

## ISLAM AND LOCAL CULTURE: The Value of Islamic Teachings and Sundanese Culture in the Ruwatan Leuweung Babakti Mandala Manglayang Tradition

Deni Miharja  
UIN Sunan Gunung Djati Bandung, Indonesia  
E-mail: [denimiharja@uinsgd.ac.id](mailto:denimiharja@uinsgd.ac.id)

Sigit Fitro Prasetyo  
UIN Sunan Gunung Djati Bandung, Indonesia  
E-mail: [sigitfp97@gmail.com](mailto:sigitfp97@gmail.com)

**Abstract:** Generated by the ancestor, the tradition of Ruwatan Leuweung Babakti Mandala Manglayang in Bandung is still preserved until today. The tradition is such an expression of social trust to maintain and preserve Leuweung Babakti Mandala Manglayang which includes some values of Islamic teachings and Sundanese culture. This study aimed to discuss three points. First is the ceremonial system, second, to determine the belief system contained in the Ruwatan Leuweung Babakti Mandala Manglayang tradition and third, to determine the influence of Islamic teachings and Sundanese culture in the Ruwatan Leuweung Babakti Mandala Manglayang tradition. This study was using qualitative methods, namely field research using data collection techniques through observation, interviews, and documentation. The study in this study discusses the system of ceremonies, belief systems, and the influence of Islamic teachings and Sundanese culture in the Ruwatan Leuweung Babakti Mandala Manglayang Tradition. The conclusion from this research is that the ruwatan tradition is a system of religious ceremonies that are carried out routinely once a year. It is carried out solemnly by all members of the community who follow it.

**Keywords:** Culture; Islam; Ruwatan; Tradition.

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## Introduction

The word culture comes from two words which are then combined into one. The two words are *budi* and *daya*, *budi*, which means reason, thought, understanding, and feeling, while *daya* means energy, strength, or ability.<sup>1</sup> Each ethnic group in Indonesia has its own culture and traditions, as well as the Sundanese in West Java and almost all areas in West Java, are Sundanese. Nevertheless, there are a few who embrace Christianity, Hinduism, and Sunda Wiwitan or Teak Sunda.<sup>2</sup> Sundanese culture is a culture that emerged and grew and developed in the Sundanese people, mostly in West Java. Sundanese culture is included in local culture.<sup>3</sup> If we look carefully, we will find something unique. What is unique is that even though they are one tribe, namely the Sundanese people, each region has its own culture and traditions and has different ways of expressing it.

Tradition or in English known as “tradition” means that tradition or tradition. It is a behavior carried out continuously so that it becomes a habit in society. Alternatively, it can also be interpreted as a teaching and so on. Which originated from their ancestors since time immemorial, and then the successors continue these habits or teachings from generation to generation. These activities are still carried out today. In society, religion and culture cannot be separated. Religion and culture always have a close relationship because they create and are interrelated. It can be illustrated by the meaning or ideas contained in symbols.

Furthermore, the community understands then it is carried out in everyday life. The cultural system contains various value

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<sup>1</sup> H Sulasman and Setia Gumilar, “Teori-Teori Kebudayaan, Dari Teori Hingga Aplikasi,” *Bandung: Pustaka Setia* (2013).

<sup>2</sup> R M Koentjaraningrat, *Manusia Dan Kebudayaan Di Indonesia* (Jakarta: Djambatan, 1970).

<sup>3</sup> Deni Miharja, “Sistem Kepercayaan Awal Masyarakat Sunda,” *Al-Adyan: Jurnal Studi Lintas Agama* 10, no. 1 (2015): 19–36.

systems, symbols, beliefs that are complex and become an inseparable unity between individuals and society.<sup>4</sup>

Islam is a universal religion and is a blessing for the universe. Islam came to the archipelago, especially the Sundanese lands through mixing and mingling with local cultures that exist in society. Moreover, the mixture supports each other. The process of Islamization does not use violence or war without any reasons behind it. However, it uses a cultural or traditional approach so that all levels of society can be directly involved emotionally.<sup>5</sup> Islam quickly entered the Sundanese society. Two factors cause it. The first factor is that Islamic teachings are considered relatively simple teachings so that they are readily accepted because Sundanese culture itself is also simple. Second, because the culture of the propagators of Islam who came from the East also has similarities with Sundanese culture. So that when the Sundanese people form a character of themselves and along with Islamization, that character unwittingly enters Sundanese culture, and then becomes their Sundanese part.<sup>6</sup>

