

# Cultural Psychology of the Adat Karuhun Urang (AKUR) Cigugur Community, Kuningan Regency

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**Abstract**—This study aims to explore the cultural psychology of the AKUR community. The Adat Karuhun Urang (AKUR) Community has strong emotions in maintaining the value of their ancestor (Prince Madrais). The values are manifested in cultural activities seen from ritual activities that are still running today. The initial step was to explore various information units from aspects of perception, cognition, emotion, motivation, and behavior of the AKUR community to maintain its existence. This research uses Husserl's Transcendental Phenomenology approach. The resulting information units are categorized into five categories: cultural objects, Paseban Tri Panca Tunggal, cultural actions, interpersonal communication, and local politics. The cultural psychology of the AKUR community provides a moral message in the form of firmness in carrying out nationalism and human values. This value is manifested through the motivation and revival of cultural activities. However, from a social perspective, there are still psychological barriers that come from internal and external to the community. Internal pressure is in the form of conflicts over land assets. Meanwhile, external pressure comes from differences in views with intolerant groups as well as political interference from the local government.

**Keywords**—cultural psychology, mental factors, phenomenology

## I. INTRODUCTION

Adat Karuhun Urang (AKUR) Community is a local community that adheres to the teachings of Prince Sadewa Madrais Alibasa. The main task of this local community is to carry out the teachings and maintain the cultural heritage inherited by their ancestors. The AKUR community has strong emotions in maintaining the teachings of Prince Madrais [1]. The teachings are manifested in cultural activities that can be seen from the series of *seren taun* activities that are still running today. However, implementing the teachings and heritage is not an easy thing for the AKUR Community. The AKUR community, as a society that still maintains the existence of their culture, but must live in the midst of modernization and discrimination. The basis of the discrimination that occurs is the recognition of the customary law of the AKUR community as an alternative, not cumulative

from existing regulations [2], thus creating forms of civil rights discrimination against the AKUR community [3].

Some of the deprived civil rights include the absence of a religion column on the Identity Card, not getting allowances and not getting a structural position if they become a Civil Service. Another form of disturbance is the issue of the construction of graves on their customary land but is considered not to have a Building Permit by the local government. The existence of a dispute with an oil and gas company in one of the customary lands is another form of disturbance. Even though there is a lot of pressure, the AKUR community still persists in living and carrying out their traditional activities. The survival of the AKUR community in the midst of many frictions that are always clashed with their existence, is nothing but based on the AKUR community's respect for the teachings of Prince Madrais.

There have been studies that discuss AKUR community but most of it only criticize the settlement structure of the AKUR community: Dwi and Widiastuti (2014) explain the liminal space of AKUR Community, Indratno et al., (2020) explain the persistence of settlement space of AKUR Community, Nurfasha and Weishaguna (2020) explain the semiotic aspect of Paseban Tri Panca Tunggal Building. and others only discuss about the emotion of AKUR Community by Amarullah and Indratno (2021), Qodim (2017) explains resilience strategy to maintain AKUR Community's belief. However this study aims to explore the cultural psychology of the AKUR Community in the process of resistance and maintaining their ancestor teaching.

The form of survival of the AKUR community is a form of awareness or experience that they have received so as to form mental factors in their environment. because the environment and humans are inseparable [4]. The mental factors that are formed can be one of the factors that form their cultural capital, Hartono and Halim (2014) explain that cultural capital is a picture of a person's quality (behavior, intelligence, skills and others) obtained from family (group) inheritance [5]. Xu (2018) argues that cultural capital is able to orient recognition and as a process of resistance [6]. The cultural capital that has

developed from the AKUR community to date is the *seren taun* ceremony [7]. There have been many studies related to the AKUR community group, but none have discussed cultural psychology aspects.

In order to know the psychology of the culture that is formed, it must be formulated through the response of their mental factors. The mental factor in question is the psychological condition of the AKUR community including perception, cognition, emotion, motivation and behavior from the phenomena that occur, so that they become the characteristics of the group [8, 9]. How to find out psychological conditions based on the response of mental factors is done by using Huserl's transcendental phenomenology approach because it is considered capable of capturing original data based on human consciousness.

