget Uyut dan Istri Uyut mendirikan pemukiman di sekitar Desa Lamajang saat ini. Proses Islamisasi yang terjadi di Desa Adat Cikondang berlangsung secara sporadis melalui pendekatan budaya dan adat serta filosofi yang diterima masyarakat saat itu. Pada tahap berikutnya terbentuklah sistem yang terus mengalami penyesuaian, baik di bidang sosial, ekonomi, dan politik hingga saat ini.

**Kata kunci:** islamisasi, masyarakat adat, tatar sunda, cikondang.

### Abstract

*This article discusses the process of Islamization of the Cikondang Village indigenous community and the social changes that occurred within it. This research aims to (1) determine the historical process of the formation of the Cikondang Traditional Village, (2) determine the development process of Islamization that occurred among the Cikondang Traditional Village community, (3) determine the social, economic, and political structure of the Cikondang Traditional Village community. This research method is a historical method with stages (1) Heuristics, (2) Criticism, (3) Interpretation and (4) Historiography. The results of this research are that historically the Cikondang Traditional Village community has been established for 400 years since their ancestors, Pameget Uyut and Wife Uyut established settlements around the current Lamajang Village. The Islamization process that took place in the Cikondang Traditional Village took place sporadically through a cultural and traditional approach as well as a philosophy that was accepted by the community at that time. In the next stage, a system was formed that continued to undergo adjustments, in the social, economic and political sectors until now.*

**Keywords:** islamization, indigenous peoples, sundanese tatars, cikondang.

### INTRODUCTION

Initially, the Traditional Village was a collection of several villages that used custom as a pillar of social life. These customs are maintained and implemented in daily life to this day. Traditional villages are usually located in remote places and need to familiarize themselves

with modern technology and life. As time went by and looking at the public interest, the government, through the Department of Education and Culture, established the existence of Traditional Villages and launched a conservation program based on education and research in these Traditional Villages. Traditional Villages

are officially Traditional Villages recognized and protected by the state. One of the traditional villages in West Java Province is the Cikondang Traditional Village, located in Lamajang Village, Pangalengan District, Bandung Regency.

The customs in the Cikondang Traditional Village are based on Sundanese culture and are influenced by Islam. Traditional Villages' existence changes the environment and society within the Traditional Village itself and the general public. The discovery of distorted traditional information regarding the customs of the Cikondang Traditional Village, namely information fabricated to elevate the cultural customs of the Cikondang Traditional Village and information that had been modified (information added to or subtracted from existing Indigenous facts). To handle this, it is necessary to carry out empirical research based on the author's experience in the traditional life of the Cikondang Traditional Village to create an information system design through audio-visual media so that information can reach the general public.

Based on the general description above, this research should provide further explanation regarding the History of Islamization of Indigenous Peoples in Tatar Sunda: Cikondang Community in *Pangalengan*

## **METHOD**

This type of scientific work research is qualitative research using historical methods which consist of four stages, namely Heuristics, Criticism, Interpretation and Historiography (Wasino & Hartatik, 2018, pp. 11-12). Data sources were obtained through written sources such as Arsi and documents, followed by oral sources in the form of interviews and other supporting sources.

### **a. Heuristics**

The heuristic Stage is the stage where a historian determines, searches for and finds sources for research purposes in the form of data and facts. At this stage, activities are directed at selecting, searching and collecting sources to be researched (Sulasaman, 2014, pp. 93). The data and facts that are sought to be found at the heuristic stage are divided into 3 parts, namely Written Sources, Oral Sources and Audio-Visual Sources. The following is the data that the author has found during this heuristic stage, namely:

#### **1. Written Sources**

##### **a) files**

Writing by the Elder of the Cikondang Traditional Village, namely Abah Iin Darsyah, with the title:

- 1) *Past History of Cikondang Village, Lamajang Village, Panlangengan District (1426 H).*

- 2) *Genealogy of Grandmother's Grandmother Sangiang Village Cikdang Village Lamajang* (1994).
- 3) *Local Knowledge Papers at Cikondang Traditional House Site, Lamajang Village, Kec. Panlangan District. Bandung* (2013).
- 4) *Sutera Dara Ulubiung Participates in Performing as a Cikondang Traditional Elder* (2004).