Experts have carried out many studies on Sundanese and Islamic culture, which have resulted in a lot of historical knowledge or discoveries that have been found. Among other things, research conducted by Deni Miharja,<sup>7</sup> entitled “The Sundanese Community Early Belief System” in *Al-Adyan, Journal of Interfaith Studies*. This study discusses the existence of external cultural influences that affect the beliefs and culture of the Sundanese people, such as the influence of Hindu-Buddhist culture, Islamic culture, Javanese culture, Western culture, and national culture. However, despite the influence of these five cultures, the Sundanese people still have their own

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<sup>4</sup> Daniel L Pals, *Seven Theories of Religion: Tujub Teori Agama Paling Komprehensif* (Jogjakarta: IRCISoD (2012).

<sup>5</sup> Yuyun Juariah, “Menelusuri Jejak Islamisasi Di Tatar Sunda Melalui Naskah Kuno,” *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 13, no. 01 (2016): 177–193.

<sup>6</sup> Dadang H Kahmad, *Sosiologi Agama: Potret Agama Dalam Dinamika Konflik, Pluralisme Dan Modernitas* (Pustaka Setia, 2011).

<sup>7</sup> Miharja, “Sistem Kepercayaan Awal Masyarakat Sunda.”

identity, for example, the Baduy community.<sup>8</sup> Research conducted by Abdurrahman Misno Bambang Prawiro,<sup>9</sup> entitled “Acculturation of Sundanese Islam (Study of the Tradition of Hajat Sasih)” in *Ibda, Journal of Sundanese Culture*. This study shows the existence of Islamic teachings contained in these traditions, such as tawasul.<sup>10</sup> Research conducted by Ujang Saefullah,<sup>11</sup> with the title “Dialectic of Communication, Islam, and Sundanese Culture” in the *Communication Research Journal*, this research shows that the dialectic of Sundanese and Islamic culture has two categories, first, Islamic values and Sundanese cultural noma are interrelated. Islamic aqidah, along with the conflicting myths of two divergent extremes.<sup>12</sup> Research conducted by Deden Sumpena,<sup>13</sup> entitled “Islam and Local Culture: The Study of the Interrelation of Islam and Sundanese Culture” in the *Academic Journal for Homiletic Studies*. This research shows that local culture and Islam are two things that support each other, the Sundanese people have a philosophy of life, namely Silih Asah, Silih Asih, Silih Asuh, this philosophy influences Islamic teachings.<sup>14</sup> Research conducted by Ujang Suyatman<sup>15</sup> entitled “Belief System and Characteristics of Sundanese Society” in *Al-Tsaqafa, Islamic Civilization Scientific Journal*. This research shows that Sundanese and Islam are two different but inseparable types.<sup>16</sup>

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<sup>8</sup> Ibid.

<sup>9</sup> Abdurrahman Misno Bambang, “AKULTURASI ISLAM SUNDA (Kajian Terhadap Tradisi Hajat Sasih),” *IBDA: Jurnal Kajian Islam dan Budaya* 11, no. 1 (2013): 61–75.

<sup>10</sup> Ibid.

<sup>11</sup> Ujang Saefullah, “Dialektika Komunikasi, Islam, Dan Budaya Sunda,” *Jurnal Penelitian Komunikasi* 16, no. 1 (2013): 71–80.

<sup>12</sup> Ibid.

<sup>13</sup> Deden Sumpena, “Islam Dan Budaya Lokal: Kajian Terhadap Interelasi Islam Dan Budaya Sunda,” *Ilmu Dakwah: Academic Journal for Homiletic Studies* 6, no. 1 (2012): 101–120.

<sup>14</sup> Ibid.

<sup>15</sup> Ujang Suyatman, “Sistem Kepercayaan Dan Karakteristik Masyarakat Sunda: Memahami Kembali Islam Teh Sunda, Sunda Teh Islam,” *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 16, no. 2 (2019): 215–225.