II. METHODS

The approach method in this AKUR community cultural psychology research uses qualitative methods, which uses the phenomenological approach of Edmund Huserl. Phenomenology, as a linguistic term, comes from the Greek "phainomenon and logos". Phainomenon means to see and phainein means to show. While logos means word, speech, ratio, consideration. In a narrow sense, the science of phenomena that appear to our consciousness. Another explanation is that the term phenomenology comes from the Greek phainestai, which means: "to show" and to reveal itself [10], According to Moustakas [11] explaining essential concepts related to Huserl's phenomenology, namely intentional awareness (intentionality), noema and noesis, reduction (eidetic, phenomenological, transcendental), imagination variation, intersubjectivity, bracketing and epoche.

The flow of the stages of the AKUR cultural psychology research using this phenomenological approach is formulated into 5 stages. The flow of this research stage is a form of the research process from the beginning of the preparation of data collection to the end of the findings obtained in the study. The details can be found in Fig.1. The stages of the research are as follows:

- Conduct a primary survey, attend and feel the phenomena that occur. Then the senses of sight or eyes, hearing or ears and taste or heart must also be focused and most importantly before the survey must be epoche as the basis of phenomenological research to achieve intentionality and conduct a grand tour on internal or external parties of the AKUR community.
- Conduct primary surveys, attend and feel the phenomena that occur. Then the senses of sight or eyes, hearing or ears and taste or heart must also be focused and most importantly before the survey must be epoche as the basis of phenomenological research to achieve intentionality and conduct mini tours to internal or external parties of the AKUR community.

- Recording units of information and classifying them into several research themes and explaining them in the context of mental factors of perception, cognition, emotion, motivation and behavior.
- Perform a meaning analysis, by reviewing the relationship between the research theme and each component of the mental factor and reviewing the relationship between the research theme and each component of the mental factor.
- Analysis of cultural psychology relationships

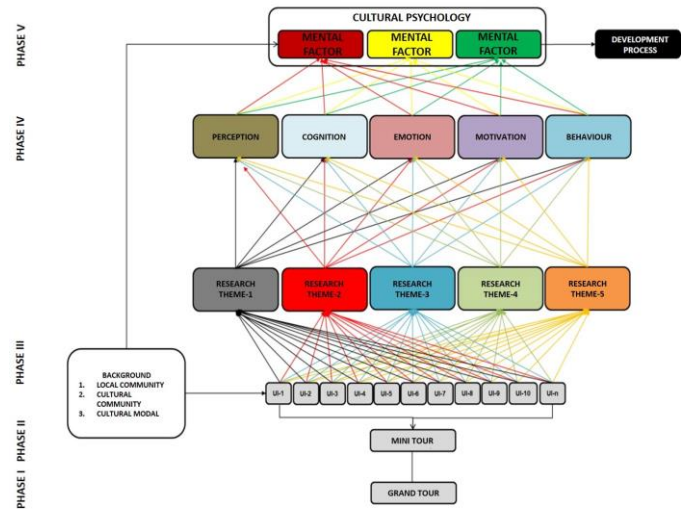


Fig. 1. Research process.

III. RESULTS AND DISCUSSION

The behavior of living and the way of life of the AKUR community cannot be separated from Prince Madrais as their ancestor, initially as a philosophical or theological guide, Prince Madrais expressed his thoughts in the following forms:

- Percaya ka Gusti Sikang Sawiji-wijiwiji (believe in God Almighty);
- Ngaji Badan (introspection/ introspection/ retrospection);
- Akur Rukun Jeung Sasama Bangsa (live in harmony with others);
- Hirup Ulah Pisah ti Mufakat (prioritizing deliberation to reach consensus);
- Hirup Kudu Silih Tulungan (life must help each other).

His views have become increasingly clear through the teachings of *Pikukuh Tilu*, which are still applied and carried out by the AKUR community in Cigugur. *Pikukuh'* which means strengthening and *'Tilu'* which means three. Three

affirmations as the foundation of life to achieve the perfection of life.