**b) Journals**

- 1) Journal of Religion, written by Deni Miharja, with the title "*The Cultural Form of the Cikondang Indigenous People in Preserving the Environment* ", published in 2016.
- 2) The journal el Harakah, written by Deni Miharja, titled "*The Wuku Taun Tradition as a Form of Integration of Islamic Religion with Sundanese Culture in the Cikondang Indigenous Community*", was published in 2013.

**c) Thesis**

- 1) The thesis, written by Koko Abdul Qadir, with the title "*Application of Religious Systems as Cultural Systems*

*in Indigenous Communities*", was published in 2012.

**2. Interview Sources**

The oral source that the author obtained was based on the author's interview with the Cikondang Traditional Village Elder, namely Abah lin Dasiyah which was carried out at his residence in Cikondang Village, Lamajang Pangalengan Village on Saturday, April 14 2018.

**3. Visual Resources**

- a) Cikondang Village Traditional House Site
- b) Tumpeng Distribution Hall
- c) Forbidden Forest
- d) Mortar
- e) Map of Cikondang Traditional Village
- f) Crafts from wood

**b. Critics**

After carrying out a heuristic stage based on the sources that have been collected, a historian then selects these sources to see whether the sources are relevant and can be used as research material or not, and this stage is called the criticism stage. Where a historian carries out source criticism to obtain relevant and original sources, so that the authenticity and credibility of the results of his research can be justified (Sulasman, 2014, pp. 101).

**c. Interpretation**

After carrying out the criticism stage, historical research continues to the

interpretation stage which is often interpreted as the stage of interpreting the results of source findings that have passed the previous stage of criticism. Methodologically, interpretation is an inseparable part of the entire process of historian research and historical writing (Daliman, 2012, pp. 81).

#### **D. Historiography**

The historiography stage is the final stage of the entire historical research procedure, namely the stage of writing history which is prepared based on data sources and facts that have been discovered previously, namely the stage of writing history (Abdurrahman, 1999).

### **RESULTS AND DISCUSSION**

#### **a. Approach to the Study of the Sunda Tatar Region (Geographical, Geopolitical, Ethnological, Demographic)**

##### **1. Geographical**

The Sundanese are an ethnic group originating from the western part of the island of Java, Indonesia, which includes the administrative areas of the provinces of West Java, Banten, Jakarta and Lampung. The Sundanese are the second largest ethnic group in Indonesia. At least 15.41% of Indonesia's population is Sundanese.

One of the Sundanese tribes who live permanently in dialogue with the natural beauty of the

Pasundan land is the Cikondang traditional village, one of the traditional villages in West Java. Geographically, the Cikondang traditional village is to the south of Bandung City, and administratively the region Cikondang traditional village is located in Lamajang Village, Pangalengan District, Bandung Regency, and is still located in the same location today (Miharja, 2016, pp. 56). The distance from Bandung City to the Cikondang Traditional Village is around 38 km, while from the center of Pangalengan District it is around 11 kilometers (Amos, 2008).

##### **2. Geopolitics**

Residents in the former West Java residency generally show an ethnic character. Apart from that, each is its own regional economic center. Building geographical-political relations with the surrounding area. Likewise, the Cikondang traditional village, geopolitically, because modernity has entered, is more open and builds relationships with other regions, especially with traditional villages in West Java.

##### **3. Ethnographic**

Based on an ethnographic review, The Sundanese ethnic group is an ethnic group that for generations has used their mother tongue, namely Sundanese as every day

language. Sundanese is considered still pure and refined, used in Ciamis, Tasikmalaya, Garut, Bandung, Sumedang, Sukabumi, Cianjur, and Bandung.

Regarding ethnicity/ethnicity and language, in the object of study the people of the traditional village of Cikondang, Pangalengan, Bandung Regency are the Sundanese tribe who came from Cirebon, they were previously a nomadic community who then cleared the forest until they reached the village of Cikondang, Pangalengan now. The language used is Sundanese, like most other traditional villages.

#### 4. Demographic

The majority of West Java's population is Sundanese, who speak Sundanese. West Java is a region characterized by contrast with two identities; urban communities who mostly live in the Jabodetabek area (around Jakarta) and traditional communities who live in the remaining villages. In 2010, the population of West Java reached 43.497.964 million people and in 2015 the population of West Java was estimated at 52.476.473 million people, with an average population density of 1.258 people/square km. Compared with the national growth rate (1.49% per year), West Java Province ranks highest in Indonesia,

with 2.02% per year (The Colour of Indonesia, 2015). Growing urbanization has had an impact on the development of modernization on traditional villages, one of which is the traditional village of Cikondang, Pangalengan, where demographically based on the census, the number of heads of families there is around 250 heads of families divided into two Rukun Tangga (RT). The Cikondang Indigenous People live and build houses on land called community land or Cikondang Luar (Dahsyah, 2018).