<sup>16</sup> Ibid.

Research conducted by Deni Miharja<sup>17</sup> with the title “The Contact of Islam with Indigenous Indonesian Culture” in MIQOT. This research shows that almost all aspects of Sundanese life contain Islamic values.<sup>18</sup> Research conducted by Budi Sujati<sup>19</sup> with the title “Cultural Traditions of Islamic Society in Tatar Sunda (West Java)” in *Ishlah, Journal of Ushululuddin, Abad and Dakwah Studies*. This research shows that Sundanese and Islamic culture multiply acculturation so that Islam becomes the majority religion of the Sundanese people, which has taken root so that the term Islam is Sundanese, and Sundanese is Islam.<sup>20</sup> Research conducted by M. Arif Khoiruddin<sup>21</sup> entitled “Religion and Culture of Islamic Studies”. This research shows that religion and culture are two different things, but religion and culture cannot be separated.<sup>22</sup> Research conducted by Deni Miharja<sup>23</sup> entitled “Wuku Taun Tradition as a form of Integration of Islam with Sundanese Culture in Cikondang Indigenous Peoples” in *el Harakah*. This research reveals the relationship between Islam and Sundanese culture in the *wuku taun* tradition.<sup>24</sup>

The culture which is the creation of previous ancestors and has become a tradition, but over time Islam has influenced this tradition. The Ruwatan Leuweung Babakti Mandala Manglayang tradition is a tradition that has a Sundanese and Islamic artistic style. It can be determined by mapping and analyzing more deeply by looking at how religious emotions are the background for the holding of this tradition, on how the

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<sup>17</sup> Deni Miharja, “Persentuhan Agama Islam Dengan Kebudayaan Asli Indonesia,” *UIN Sumatera Utara* 38, no. 1 (2014): 189–214.

<sup>18</sup> *Ibid.*

<sup>19</sup> Budi Sujati, “Tradisi Budaya Masyarakat Islam Di Tatar Sunda (Jawa Barat),” *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 1, no. 1 (2019): 37–51.

<sup>20</sup> *Ibid.*

<sup>21</sup> M Arif Khoiruddin, “Agama Dan Kebudayaan Tinjauan Studi Islam,” *Tribakti: Jurnal Pemikiran Keislaman* 26, no. 1 (2015): 118–134.

<sup>22</sup> *Ibid.*

<sup>23</sup> Deni Miharja, “Tradisi Wuku Taun Sebagai Bentuk Integrasi Agama Islam Dengan Budaya Sundah Pada Masyarakat Adat Cikondang,” *EHHARAKAH* 15, no. 1 (2013): 65–79.

<sup>24</sup> *Ibid.*

existing belief system, rites and ceremonies, the platforms used which are symbols, and the religious community. Of the five components, it can be mapped which elements of Sundanese culture and which elements of Islam exist in the tradition.

This study used a qualitative method with an anthropological approach. It is a technique for obtaining accurate information because it is carried out through field observations, interviews, and documentation, the results of which emphasize a particular meaning. The essence of this research is to understand deeply to the core of the phenomenon being studied so that understanding becomes the goal.<sup>25</sup> This study also uses literature study as a supporting tool and is secondary data in this study. The research steps were carried out by visiting the location, and then the researcher made observations in the form of observation, interviews, and documentation. The results of the literature study and field studies will serve as research findings. Next, make an abstract as a brief description of the research. The theory used in this research is the religious system theory.<sup>26</sup>

## Culture

Culture comes from the Sanskrit word *buddhayah*, which is the plural form of *buddhi* which means “mind” or “reason”. So, it can be concluded that culture can interfere with all things related to reason. However, some scholars have another opinion, that the word culture is the development of the compound word *cultivation* which means “power and mind”. There is a difference between culture and culture. According to the “culture” is “power and mind” such as creativity, taste, and intention. As for culture, according to them, “culture” is the result of that creativity, initiative, and feeling. However, in cultural anthropology, the difference between culture and

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<sup>25</sup> Haris Herdiansyah, “Sixth Sense Dan Kearifan Lokal,” *Personifikasi* 4, no. 1 (2013): 9–18.