Apart from the philosophical basis for the teachings of Prince Madrais, there are cultural objects as a response to mental factors from the AKUR community, including:

- **Curug Goong:** a place forbidding the construction of family cemeteries as well as a historical place for the struggle of Prince Madrais. The emotions and perceptions of the AKUR community formed are the anxiety of the ban on the construction of graves on their customary lands. The AKUR community considers this pressure to be a way of destroying their existence. However, this is a motivation for the AKUR community to fight to respect the heritage of their ancestors and carry out their culture.
- **Leuweung Leutik:** historically, it was where Prince Madrais grew crops, currently there is a conflict between AKUR, who considers the land to be customary and public land, and Jaka Rumantaka, a descendant of Prince Tejabuana, who considers it to be inherited land. The AKUR community perceives that the Conflict is of political interest to reject the AKUR community as customary peoples. This phenomenon forms negative emotions from the AKUR community and provides motivation to fight through legal channels to resolve the dispute.
- **Situ Hyang:** believed to be a place of meditation and the memorial of Prince Madrais, and until now it has become one of the places for the *seren taun* ceremony procession. The *seren taun* activity is a motivation and an effort for the AKUR community to continue the balance of nature and respect *Situ Hyang* as a place for Prince Madrais' shrine.
- **Pemakaman:** The public cemetery consists of three religious adherents, such as Islam, Catholicism, and Sunda Wiwitan. The AKUR community considers this a national value (unity) and humanity (religious tolerance).
- **Tempat Ibadah:** due to the existence of three dominant religions embraced by the surrounding community, the AKUR community considers this to be a sense and value of nationality (unity) and humanity (religious tolerance).
- **Rice fields:** Most people work as farmers, rice fields are not only fields of work, but rice fields are a sign that the traditional ceremony of *seren taun* as gratitude and cultural sustainability will continue to run in creating harmonization between humans and nature [12].

Another unit of information as a response to the mental factor of the AKUR community is the existence of the Tri Panca Tunggal Paseban Building, which consists of several

rooms. A more detailed explanation of the tri panca Tunggal Paseban information unit is as follows:

- **Pendopo:** this room is used for training and preparation for sacred ceremonies as a form of cultural preservation. The AKUR community considers the Pendopo Room as a depiction of humans when they are born. This room is also an illustration of the motivation of the AKUR community in preserving culture and culture.
- **Jinem:** become one of the places in the procession of traditional ceremonies, namely in interfaith prayer activities. The AKUR community considers the room not only as a place for activities but there is meaning in the room, the Jinem Room is considered to have meaning as a place to explore one's identity. This room also describes the values of nationality (unity) and humanity (religious tolerance).
- **Sri Manganti:** The Sri Manganti room is used as a meeting and gathering place. This room is also considered a place to find wisdom in life. Due to being a place for gatherings and meetings, this room is identical to solving problems.
- **Megamendung:** This space has meaning if humans must be able to reduce anger and soothe the heart. The motivation and emotions that are reflected should also be so that the AKUR community can control themselves in any case.
- **Dapur Ageung:** become a room for processing feelings or meditating, which is done regularly by the AKUR community. This room is described as a burning place for the elements of lust. The motivation and behavior that emerges is expecting the AKUR community to be able to continue to remember God wherever and whenever.

Cultural actions are cultural forms that also describe how the response to mental factors from the AKUR community is formed, among others:

- **Seren Taun:** traditional ritual as a form of gratitude or success in agriculture. Both the perception and behavior and emotions and the motivations that arise from the Seren taun activities illustrate the enthusiasm and gratitude of the AKUR community in maintaining the cultural heritage of their ancestors.
- **Funeral Procession:** The teachings taught by Prince Madrais, namely in the funeral procession, are giving each other to the bereaved family so that not only feelings of sadness appear first, but feelings of empathy and sympathy. In addition, the funeral procession can also be carried out in three different religious funeral processes [12]. It also means the value of nationality (unity) and humanity (religious tolerance).

- Married Procession, the polemic of not including a legal religion in Indonesia in civil registration, makes it difficult for the wedding procession. This phenomenon became one of the things that made the AKUR community revival in getting the same rights as citizens.

