

The Sociological Values of *Ngunjungan* Tradition in Cilewo Village Telagasari Sub-District of Karawang Regency

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ABSTRACT

This research aimed to investigate the *Ngunjungan* tradition, the history, and the ordinances of the *Ngunjungan* tradition. This research used a descriptive method, with interview and observation techniques were employed to collect data. The data came from the village of Cilewo, Telagasari subdistrict, Karawang regency, which still maintains the tradition of *Ngunjungan*. Some data from the Culture and Tourism Agency of Karawang regency were used to enrich the findings. The study focused on *Ngunjungan* tradition and the sociological values that it contains. Findings showed the values identifiable from the tradition are family, communication, mutual help, mutual respect, compactness, cooperation, responsibility, obeying customary rules or traditions, and manners. These sociological values are beneficial for community life. The present research results may contribute to learning materials about cultural ethnopedagogic values, especially at the high school level.

Keywords: Karawang regency, *ngunjungan* tradition, sosiological value.

1. INTRODUCTION

The mindset of society is one of the tools that produce culture for its community. The environment affects the birth process of one tradition according to environmental determinism; namely, the environment determines the birth of traditions from every thought of the community.

The Indonesian nation has many cultural materials such as temples, house buildings, artspeak, and others. All cultures in the form of buildings and writings are assets for the country. This has benefits and positive values in it.

According to Darwis (2017), culture is formulated as all the work, taste, copyright of society. The work of society produces the technology and culture of material (material culture) needed by humans to master the surrounding nature so that the strength and results can be immortalized for the needs of society.

West Java is one of the provinces that offers cultural assets and traditions in Indonesia because West Java has a number of empires, including arts, traditional ceremonies. This is in line with article 36 of the 1945 Constitution Chapter XV, which reads, "regions that still use regional languages and regional cultures such as

Sundanese, Javanese, Balinese, Madura, which are still being applied and used will be maintained by the state" then automatically culture is one element of national culture.

Mustopa and Soepandi (in Novita, 2010) describe Sundanese customs in the form of ceremonies, namely: ceremonies related to children, wedding ceremonies, ceremonies around business and agriculture, ceremonies around homes or residences, *Bala* repellent or catastrophe ceremonies, ceremonies around the month or holy, days, ceremonies seeking world wealth, mystical ceremonies, *teluh*, *santet*, *pelet*, time calculation ceremony, Ceremonies are concerned with death and certain ceremonies or pleasures.

To maintain the preservation of the traditions, there needs to be scientific research. One of them is research on the sociological values of the tradition to realize the preservation of culture and its values to enrich people's insights about culture.

Previously, the study of sociological values was conducted by Nugraha, who discussed the sociological value in *ngalaksa* ceremonies in Sumedang regency that focused on sociological values only because it is

considered very useful for life as a guideline in community life.

Similarly, the social system of an element of universal culture in social activities can be detailed in the first stage (Axiaverona & Soemanto, 2018). In various social complexes and the second stage, each social complex can be detailed more specifically into various social patterns. In the fourth stage, each social pattern can be detailed more specifically into various actions (Koentjaraningrat, 2009). In these actions, interactions and implementation of traditional ceremonies involve a particular community.

This tradition of visiting is still ongoing to this day in the village of Cilewo, Telagasari district of Karawang regency. It is a manifestation of the relationship between man and his neighbor, man with society, a man with his environment, and a man with his God.

According to Koentjaraningrat (1984), cultural elements include religious and ceremonial systems, social systems, knowledge or education systems, language systems, art systems, work systems, and technological systems. The tradition of *Ngunjungan* is one way to preserve the culture and make references to learning about the Sundanese culture.

2. METHOD

The method used in this study is a descriptive method of analysis. It is a method that focuses on natural or man-made events, such as the *Ngunjungan* tradition. Arikunto (1996) said that the research method is used by researchers in collecting research data based on the goals to be achieved.

The source of data in this study was the village of Cilewo Telagasari subdistrict of the Karawang regency. Several research techniques were used, including observation techniques. According to Sugiyono (2009), observation is the technique of analyzing problems directly on the ground. The technique of unstructured interviews is a free interview where researchers do not create an interview structure based on systematic guidelines, using only the outline of the problem. Recording technique involved the use of recording tools and cameras to cover activities and sort the results of answers from sources to be accurate data and become a research village such as determining problems, collecting data, and processing data that is about the sociological value of the *Ngunjungan* tradition.

3. FINDINGS

3.1. The Description of *Ngunjungan* Tradition

According to Danadibrata (2006), *Ngunjungan* tradition is a cultural activity that is still carried out in Cilewo village, Telagasari subdistrict, Karawang

regency. *Ngunjungan* activities take place when parents marry off their children. As for the implementation, the bride of *Ngunjungan* (visit) to the groom's family and accompanied by the forms of food previously determined in family meetings from both parties. Along with the progress of the times and the technology of the *Ngunjungan* tradition, many changes such as the bride before carrying out *Ngunjungan* parade around the village accompanied by *tanjidor* art, while the bride uses a horse. This is no longer used because *tanjidor* art is almost extinct, and horses are replaced using cars. From this, it proves that tradition is dynamic.

Ngunjungan tradition in the village of Cilewo is a mandatory thing that must be carried out at the wedding party. This is influenced by the customary rules that have been passed down through generations. The village of Cilewo consists of three hamlets, including Cilewo, Gedangmanggala, and Pacogreg. In the implementation of the *Ngunjungan* tradition, there are several differences. In the hamlet of Pacogreg, there is a term *sisihan* that the groom's family gathers at one point of the nearest house and does not have to visit one by one. This is supported by a statement from Bah Aja as the village chairman.