<sup>26</sup> Koentjaraningrat, *Manusia Dan Kebudayaan Di Indonesia*.

culture does not apply because the word culture stands for the sentence culture and has the same meaning.<sup>27</sup>

In cultural anthropology, culture does not only include things that are beautiful as above, but the scope is more comprehensive in nature and scope. According to the science of cultural anthropology, it is “the whole system of ideas, actions from the work of humans in community life which become human property by learning”. According to Koentjaraningrat, culture has three forms, the first form is form of culture, it is a complex collection of activities from ideas, norms, values, rules, and others. Second, the form of culture is a daily activity that has been formed by humans in society. Third, the form of culture can also take the form of various objects that are human-made.<sup>28</sup>

Also, Geertz argues that culture is a collection of meanings or ideas collected in symbols which then the community practices or expresses through the various symbols that have been created.<sup>29</sup>

### **Islamic Teachings**

According to the term, Islam is a religion that comes from the revelation that was sent down directly by Allah SWT to humans and is not made or derived from humans.<sup>30</sup> The word Islam is a word that comes from Arabic and has four meanings, namely, first is Salam which means safety, which contains rules in life and rules that can help humans to be safe in this world and the hereafter. Second Aslama, which means to surrender or embrace Islam, in which it teaches how to surrender to Allah SWT, implement and follow all the rules made by Him. Third Silmun means peace or salvation, which in it upholds peace and also leads to salvation. The fourth Sulamun which means ladder or vehicle, in which there are various kinds of regulations if

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<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Pals, “Seven Theories of Religion: Tujuh Teori Agama Paling Komprehensif.”

<sup>30</sup> Bambang, “AKULTURASI ISLAM SUNDA (Kajian Terhadap Tradisi Hajat Sasih).”

these rules are correctly implemented it will elevate a person's degree and can lead people to a happy life.<sup>31</sup>

The teachings contained in Islam are very noble and very complete. Because they cover various aspects of life and if the teachings of Islam can be understood and can be applied in their daily life by each adherent, a sense of security and peace will be created in his life. Apart from being full, Islamic teachings are also comprehensive and perfect.<sup>32</sup>

### **Ruwatan Leuweung Babakti Mandala Manglayang**

Ruwatan comes from the word "Rawatan" which means caring for and "Mandala" which means mountain.<sup>33</sup> So it can be concluded that this is one way to care for or preserve nature (Mount Manglayang) by involving the surrounding community. Nevertheless, in fact, not only the Manglayang people participated in this activity, but people outside the region also participated. The implementation is only held once a year, namely on February 28 only. There are still vital elements of Sundanese culture that are inherited from the ancestors of the previous Sundanese tribes, and there is also a touch of Islamic teachings that bind this tradition so that it cannot be separated from the teachings of Islam. The existence of Ruwatan Leuweung Babakti Mandala Manglayang is one proof of the existence of several different ways of worshipping Allah SWT. This event is carried out to reject reinforcements or to reject a disaster that may befall a specific area or community.

### **Religious System**

Ruwatan Leuweung Babakti Mandala Manglayang is a way of reminding all residents of the community around Mount Manglayang and the general public always to protect and respect nature, reject reinforcements, or reject disasters. Nature is one of the sources of human life. If nature is adequately preserved

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<sup>31</sup> Ibid.

<sup>32</sup> Rois Mahfud, "The Competence of EFL Teachers in Mastering Genre Based Texts," *Journal on English as a Foreign Language* 1, no. 1 (2011): 33–40.

<sup>33</sup> Interview with Enjang Dimiyati, (February 20, 2020)

and not damaged by humans, then human life and all creatures created by Allah SWT will be good too. Nevertheless, if nature is damaged, intentionally or unintentionally, big problems that can threaten life will arise. Allah SWT forbids humans not to do damage on this earth if humans do damage or badness. Moreover, when it has exceeded the limit, then Allah SWT will not hesitate to warn or punish humans so that they are aware and think not to repeat these bad deeds.