The response of other mental factors from the existence of interpersonal communication factors outside the community towards the AKUR community itself,

- Interpersonal perception: currently there are people who do not like the traditional teachings of Prince Madrais. The AKUR community considers this form of dislike as a form of political interest and fighting. The AKUR community considers that political interests must be fought through political means as well. The motivations and emotions that are formed become a form of resistance the teachings and preservation of culture and trying not to be eroded from the politics of fighting each other against them..
- Interpersonal Attraction: a form of harmonization can actually be created between the AKUR community and the general public. Harmonization is created when there is a *seren taun* ceremony procession. The AKUR community considers this a motivation for them to maintain their existence and as an opportunity to introduce the culture they continue to live.
- AKUR Community Communication Behavior: the communication that creates a lot of clashes from external parties, such as pressure from intolerant organizations and local governments. This form of pressure by the AKUR community is a form of pressure from political interests. The behaviour and motivation of the AKUR community continue to maintain their culture despite external pressures.
- Form of Communication: despite the friction with the local government, the AKUR community is still trying to participate in government program activities even though emotionally there are negative emotions that arise. One of the efforts to participate in government activities is channelled through mutual cooperation activities in building houses from the KOTAKU program. This is done to be able to maintain their existence and realize national and human values.
- Social Conflict: forms of discrimination that occur not only at this time but since the past, there have also been social conflicts, such as the ban on *seren taun*, to land disputes in *leuweung leutik*. The phenomena that occur make the AKUR community motivated and revitalized for full recognition which is accommodated by the law and their rights as citizens are fulfilled, so that the AKUR community continues to struggle through political means.

Another thing that can be elaborated on from the mental response of the AKUR community is the existence of local politics. Local politics occurs due to the practice of identity politics from local governments that get votes or aspirations from the majority community. The existence of the AKUR community as a minority community is not recognized, even though the AKUR community has helped in opening access to Curug Goong, but is not appreciated by the wider community or the government itself. In addition, the presence of Jaka Rumantaka as a descendant of Prince Tedjabuana has another impact on the existence of the AKUR community by trying to take over customary land, including Paseban Tri Panca Tunggal. The AKUR community persisted and fought against these conditions. The motivation that emerged was the struggle and revival of the AKUR community through political channels and preserving their ancestral cultural heritage.

The results of the response to the mental factor of the AKUR community as a whole, on the one hand there are teachings in upholding national and humanitarian values, but on the other hand the emergence of negative perceptions when dealing with external parties, such as the Kuningan district government and intolerant community organizations, as well as internal parties, namely Jaka. Rumantaka as a descendant of Prince Tedja Buana. The impetus that forms the negative perception of the AKUR community is due to the conflicts or pressures that often arise from these parties. The AKUR community has the view that the root of Conflict and problems comes from internally, namely the attitude of Jaka Rumantaka who uses identity politics as a political force and gives opinions to external parties or intolerant community organizations and the Kuningan district government because irrationally, humans tend to enjoy power as a form of fulfillment of self-satisfaction and self-fulfillment [13] and reverse the fact of a group by communicating as if 'appreciating' the group [14]. So that a coercive attitude is created from the AKUR community because there is a form of pressure [15, 16]. The meaning contained in this is the existence of psychological barrier that come from internal and external parties.

The results of the cognition condition of the AKUR community show that the average cognition that appears is knowledge of the concept of how the AKUR community can fight for its existence. The way is to fight back the forms of political interests with politics as well. The political approach taken by the AKUR community is to make relations with the central government which they consider to have objectivity in helping their problems. The encouragement for the condition of knowledge is nothing but to maintain and fight for the system of indigenous peoples, so that the components of the system continue to run according to their respective functions. The meaning contained in the cognition of the AKUR community is a form of belief in the teachings inherited by Prince Madrais.