#### b. Cultural Studies: Traditional Villages

West Java Province has long been known for its cultural values, especially Sundanese culture. Nowadays the terms Sundanese and West Javanese have entered the lives of Indonesian people which refer to cultural, ethnic, geographical, governmental and social administration. Sundanese culture is reflected in the order of social life. The Sundanese cultural values in West Java are also reflected in the discovery of many traditional villages with distinctive characteristics (Miharja, 2016).

Socio-cultural changes must be experienced by every society. No society can avoid these changes. There are striking changes, some are so small that they are not visible or felt. One

form of directed and planned socio-cultural change is modernization. Apart from modernization, socio-cultural changes also have the impact of the emergence of westernization, which is often misunderstood as modernization.

Currently, amidst the rapid flow of modernization, many cultures are being lost in Indonesia. The rapid flow of modernization is also threatening several traditional villages in Indonesia, so the existing culture is being eroded little by little. One of the villages whose traditional values have begun to fade is Mahmud Village which is located in Bandung Regency. However, there are also several conventional villages in West Java that still maintain their traditional values to this day. One of them is Kampung Naga which is located in Tasikmalaya Regency. The people of Kampung Naga still retain their existing culture amidst the rapid flow of modernization.

Cultural studies as a scientific (academic) discipline which began to develop in the West (1960s), such as England, America, Europe (continental) and Australia, is based on knowledge that is adapted to the context of their ethnographic and cultural circumstances and conditions. In its continuation stage, in the early 21st century, cultural studies were used in the Eastern region to research and study social contexts in places that

were rarely touched by practitioners of Western cultural studies, including Africa, Asia or Latin America. Institutionally, cultural studies has produced various works in the form of books, journals, diktats, courses and even departments at universities (Miharja, 2016).

According to Barker, the core of cultural studies can be understood as the study of culture as practices of meaning from representation (Barker nd). Marxist cultural theory which explores culture as an ideological area which is explained more in the flow of discourse *and* cultural practices such as media in the form of texts (social, economic, political).

### **c. Concept of Acculturation, Assimilation, Diffusion of Islamic Culture and Traditional Villages**

#### **1. Acculturation Concept**

The concept of acculturation is a social process that arises when a group of people with a particular culture is exposed to elements of a foreign culture in such a way that the elements of the foreign culture are gradually accepted and processed into their own culture without causing a loss of cultural personality (Poerwanti nd, pp. 1-3).

#### **2. Assimilation Concept**

The concept of assimilation is a social process characterized by efforts to reduce the differences

that exist between individuals or groups of people and also includes efforts to increase the unity of actions, attitudes and mental processes by taking into account the interests of and shared goals. Mixing between cultures produces a completely new culture, the boundaries of the old culture are no longer visible (Jamaluddin, 2015, p. 61).

### 3. Diffusion Concept

Diffusion is a process of spreading cultural elements from one group to another or from one society to another. In the Big Indonesian Dictionary (KBBI), diffusion is defined as the process of spreading or seeping a cultural element from one party to another.

Haviland stated that diffusion is the spread of habits or customs from one culture to another. The diffusion process takes place using imitation techniques. Imitating is easier than creating your own, especially about new things. According to Koentjaraningrat, diffusion is a process of reproduction and movement of spread or migration accompanied by a process of physical and socio-cultural adjustment or adaptation of human creatures over a period of hundreds of thousands of years

since ancient times (Sunardi, 2018, p. 49).

In other words, diffusion is a process of spreading cultural elements worldwide. An example of the diffusion process as a process of spreading culture in prehistoric times is when groups of hunting humans moved to other areas very far away and brought their hunting culture to the location where they moved—the spread of cultural elements through meetings of neighbouring groups of individuals.

### 4. Traditional Village Concept

To understand the concept of a Traditional Village (Village), we can divide it into three interpretations, namely, *First*, the sociological understanding, that a Traditional Village (Village) is a community of people who live nomadically in one environment or region, where in it there is interaction between communities to get to know each other even though they are still at a homogenous stage and still maintain and uphold social ties and customs within them. *Second*, the economic understanding is that a traditional village (village) is a form of community unit in which natural resources are available for the daily needs of the community, where the community fulfills their living needs through various livelihood sectors,

ranging from agriculture, animal husbandry, to trade. *Third*, political understanding, that a traditional village (village) is a government organization that politically has the authority to run the political system in its area (Maschab, 2013, p. 1).