Keeping nature to remain sustainable is not only for the survival of human life but for the survival of all creatures created by Allah SWT that are around us because God created not only humans. But also various types of animals, plants, and others. The Ruwatan Leuweung Babakti Mandala Manglayang event is still being carried out until now, due to information given to one of the ritual leaders who said that at the end of February 2019 or early March 2019 there would be a shocking disaster. Because in these months it is the rainy season with relatively high rainfall before the disaster comes as soon as possible this ruwatan is held to reject reinforcements and ask for protection from Allah SWT.

### **Trust System**

Everything in this universe must have created it, and someone controlled it, as well as humans. When humans are born into the world, starting from the form of a baby, then gradually transforming into an adult human then continues to grow old and finally returns to the Creator. Starting from ignorance and then knowing that the Creator is Allah SWT. It is Allah SWT Who created everything in the universe. Allah SWT has the power to admonish and warn humans against a case if humans have exceeded the limit in acting in the world because all actions have limits.

When asking to Allah not to other creatures because He is the Creator of everything in this world. "*Laa haula wala qumwata illa billaahi*" has no power and strength except with His help. Humans do not have the slightest power and strength except by

expecting help from Allah SWT. In this world, there are no great humans. If He gives calamities and trials, then humans cannot refuse and avoid it unless they pray for help from Him.

Mutual respect between humans and humans to nature, there is the teaching of “*Hablumminallah*” which is about how to relate to Allah SWT in the form of worship such as prayer, dhikr, fasting, recitation, and others. Apart from that, there are also teachings about “*Hablumminannas*”, namely how to relate to humans, such as in congregational activities, gathering, visiting people who are sick, and others. Humans must maintain a good relationship with nature or *Hablumminnalalam* by maintaining good relations with nature. So *Hablumminannas* and *Hablumminallah* will be well-formed, which will produce a sense of sensitivity towards fellow human beings and will also arise a sense of concern for the natural surroundings. If nature has been damaged and punishes humans, then *Hablumminnalalam* will process goodness with *Hablumminannas* and *Hablumminallah*.<sup>34</sup> They pray to Allah SWT by doing the ruwatan so they will avoid harm or reject the reinforcements caused by nature.

### **Rites and Ceremonies System**

It can be seen that there are still vital elements of Sundanese culture which are inherited from the ancestors of the previous Sundanese tribes and there is also a touch of Islamic teachings that bind the tradition of Ruwatan Leuweung Babakti Mandala Manglayang. It is inseparable from the teachings of Islam. The first event was a cultural parade carried out by all people who participated in this ritual. Artistic work by presenting traditional arts starting from the first Cikoneng to the third Cikoneng. Here is the area at the top or closest to the entrance of Mount Manglayang. Cikoneng, the residents first gather with a variety of foods or offerings as well as regional arts that will be displayed along the way to Mount Manglayang. At 08.00 WIB, the cultural parade began with the initiation of the community or participants with the ruwatan leaders

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<sup>34</sup> Interview with Enjang Dimiyati, (Mei 9, 2020)

accompanied by a benjang convoy which is one of the traditional arts.

When they finished resting, the participants were divided into two, namely partly in the stage area and partly with the ritual leaders who rushed to the horse stone site. It is on this site that the central ritual of ruwatan is carried out. When the Ruwatan process is taking place, it is not allowed to take documentation, either pictures or videos or make a sound because it is all done for the sake of holiness and specialness in carrying it out. There are readings uttered by ruwatan leaders and a *sinden* who sings the Manglayang song and the Earth Wangi song addressed to the ancestors or karuhun as a form of respect and also burned *menyan*. There is also recitation of *dzikir* and prayers contained in Islam such as “*Lillabailallah*”, “*Audzubillah Himinas Syaiton Nirojim Bismillahirrahmannirrahim Ila hadrotin mustofa*” and others, uttered by ruwatan leaders. After the reading series has been completed, the next step is slaughtering the Seba animals (resurrection) in the form of three chickens and a black adult goat. Two chickens were slaughtered and buried while one chicken was released into the Manglayang mountain forest so that it could breed in the forest. Then one adult black goat was also slaughtered, but in this goat, the parts that were buried were the head, legs, and skin, the rest was distributed to the residents so that they could be consumed together. The next procession is the recitation to Allah SWT asking forgiveness for all actions that have been done and asking for His protection from all disasters. After a series of events at the Batu Kuda site, the participants and the ruwatan leader returned to the stage area which was located in the camp area.