The results of the emotional condition of the AKUR community as a whole show that on average, the emotions that arise are negative emotions. These negative emotions arise because, reactions or responses to bad phenomena that occur to

the AKUR community. The reaction or response is a form of the emotional outburst of the AKUR community towards the phenomenon that wants to fuse their existence [1]. These emotions arise from social pressure from Jaka Rumantaka and other external parties. The meaning contained in the emotions of the AKUR community is a form of negative emotion as a form of psychological barrier.

The results of the motivational condition of the AKUR community as a whole show that the motivation that arises is to maintain the existence of the AKUR community. Maintaining the existence of the AKUR community means maintaining the entire system that builds them, both from cultural objects, cultural actions, customary laws and the values of the beliefs they hold dear. Motivation is the main form that encourages AKUR people to maintain their existence. This is illustrated by cultural actions and their preservation of cultural objects. The meaning contained in the motivation of the AKUR community is a form of belief and a sense of awakening to the teachings inherited by Prince Madrais.

The results of the behaviour conditions of the AKUR community as a whole show, the average behavior that appears is the behavior of survival and revival. This means that the behavior of resurrection and survival arises due to their mental factors, as a form of encouragement for the AKUR community to behave. This form of behavior is a struggle of the AKUR community in the wake of the conflicts that occur. This behavior is reflected in the AKUR community's struggle for the fulfillment of their rights, either in fighting for their customary order or by taking a political approach to reduce the existing pressure.

The psychology of culture and behavior of the AKUR community is based on the values and teachings of their beliefs, namely pikukuh tilu or the way of human characteristics and the way of characterizing the nation or national and human values. These national and humanitarian values become non-verbal messages conveyed by the AKUR community. These messages can be conveyed through the mental factor responses they show [17] from the stresses that occur. They persist and continue to strive to maintain their existence through cultural activities that they always guard. This becomes motivation and passion because each culture has its own stimulus which they consider as the optimal motivation in carrying out their lives [18]. So that the mental factors that exist in the AKUR community are a manifestation of their motivation and awakening in maintaining their cultural values. AKUR community's mental factor can be seen in Figure 2.

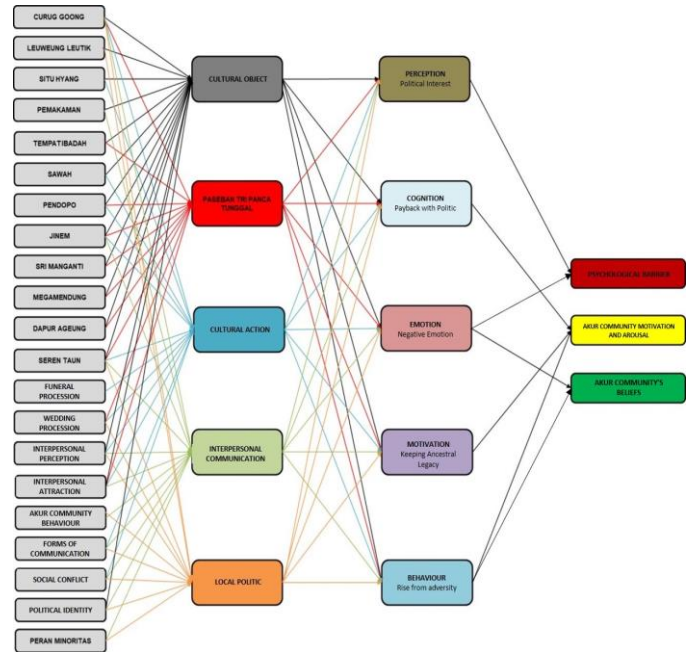


Fig. 2. AKUR community's mental factor.

#### IV. CONCLUSION

The mental factors of the AKUR community can be found in 21 units of information which are classified into five factors, namely cultural objects, tri panca Tunggal paseban, cultural actions, interpersonal communication, and local politics. The cultural psychology of the AKUR community provides a moral message in the form of firmness in carrying out national and human values. This value is manifested through the motivation and revival of cultural activities. However, from a social perspective, there are still psychological disorders that come from internal and external to the community. Internal pressure is in the form of conflicts over land assets. Meanwhile, external pressure comes from differences in views with intolerant groups as well as political interference from the local government.

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