Villages, or other very religious names in Indonesia, were originally local community organizations that had territorial boundaries, were inhabited by a number of residents, and had customs to manage themselves. This is what is called a *self-governing community*, the name of a village. as a legal community unit, it was only known during the Dutch colonial period (Mashab, 2013, pp. 1-2) .

#### **d. History of the Formation of the Cikondang Traditional Village**

Historically, in this area there is a seke (spring) covered with a large tree called Kondang. Therefore, this place was later called Cikondang or Cikondang village. The name is a combination of a water source and a Kondang tree. "Ci " comes from the abbreviation of the word "cai" meaning water (water source), while "Kondang" is the name of the tree. It is very difficult to ascertain when and who founded Cikondang village. However, the community believes that their karuhun (ancestor) was one of the saints who spread Islam in the area.

They call her Uyut Pamegeut and Uyut Istri which is believed to bring blessings and can protect (protect) her children and grandchildren (Qodir, 2012, p. 66).

The people of the Cikondang traditional village itself, used to be a nomadic community originating from Cirebon, then the Cikondang people moved around to try to clear the forest to use as a place to live and agricultural land (in rice fields), until in the 17th century AD they arrived at Lamajang Village which At that time Uyut Pameget and Uyut Istri formed this Cikondang village which is estimated to have been around 400 years now. Then, they built a settlement with traditional houses on stilt julangapak, which were made from wood and bamboo and whose roofs were made from reeds and palm fiber or palm fiber (Dahsyah, 2018).

#### **e. The Entry and Development of Islam in the Cikondang Traditional Village**

##### **1. Conditions of the Cikondang Traditional Village before the arrival of Islam**

Geographically, the Cikondang traditional village before the arrival of Islam, especially at the beginning of its formation in the 17th century AD, was located in the South of Bandung City. Administratively, the Cikondang traditional village was located in Lamajang Village, Pangalengan District, Bandung

Regency, and still located in the same location until now (Miharja, 2016, p. 56). The distance from Bandung City to Cikondang Traditional Village is about 38 km, while from the center of Pangalengan District is about 11 Kilometers (Qodir, 2012, p. 64).

The social and cultural conditions of the Cikondang traditional village community still firmly adhere to their ancestral customs in the social and cultural system, thereby creating a peaceful and beautiful village situation. (Miharja 2016: P. 56) As in the ancient ancestral tradition which gave a special message to the people of the Cikondang traditional village to: (Qodir, 2012, p. 71)

- a) The roof of the house must not use tiles and the house must face north. Meaning: don't forget the origin of the incident that humans come from the soil and when they die they become the soil. This means don't become a person who is arrogant, conceited and arrogant.
- b) If the Hajj must be a Mabrur Hajj, that is, a Hajj that has both physical and spiritual abilities.
- c) You can't be rich. Meaning: because a rich person is

worried about not wanting to be grateful for the blessings from God.

- d) May not be an official in government. Meaning: fear of becoming an official who cannot protect all parties.

Before Islam began to develop and become embedded in the lives of the Cikondang people, they adhered to traditional traditions that were steeped in nature, where they believed that plants were cicing creatures, animals were loud creatures, and humans were eling creatures, called *Tri Tangtu* (Dahsyah, 2018).

The beliefs of the people of the Cikondang traditional village previously adhered to the Sundanese *Wiwitan* belief (influence of King Siliwangi) or was called early Islam according to Abah lin (as a Cikondang elder), with livelihoods as farmers and traders. In the religious economic system of the Cikondang traditional village, the farming livelihood symbolizes the interaction between humans and nature and its relationship with *Nyi Sri* (Rice), and while the trading livelihood is related to *Ki Bagus Sarana* which symbolizes the means to fulfill human needs (Money). In the socio-economic customary system in the

Cikondang traditional village, farming is carried out by women, while trading is carried out by men (Dahsyah, 2018).