Furthermore, some residents held a seating mat (*lesehan*) which would be used to eat together with all participants, ruwatan leaders, and guests. From this activity of eating together, it can form a sense of togetherness between residents, sharing (alms) food and happiness. The last procession of the entire Ruwatan Leuweung Babakti Mandala Manglayang series is to plant hundreds of red shoot tree seedlings as an effort of

reforestation. Caring for what Allah SWT has given to its creatures, preventing forest destruction, and providing education to the community, especially the nation's future generations to continue to care for it naturally.

## **Tools**

Previous cultures that originated from their ancestors have always left traces of previous cultures such as language, clothing, food, drink, beliefs. Not except for previous cultural tools such as everyday tools and tools used in belief in something unseen. All the tools used are symbols and have a meaning about how to live life as a creature of Allah SWT. The following is an explanation of the tools and their meanings used in Ruwatan Leuweung Babakti Mandala Manglayang:

The first is Parukuyan. It is the most critical tool in this Ruwatan Leuweung Babakti Mandala Manglayang. If parukuyan were not in the ritual tool, then it would be inappropriate and would not be complete. It is a unique tool used as a container for charcoal which is then burned together with other ingredients. In Ruwatan, it is used as a form of respect for the work of the previous ancestors. Also, it has its function to be used as a place to burn charcoal. In general, parukuyan is made of hardened clay and also has various sizes and shapes. In Ruwatan Leuweung Babakti Mandala Manglayang this tool not only fulfils its function as a charcoal container but is also used as a symbol. Which contains the meaning of the human relationship with Allah SWT. Parukuyan is made of yellow clay and used as a container for charcoal in a ritual. Black charcoal of various sizes, both small, medium, and large. Then some of the charcoal is stored in it and then burned so that it emits a red fire and white smoke, then the combustion is sprinkled with incense. Menyan is used to give each other fragrance.

From the above process, it contains the meaning of the human self and human relationship with Allah SWT. Parukuyan is made of clay, and if crushed, it will return to the soil as it was

initially. Likewise, with humans, the origin of humans was made of soil as stated in the Qur'an, the form of land which later became a human being and Allah SWT gave a spirit so that it could live. When humans have died, and then they are buried, they will return to the ground like its original form. It is a picture of human creation. The black charcoal then burns out a red color; this symbolizes a picture of human nature that has an angry nature or an angry person. From all the processes, it was concluded that in the parukuyan and other materials, there were four colors, namely, red, yellow, black, and white. All of these colors are the color of the traits that always exist in humans. The white color is the water; the black is the earth/soil, the red is the fire, and the yellow is the wind. These are all options, for example, if following a red fire means choosing a grumpy character. It can be concluded as a reminder that all humans are the same. That is, they come from the ground, and all behavior or actions must be directed to Allah SWT to worship until it reaches the *Ma'rifat* level, humans are weak creatures without the help of Allah SWT so that humans should not behave arrogantly.

Secondly, it is Puncak Manik. The peak of the bead or in Indonesian is a tumpeng made of rice which is colored yellow and then shaped to resemble a cone or triangle. In the tumpeng, white rice is inserted, and on top of the tumpeng rice is placed one boiled egg. The top of this yellow bead is a symbol of the human self. The tumpeng rice meaning or the top of this bead is about the breadth of one's heart or the broadness of the chest. Each of our intentions and goals in doing everything must be with a good heart, a clean heart, and be able to accept everything gracefully. A clean heart is a must that must be achieved and is of the highest level.