According to Warliyah (2011), the history of the development of traditions in Karawang, *Ngunjungan* was influenced by several traditions from the Sumedang and Banten kingdoms. This tradition is thought to be due to the influence of the Sumedang forbidden royal tradition, namely the *Ngalaksa* tradition, the *niiskeun paré* and ceremony tradition, the *Nadran* (sea feast) tradition from Banten. The visit is almost the same as the *Munjungan* in Sumedang. The process of spreading this tradition is based on a brass plate charter from King Geusan Ulun in 1625-1629, which handed over power over Karawang to the Duke of Kertabumi I, who had the title Raden Singaperbangsa I.

"penget ingkang Piagem Kanjeng ing Ki Rangga Gedé Sumedang kagedehaken ing si Astrawadana. Milane sun gadehi piagem Sun kongkon angraksa kagengan Dalem, Siti Nagara Agung, kilen wales Cipamingkis, wetan Cilamaya, sirta Sun kongkon anunggoni lumbung isinipun pari limang takes punjur tig welas jati. Ingkang welas jati, wodening pari sinambut dening Ki Singaperbangsa. Basakala tan angrawahi piagem, lagi lampahipun Kyai Yudabangsa kaping kalih Ki Wangsataruma.

This tradition is very influential in the development of traditions in the Karawang area because of the Sumedang government. The striking difference with Sumedang is from the name of the tradition. *Ngunjungan* originates from Karawang, while *Munjungan* is from Sumedang. Technically in Karawang, the tradition is used as a family debt system when someone remarries later. The implementation process itself is carried out after the marriage contract takes place.

3.2. Sociological Values

Gloriani (2013) asserted that social values are attitudes and feelings widely accepted by society and the basis for what is right and essential. Social values are born of necessity. Social groups will set a set of measures to control a variety of wills its people are constantly changing in various situations. By that measure, people will know what is good or bad, right or wrong.

Social values are collective values embraced by most people. Social values are what they are aiming for. Social norms serve as a clue or direction about achieving values (Usman & Setiadi Elly, 2011).

The roles of social values are as follows: (1) tools for determining social prices, classes a person's social; (2) Directing people to think and act by existing values; (3) Motivating people to behave as expected; (4) Tools for solidarity or encouraging the community to cooperate, and (5) the supervisor, barriers, thrusters, and individual suppressors to always do good (Usman & Setiadi Elly, 2011).

3.3. Terms in the Visiting Tradition

Each region in the Sundanese region has a tradition that characterizes an area in living a social life. Of course, in every tradition, there is a term that becomes an identity in its implementation. In the *Ngunjungan* tradition, there are several terms in the process, including:

- 1) *Macang-macang* is separating the food to be delivered into the basket from bamboo.
- 2) *Idangan* is food that will be brought during the visit.
- 3) *Sisihan* is a gathering place for the groom's family, considered the oldest.
- 4) *Uang Sembah* is a medium of exchange between food and money that has been agreed upon in advance and is a symbol of mutual assistance in the capital of the wedding party.
- 5) *Uang Bekel* is a symbol of providing provisions for the economic life of the bride and groom in running the household.
- 6) *Soja* is the process of parading the bride and groom before the visit takes place.

3.4. Sociological Values in the Visiting Tradition

The purpose of the *Ngunjungan* tradition is to strengthen the ties of friendship and kinship between the bride's family and the groom's family. In addition, *Ngunjungan* is an ancestral heritage that has been implemented and must be preserved. Broadly speaking, it consists of three crucial points: strengthening the ties of friendship, fulfilling the obligation to marry off

children and make their parents happy, and carrying out the legacy of their ancestors that must be preserved and preserved. The sociological values contained in the *Ngunjungan* tradition include:

3.4.1. Friendship/family

Visits are a medium for gathering and discussing issues that the bride and groom will face.

3.4.2. Communication

This value is found when determining the price of food for *Ngunjungan* and when the eldest family of the bride advises the groom.

3.4.3. Mutual help

This can be seen when families from both sides provide *uang bekel* to provide the economic life of the bride and groom in marriage.

3.4.4. Mutual respect

This process is seen when exchanging opinions to determine the price of food. Because they appreciate the family's financial ability.

3.4.5. Compact

This can be seen in the visiting process. All relatives, friends of the bride, and the groom participated in the visit and helped with any difficulties or problems.

3.4.6. Manners

This value occurs when the process of asking for material help but indirectly, using *uang sembah* symbol.

3.4.7. Responsibilities

This can be seen in the process of making food. The committee will be ashamed if food is not suitable for consumption when it reaches the groom's family.

3.4.8. Obeying customary rules

Each process is a legacy of community traditions, so there is no negative opinion from the people who run it. If it is not implemented, there will be a hall at the bride and groom's wedding. Therefore, it is a must to carry out this *Ngunjungan* tradition.

4. CONCLUSION

The *Ngunjungan* tradition is a cultural influence between Sumedang and Banten. This can be seen from the history of Karawang in the days of the Tanjungpura and Sumedanglarang kingdoms. This has become a

cultural asset for the Karawang district in recognizing the history and traditions contained in the Karawang district. This research gives a positive value because it unveils many positive messages for life and must be introduced to the younger generation to know that their culture is rich and they should preserve the culture.

This research is hoped to add insight for the readers, especially for the Sundanese community. Therefore, researchers provide advice and recommendations to relevant parties to develop similar research to document existing traditions in the Karawang regency, including for educational institutions, teachers, students, and the community. The research results on the tradition of *Ngunjungan* can be a teaching material in school, and students expectedly have a sense of responsibility to preserve it. The tradition and the values that it carries can also be a regional asset for the community.

ACKNOWLEDGMENT

The authors express their gratitude to the entire community of Cilewo for their support during the research.

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