## **2. Islamization Process in Cikondang Traditional Village**

The Islamization process in the Cikondang Traditional Village took place along with the formation of the Cikondang traditional village in the 17th century AD, around 400 years until now when Uyt Istri and Uyt Pameget built the Cikondang Traditional Village (called early Islam). They were guardians who built and at the same time spread Islamic teachings in the Cikondang Traditional Village, unfortunately, the traces of the spread of their Islamic da'wah cannot be traced, local people believe that they are "tilem", but the role of these two Uyt is still told from generation to generation orally, and considers them as the hero of the Cikondang Traditional Village (Qodir, 2012, p. 76).

After the formation of the Cikondang Traditional Village, the process of Islamization or the introduction of Islam to the Cikondang Traditional Village, according to the elders of the traditional village continued by being brought by the guardians, where Islam that was brought to the

Cikondang Traditional Village came from Sheikh Syarif Hidayatullah (Sunan Gunung Djati) Cirebon. Sheikh Syarif Hidayatullah ordered Sheikh Muhammad Tunggal (whose maqam is in the Forbidden Forest of the Cikondang Traditional Village) to spread the teachings of Islam in the Cikondang Traditional Village. According to Abah Iln Sesepeuh Cikondang, explaining that the vision and mission of Sheikh Muhammad Tunggal is to bring the teachings of Islam and red and white. Islamic teachings are spread through traditions and philosophies that are spread in the Cikondang Traditional Village, so that they are attached to the surrounding community, such as: (Dahsyah, 2018)

- a) The Cikondang traditional house has 21 main pillars and 5 windows as a symbol of the five daily prayers. Religious symbols are also applied to the panto (door) where there is only one panto in this traditional house as a symbol of the belief that God is one.
- b) Wuku Tahun and Ruwat Rumah ceremonies are based on the Hijriah or Islamic calendar. The wuku taun tradition is a cultural form resulting from the integration of Islam with

Sundanese culture which was created and implemented by the Cikondang indigenous people to welcome the coming of the month of Muharram. The meaning contained in this tradition is essentially a medium for expressing gratitude to Allah SWT who has bestowed all His blessings and gifts.

- c) The Cikondang indigenous people, they must be *helpful to each other asor* (must be polite) in behaving towards others. Kudu someah ka semah (must be kind to guests). This expression has deep Islamic values. In Islamic teachings, a person must be polite in his behavior towards others and must always be respectful towards guests.
- d) *Repentance means* realizing or repenting from bad deeds and doing good deeds. *If not direction about Manga rih, if not cheat about swear, if not nope about nyapek* means that if you don't try, you won't be able to eat rice, if you don't work you won't be able to eat, this is by Islamic teachings, emphasizing the importance of effort.
- e) *Mulih kajati mulang kaasal*, meaning returning to the place of origin, namely death.

Sometimes the terms *mulih ka Rahmatullah* or *Mulia Ka Langgengan* are used, namely returning home to *Rahmatullah* or returning to a lasting place. This concept is very Islamic because according to the Islamic view, after death, humans return to their place of origin in the presence of Allah SWT, namely *Innalillahi wa inna ilaihi roji'un*.

The Cikondang community is categorized as a Muslim indigenous community because they still adhere to the traditions of their ancestors and are all Muslim. This means that here there is an integration of Islam with Sundanese culture in certain patterns. According to Deni Miharja, there are two patterns in the integration of Islam with local culture, namely the syncretic integration pattern tends to be in communities that still adhere to the traditions of their ancestors (Cikondang Dalam), so that their religious understanding is categorized as traditional with the name syncretic Islam. Meanwhile, the acculturative integration pattern tends to be in communities that are not tied to ancestral traditions (Cikondang Luar), so their religious understanding is categorized as modern with the

term acculturative Islam (Miharja, 2016, p. 77).

### **3. Formation of a Muslim Community in the Cikondang Traditional Village**

The formation of the Muslim community in the Cikondang Traditional Village cannot be separated from the process of entering and developing Islam in the traditional village, where Islam is integrated with the life of the conventional community which is reflected in the philosophy and traditions that develop. So, as a result of this process, the community of the Cikondang Traditional Village was formed, which according to the elders there, almost all of them embraced Islam. This formed a unique Muslim society where elements of Islamic teachings were combined with local traditions (Juniawan, 2018).