Third, it is Sesajen. Sesajen is also a crucial component in the Ruwatan Leuweung Tengahati Mandala Manglayang. There are many materials used depending on their needs. The sesajen is also a symbol; there is a meaning about life or how to relate to Allah SWT. It comes from the word "*sasajian*" or serves. In one

sentence there are three kinds of meanings contained, namely, “*saajen*”, “*saaji*”, and “*sapuratina*”. As for the explanation of the three sentences, the first is the sentence “*saajen*”, presenting or accepting or respecting each other, which relates to fellow human beings, for example in visiting, when someone visits a friend’s house then the friend accepts his arrival and welcomes the guest. It is called *ngajenan* (*saajen*). The second sentence is “*saaji*”, which means that there is no badness in one heart or Sundanese it is *sahate*, which relates to each other, for example, a collection of individuals who have the same goal (goodness). The third is “*sapuratina*” which means one mind. Then from the three sentences “*saajen*”, “*saaji*”, and “*sapuratina*” narrowed down to reach *Ma’rifat* to seek the pleasure of Allah SWT.

In the offerings used in Ruwatan Leuweung Babakti Mandala Manglayang, there are other ingredients used which are an integral part of the offering, such as coconut trees. Coconut trees have two sentences, namely “*Kala*” which means life and “*Pa*” which means time. So that coconut has the meaning that the time of human life is likened to a coconut. Because this tree has many benefits, nothing is wasted starting from the fruit, water, leaves, roots, bark, and even the trunk of the tree. Human service must be like a coconut tree, beneficial to fellow creations of Allah SWT in doing good things. *Bakakak* or whole grilled chicken by splitting the chicken breast to give an image that humans must have a broad or spacious heart. The *enteung* comb means that all lousy behavior or all problems must be resolved immediately so as not to fall apart. There are various types of cigarettes which means that all humans have the same degree of being joined in one unit. Seven forms of water mean water for watering so that if you are diligent in watering it will produce fruit, therefore in the offering there is also fruit. Then there are five kinds of water, namely, bitter coffee, sweet coffee, bitter tea, sweet tea, and water. The five types of waters are a description of the characteristics that exist in humans such as, generous, easy to laugh, frown, stingy, and kind. White water is holy water. The meaning is that before praying five times a day,

we must clean these qualities using water which means holy. So, humans do not just wash their faces, hands, feet, but their hearts must be clean.

In the slaughter of the black goat, the legs, skin, and head of the goat are buried. The goat head is buried with the intention that all evil thoughts and deeds of humans must be destroyed or buried. The feet and hands are buried to keep the steps from straying from the straight path (the way of Allah SWT), do not like to take things that are not right. The skin is buried to bury the mask (image) and the behavior of thinking about oneself without thinking about others. Besides that, it also has the aim of giving charity to fellow creatures of Allah SWT, such as to animals. Goat meat is not buried but instead brought and will be distributed to the community. Everything in the offering is one unit, one series that will eventually create broadness of heart, spaciousness, clean heart, and reach Ma'rifat.

The fourth is *Kecapi dan Ngekkek*. Those are traditional Sundanese instruments and are musical instruments that are used as an accompaniment to *Sinden* when singing *Manglayang* and *Bumi Wangi Kidung* Songs. The musical instrument and the song are unity in *tarawangsa*.

The fifth is *Benjang* art tool. *Benjang* is also a Sundanese culture, especially in Bandung. In this *Benjang* art, much equipment is used, starting from speakers, musicians, and trumpets. The presence of speakers produces a sound that can be heard broadly as well as a sign that traditional art performances are ongoing.

The sixth is Religious People. Starting with children, adults, even the elderly are allowed to take part in this ritual because there are no special provisions regarding the age limit that can participate in the ritual. Also attended were cultural observers, journalists, nature lover's community, and several people from government agencies such as *Perhutani*, *Cibiru Wetan* village officials, police, soldiers, and others. Almost all of the participants who took part in this *ruwatan* event were Muslims, and some people held beliefs other than Islam. It

seems that the community is quite enthusiastic about taking part in this ritual, but even so, not all people in the Mount Manglayang area participate so only some of them take part. The participants wear traditional kebaya clothes but do not specify the color of the clothes that must be worn.

Not all members of the community who take part in this ritual understand what they are participating in it. However, some know what this event means, and some participate in enlivening it. They believe that nature must always be preserved, because as any nature has produced various sources of life for humans. Not only nature but culture, especially Sundanese culture, must be preserved, so that the culture that has existed since a long time ago. However, also ancestral heritage is lost because of the incessant entry of foreign cultures to Indonesia, and it is increasingly difficult to control the outside culture and consequently, many generations. The successor of the current nation who prefers foreign cultures to their own cultures.