Islam entered and developed to form a Muslim society or community in the Cikondang Traditional Village. Historically, the Muslim community of the Cikondang traditional village was formed as the Cikondang village was built. Where, Uyut Istri and Uyut Pameget are the most influential figures in the formation of the Muslim community in the Cikondang traditional village because they are

guardians who not only built the village but built Islam in the town. When the Muslim community woke up, the movement of Islam began to emerge, this is proven at this time we can see the existence of mosques as a symbol of ritual places of worship, then the activities of children and mothers who recite the Koran in the afternoon, then religious rituals that breathe Islam. which is wrapped in traditions (such as wuku years and so on), views of life and customs attached local strong with Islam (Dahsyah, 2018).

So, the Cikondang traditional village has actually been built with a strong Islamic foundation by their ancestors, so that during the 400 years from its construction until today, Islam has developed and become an important part of its community. We can see, there is not a single local tradition and culture that does not have Islamic elements, even if it is a little, everything is wrapped in Islam and existing traditions and culture, resulting in its own uniqueness.

### **4. Social, Economic and Political Structure of Muslim Society in the Cikondang Traditional Village**

#### **a. Social Structure**

The people in the Cikondang Traditional Village are Sundanese people who

existed there before the 17th century. They were integrated by their ancestral culture, then after the arrival of Islam which was spread by Sheikh Muhamad Tunggal under the orders of Syarif Hidayatullah or Sunan Gunung Djati from Cirebon to spread Islam there (Poerwanti, ND).

Social conditions in the Cikondang traditional community have now adapted to modern times, even though they are like that, they still adhere to the customs and traditions that developed from their ancestors. Whether it is an ancestral tradition originating from Islam or non-Islam or a combination of the two.

Based on the census, the number of heads of families there is around 250 heads of families divided into two Rukun Tangga (RT). The Cikondang Indigenous People live and build houses on land called community land or Cikondang Luar. Meanwhile, for traditional land, it is a special traditional house where local rituals and customs are usually carried out. On customary land, there is only one traditional house, because there was a fire in 1942 which

burned down around 60 residents' houses and left only one house on the customary land. The customary land covers an area of around 3 hectares (under Kuncen's control), which consists of the traditional house itself, paddy fields, fields and forbidden forest. For the forbidden forest there, they call it *Awisan Land*. When residents or outsiders want to enter it, they have to take off their footwear and they are prohibited from speaking *ngasal* or *sompral*. In the forbidden forest, there is the grave of the propagator of Islam, namely Sheikh Muhamad Tunggal. The remaining Cikondang traditional house in its courtyard consists of *a leuit, tampian, shower, bale* and *pond*. They believe in the words of their ancestors with the expression *nu long ulah minus, nu hut ulah connected*, the essence of which is that there should be no additions or subtractions from anything that their ancestors left behind (Emilda, Rohaeni, & Wanda, 2018, p. 311).

In marriage and matrimony, the Cikondang traditional people are not allowed to marry within the same line of descent

with the same ancestor. For this reason, until now many Cikondang Indigenous people have married outsiders. For example, Garut, Tasikmalaya, and so on.

The people there also believe in the philosophical meaning of building a house (in the past). For example, the house you want to build must be 9 meters long, 8 meters wide, 5 windows, and only 1 door. The length of 12 meters has the philosophical meaning of 1 year consisting of 12 months. 8 meters wide, meaning, the windmill lasts 8 years. There are only five windows, meaning the pillars of Islam. Meanwhile, having only one door also means that we come from Allah and return to Allah, via the same path. Until now, traditional houses on traditional land do not use electricity, while outside of that they use everything that is modern, such as electricity, clothing, and modern cultures like people in general.

In their daily life practices, the Cikondang indigenous people also prioritize mutual cooperation, in any case. For example, when someone builds

a house, gets married, cleans the village, they always work together. Because they believe that everyone must help each other (Dasyah, 1994).

#### **b. Economic Structure**

Cikondang Traditional Village, Lamajang village, Pangalengan sub-district, Bandung district, is located in a village with agricultural land such as rice fields and fertile fields. Mount Tilu and Mount Malabar provide a source of water for the lives of their people. These things are supported by human resources and a climate that is very suitable for its agricultural potential.

Because of this, the majority of the Cikondang indigenous people make agriculture their main economy. Most of them have rice fields and private land. They usually sell the abundant harvest or store it in the barn. If sold, usually only to the Bandung area. Apart from that, there are also several craftsmen in the Cikondang traditional community. They usually make tools or household equipment made of wood. Such as wooden spoons, wooden plates, wooden

storage containers, wooden hangers and knick-knacks, and so on. They sell these crafts in the area around the village, this is supported by the West Java government making Cikondang a cultural tourist attraction. So, they take advantage of this to sell crafts to the visitors who come there.

Apart from being farmers and craftsmen, nowadays, as time goes by, indigenous people also have various professions. Some are workers, some are in the police, some are civil servants, ABRI, teachers, and so on. People are also free to wear their official or work clothes to their villages. Not like the traditional Kuta community or other traditional villages (Dasyah, 2012).

### c. Political Structure

In the Cikondang community itself, the territory of traditional houses on traditional land is held by kuncen. To become a Kuncen, the conditions are that you must be a native, married and have a son. After Kuncen, others are called traditional leaders and traditional elders. Where the traditional leader is also elected because of his lineage, while

the traditional elders are usually the oldest and most respected people there. Traditional elders also have responsibility when there are traditional ceremonies or rituals, they are also the ones who recite traditional prayers.

The Cikondang indigenous people always follow the context of the times. So, they also submit to the government. They also have Rt, Rw, village, sub-district, and so on. And interact with the outside world well. The Cikondang indigenous community is currently recognized by the West Java government, receiving various awards and so on (Dasyah, 2004).

## 5. Religious Institutions in the Cikondang Traditional Village

The Cikondang Indigenous Community also has Social Institutions, in this village it is now divided into 2 RWs and each RW has its own mosque and DKM, and the chairman of the DKM itself is an elder whose religious knowledge exceeds that of the people of Cikodang village, and for the replacement of the DKM itself, that is, from generation to generation. There is also an MUI which handles religion in Cikondang village.

The MUI of Cikondang village usually always goes around holding recitations to every RT/RW on certain days with the majority of the congregation being women, there are only a few fathers, apart from the routine recitation on certain days there is also Alhidayah, which is a recitation that is held once in a while by inviting ustadz from outside the village. Islamic mass organizations do not seem to exist/have not yet entered (Dasyah, 2013).

#### 6. Traditions that Develop in the Cikondang Traditional Village

Apart from traditions, the Cikondang Indigenous People also have several artistic tools that have developed since their ancestors embraced Islam, such as the harp, art of beluk, tarawangsa, paromong, and pencak silat. For pencak silat, currently the village has nine hermitages, which they study starting from the second grade of elementary school. They also exhibit various arts when there are certain important people welcoming them. They usually exhibit it on community land, not on customary land. Apart from that, there are several traditions that they still carry out today, including:

##### a. Ruat Bumi

Ruat Bumi is a tradition that is often and is still carried out in the Cikondang Traditional Village. Usually this tradition is carried out when people have just built a house or in Sundanese, *ngadegkeun bumi*. Usually in front of the house you can also bury the head of a chicken that has been cut off on the ground before the house. Another requirement of this tradition is to hang some clothes from the owner of the house that is just being built (*angkaty*), whether it be the wife's or husband's clothes. Then, in each corner of the new house, some rice, rangginang snacks were placed, plus some lepeut and kupat. After the series has been carried out, the whole community comes to the house, led by the traditional leader who will read the traditional prayers there (Dahsyah, 2018).

##### b. Ruat Hajat

Ruat Hajat is usually performed when a child is *circumcised*. This tradition or ritual is carried out on the day before the child will be circumcised the next day. Almost the same as *ruat bumi*,

ruat hajat is also done by cutting up a chicken and then burying its head in the yard of the house, this is done by *elders* or traditional heads who are experts in such rituals.

In ruat hajat, prayers are usually offered for the child's parents, not forgetting to pray for the ancestors all the way to *Janggawareng*, which will later stem from the Prophet and Allah, with the aim of converting the child and his name to Islam. Not much is revealed in depth about this tradition. Because basically it is almost the same as the previous ritual (Dahsyah, 2018).

#### c. Ruat Solokan

Ruat Solokan, *solokan* means gutter. However, in this context the meaning is broader. It could be the gutter that we often encounter today, it could also be a gutter in the sense of a place where water flows. This water flow is a source of livelihood for the Cikondang indigenous community. This tradition is carried out during the dry season or before farming in the fields.

This tradition is carried out quite lively, the whole

community, led by traditional leaders and elders, carries out a procession along the ditch or water flow. This tradition begins with cutting or slaughtering a goat or chicken then the head is buried, after which the elders read and lead prayers. When people walk along the water flow, usually someone sprinkles change and bathes cats, with the aim of making it rain quickly for the sake of agriculture. Goats that have been slaughtered or slaughtered, the meat is distributed evenly throughout the community. This tradition also usually includes arts belonging to Cikondang village such as reog and so on.