### **The Value of Islamic Teachings in Ruwatan Leuweung Babakti Mandala Manglayang**

We can see Islamic teachings in the procession of reciting prayers addressed to Allah SWT by asking for forgiveness, protection as the closing of this series of ruwatan processions. Apart from that, it is also seen in the readings uttered by the leader of the ruwatan, such as saying "*Lillabailallah*", "*Audzubillah Himinas Syaiton Nirojim*", "*Bismillahirrahmannirrahim*". The symbols and meanings of the whole series of ruwatan ultimately reflect how to relate to Allah SWT, how to relate to fellow humans and even between living things, and how to keep nature to keep it awake as Allah SWT says in QS Al-A'raf verses 57-58. Not living extravagantly, the advice to give alms as in the Hadith of the Prophet Muhammad, and the verses of the Koran: pray to Allah SWT (QS Al-Baqarah verse 186), eliminate arrogance in human hearts (QS. Luqman verse 18), the creation of humans from the soil of the soil (QS Taha verse 55),

Having a clean heart (QS Asy-Syu'ara verses 88-89), Trusting in no God but Allah SWT (QS Al-Ikhlās verses 1-4).

### **Sundanese Culture in Ruwatan Leuweung Babakti Mandala Manglayang**

The cultural influence will always exist in every human being, which will affect the way of thinking; the culture will also affect the behavior of every human being. Likewise, the culture that originated from our previous ancestors is still used and carried out in several activities in the community.

In the Ruwatan Leuweung Babakti Mandala Manglayang tradition, from the surface alone the influence of Sundanese culture is evident. This ritual, the participants wear a modern kebaya with a variety of colors, the model and the leader of the ruwatan also wear traditional clothes along with a traditional headband. The existence of local arts, namely benjang, benjang is also the result of a culture that is very popular with the community. The existence of offerings also strengthens the cultural influence that is still thick, in addition to offerings, there are still tools used in this ritual such as parukuyan, which is a place to burn charcoal and other ingredients. The top of the bead is a rice cone in which the rice is white and then wrapped in yellow rice then a cone is formed and on top of the rice is stored one boiled egg. In the offering, there are other ingredients, such as incense, cigarettes, the water of various colors (seven forms), coconut fruit, enteung comb, whole grilled bakakak or chicken, bead tops, or yellow rice in which yellow rice contains white rice and above the top of the bead are boiled eggs and others, using animals (surrender)

All the tools used are symbols, and profound meanings describing how to relate to Allah SWT. Relating to fellow-creatures, how to preserve nature, so that ignorant human hands do not damage it, describes how to be a good human being, and describes human traits from good to bad. These noble

Sundanese cultural values are also contained in Ruwatan Leuweung Bababakti Mandala Manglayang, which are stored behind the equipment used. It is used as symbols, such as, not being arrogant, respecting fellow humans, loving animals, protecting nature, cleaning the heart which in the end will form good morals.

## Conclusion

Ruwatan Leuweung Babakti Mandala Manglayang is a culture originating from the Sundanese tribe located in West Java. This Ruwatan is a culture that originated from our previous ancestors which are still preserved today. Ruwatan comes from the Sundanese language, namely “Rawatan” which means caring for, and “Mandala” which means mountain. So, the aim is to revive the community by protecting nature’s importance and rejecting reinforcements from various kinds of disasters by praying together at the end of the ruwatan procession. This ceremony is held only once a year and is addressed only to Allah SWT. It contains many symbols and deep meanings about human life and the way He relates. The dzikir recitation accompanies the ruwatan reading, which is located at the Batu Kuda site. The symbols in offerings, parukuyan, as well as bead tops and Seba animals (resurrection), contain various meanings about how to relate to one another with humans and nature (*hablumminnalalam* and *habluminannas*) and also how to relate to Him (*hablumminnallah*) to get His Ridho.

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**Interview**

Interview with Enjang Dimyati, (February 20, 2020)

Interview with Enjang Dimyati, (Mei 9, 2020)