#### d. Ruat Overtime

Ruat Overtime, this tradition is carried out by the entire community, led by elders who believe that these elders are very capable and know the origins of Ruat Overtime. Ruat Overtime is carried out with the aim of ensuring the safety of the village, so that no disaster or calamity befalls them. Ruat Lembur, it is said, was carried out after a fire disaster occurred in their village which burned down all the people's houses

(Istianti, Maryani, & Maftuh, 2022, p. 14).

Ruat Overtime is carried out by serving various offerings or certain foods such as white rice, red rice, jawer kotok, and so on. There is also incense in it. They pray to Allah, but usually they also perform special prayers to remember their ancestors.

**e. Wuku Taun**

*Wuku Taun* is a traditional tradition that has been carried out for about two centuries by the Cikondang community. In fact, there are elements of local culture that are mixed with religious elements. The local culture in question is animism which has indeed developed since the beginning in our society, then the religious elements are from elements of Hinduism and Islam.

*wuku taun* tradition is included in the custom category, because it must be carried out every year. This ceremony is related to the Islamic New Year ceremony, namely the Hijriyah New Year. Celebrated every 15 Muharram. There are three objectives in carrying out this ceremony, namely to express gratitude and

gratitude. Expressions of gratitude are addressed to the *karuhun* (ancestors) who have cleared the forest and made it a settlement in Cikondang for them and their children and grandchildren until now (Miharja, 2016, p. 74).

Another purpose of holding this traditional ceremony is to pray for safety from the Almighty for all residents, especially the people of Cikondang village, generally all residents in the surrounding areas. They believe that if this ceremony is not carried out it will bring disaster to them.

The Cikondang people from the early generations to the present generation still adhere to the rituals of the *Wuku Taun ceremony*. The *wuku taun* ceremony is held on Indigenous Earth. The consideration is because this ceremony originates from ancestors who have occupied the traditional land for generations. Likewise, any activities related to the ceremony must not leave the Customary Land; starting from preparations for making food ingredients and equipment, cooking, until the wedding ceremony. Likewise, rice, along

with spices and equipment for tumpeng must come from forests, rice fields and sacred fields which are the riches of the traditional earth. This ceremony is also a form of gratitude for the grace of the Almighty for providing abundant crops to support them throughout the year. Apart from being a form of gratitude, *wuku taun* is also intended as a ritual to welcome the new year by praying that the next year will be given safety and protection (Miharja, 2016, p. 74).

#### **7. Social Change in Cikondang Traditional Village**

In terms of social change, the author did not get much information about social change in the Cikondang Traditional Village. During the wedding, Abah Ilin said that residents of Cikondang Village should not marry residents of Cikondang Village again. Even the people of Cikondang village don't have to live in the village area, in fact many village people have migrated to other areas, there are even people from Cikondang village who have lived outside the village for years. But when there will be traditions carried out in Cikondang village, the people of Cikondang village who are outside the village

come to celebrate. We can see that even though in terms of social aspects they are mixed with other social groups, they are still united in carrying out traditions that have been going on for a long time.

#### **CONCLUSION**

This article discusses the process of Islamization of the Cikondang Village traditional community and the social changes that occur within it, starting from the social, economic and political sectors. The assimilation that occurred between the Islamic system and the local culture of the Cikondang Traditional Village then formed a unique pattern that had a dominant impact on the social, economic and political life of the Cikondang Traditional Village Community. This research aims to find out how the Islamization process is taking place in the community of the Cikondang Traditional Village. This type of research is qualitative research using historical research methods which consist of four stages, namely Heuristics, Criticism, Interpretation and Historiography. Based on data sources obtained through written sources such as Arsi and documents then oral sources in the form of interviews and other supporting sources. The results of this research are that historically the Cikondang Traditional Village community has been established for 400 years since their ancestors Uyut Pameget and Uyut

Istri established settlements around the current Lamajang Village. The Islamization process that took place in Cikondang Traditional Village took place sporadically through a da'wah process carried out by Sheikh Muhammad Tunggal where he spread Islamic da'wah to the entire community of Cikondang Traditional Village through a cultural and traditional approach as well as a philosophy that was able to be accepted by the community at that time, which it is still preserved today through oral traditions maintained from generation to generation.

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