



The Tradition of Islamic Community in Welcoming Ramadan: An Anthropological Psychological Perspective

Fithria Febyola Mayasari¹, Gymnastiar Ibnu Pradana², Anas Ahmadi³

^{1,2,3} Indonesian Language and Literature Education Study Program State University of
Surabaya, Indonesia

fithria.22034@mhs.unesa.ac.id

Abstract. The Munggahan tradition is a habit of the community in cleaning places of worship, making pilgrimages to tombs, or eating together before fasting during Ramadan. This tradition is carried out by the Sundanese people at the end of the month of Sha'ban or the day before Ramadan. This study recited the Munggahan tradition of the Islamic community in anthropological psychology using cultural ecology theory. The theory studies the relationship between humans and existing culture. The purpose of this study is first to find out the influence of human relations with the culture whether it comes from its own cultural pattern and then maintains or emulates other cultures which are then adapted to its own culture. Second, to find out the development of the preservation of the Munggahan tradition in Islamic society in 2021-2024.

Keywords: Cultural Ecology, Munggahan Tradition, Anthropologist Psychology

1 Introduction

In the era of digitalization that is increasingly prominent, cultural development has also become a matter of much research. Culture and religion that increasingly exist cannot be separated from each other, the two have a close relationship that is interrelated. This development is also inseparable from the role of society as a place to spread and spread the culture. Iwan (2018) stated that Islam and tradition in Indonesia are a difference but have become a unit. The state of Indonesia, which consists of various ethnicities, cultures, and religions, has become known as a multicultural country. This diversity has become the spearhead of Indonesia as an attraction and characteristic in the eyes of the world. Styliste (2017) revealed that this cultural diversity will always decorate all growth, development, and life of people in Indonesia [1].

One of the traditions born in Indonesia is the Islamic tradition which in its development regulates Islamic believers in the ethics of their daily lives. The Islamic tradition brought by Wali Songo has light rules and does not force its adherents who are unable to carry out the tradition. The Munggahan tradition of the Islamic community, especially in Sunda, is interpreted as a reminder of the coming of the month of Ramadan, which is a month full of holiness and blessings at all times. The Munggahan tradition consists of cleaning places of worship, making pilgrimages to tombs, or eating together before fasting during Ramadan. The cleaning of places of

worship is aimed at maintaining the sanctity of places of worship before the arrival of the holy month. The pilgrimage to the graves of our ancestors makes us to continue to remember and improve our faith in Allah SWT. Meanwhile, eating together makes us closer to relatives, neighbors, or the surrounding community who return to their hometowns. Because basically the month of Ramadan is an event to return to the hometown to increase friendship and treat homesickness for family.[2]

From the perspective of anthropological psychology, the Munggahan tradition can be seen in terms of its social and cultural aspects. First, from a social perspective, the Munggahan tradition is something that can strengthen the bond of brotherhood between neighbors due to the series of activities that occur during the tradition. Various levels of society will rejoice to welcome the arrival of Ramadan and work together to carry out Mulangan traditional activities.[3]

Second, in terms of culture, Munggahan which means "up" or rising indicates the rise of the moon to a holy place in this case the month of Ramadan. This tradition is a reminder to purify oneself from all the traditions that have been done before, forgive each other so that the fasting that is carried out for a full month becomes smooth and blessed. The Munggahan tradition is carried out in each region with different names, but the meaning and philosophy are still the same. The Munggahan tradition can be a place for relatives to gather, stay together, approach themselves to Allah, and a time to forgive each other. So that the self becomes holy again and close to Allah SWT.

The Munggahan tradition contains two dimensions, namely psychological anthropology and cultural ecology. Anthropology psychology is a subdiscipline of anthropology which was originally known as *Culture and Personality* (culture and personality) also called *Ethno-psychology* (ethnic psychology) [4]. Ruth Benedict considers that culture is an individual psychology that is magnified to the screen so that it is given a gigantic size and a long period of time [5]. This means that culture has a long span of time in social life, it also develops along with the progress of the times and many changes in the social world. The scope of psychological anthropology is cross-cultural which includes social relations and cultural values with average patterns, the relationship between cultural change and personality change, and the relationship between culture and abnormal personality.

An area will have different cultures and traditions even though the meaning contained is still the same. The cultural characteristics used as the basis for classifying cultural regions are not only reviewed from physical culture but also with abstract culture which can be in the form of customs/traditions. The existence of this tradition makes an area have its characteristics and in the elements of society the tradition is upheld and respected with the aim of respecting the ancestors and as a form of cultural preservation.

Cultural ecology can be interpreted as a process of sustainable self-adjustment by humans to the environment, especially culture in order to maintain the preservation of the culture [6]. Julian Steward (1995) revealed that cultural ecology is a restriction on the application of ecological concepts and principles that see human social life and culture that are truly compatible with the local community [7]. This means that cultural ecology intersects with people in one region, not the entire community in various regions.

In relation to cultural ecology, the Mangkuhan tradition can be used as a means of cultural preservation that has begun to fade with the times. Cultural preservation

through the Munggahan tradition can be done by seeing the participants who carry out the tradition from year to year. This research will look at this from 2021 to 2024, whether the Munggahan tradition remains sustainable or fewer participants hold it.

Research related to the Munggahan tradition has been carried out before, namely by Yunika Sari and Wahyudin Darmalaksana who discussed the value of Islam in the Munggahan tradition in the Sundanese people with the results of the discussion stating that the Munggahan tradition is an ancestral cultural heritage that the Sundanese people maintain. Another research was conducted by Tata Twin Prehatinia and Widiati Isana with a discussion related to the development of religious traditions in the city of Mangkuhan, Bandung, West Java in 1990-2020. The update to this study is to carry out a study of cultural anthropological psychology using cultural ecology theory that looks at the relationship between humans and the culture. The perspective is taken in the social and cultural realm so that the researcher intends to look at the Munggahan tradition from another perspective.

2 Method

This study uses a qualitative method because the focus of data development is descriptive narrative. In qualitative research, process and meaning are emphasized more than measurement and are more concerned with investigation, discovery of answers, socio-cultural experiences, and interactional relationships with informants [8]. This research was carried out by data research through journals, articles, online platforms, and books related to topics and interviews with parties from West Java online.

The data collection technique is carried out by research and analysis of journals/reading books related to the topic. This research prioritizes the search for answers based on socio-culture. Data analysis techniques are carried out by selecting research topics, selecting research focuses, designing research, collecting data, analyzing data, and summarizing data.

In the first data research, it was found that the Munggahan tradition is an ancestral heritage that has been preserved from generation to generation. Basically, this proves that the Munggahan tradition comes from its own cultural pattern, then maintained by the community aimed at respecting the ancestors who have inherited it.

3 Results and Discussion

The Munggahan tradition is an annual event held ahead of the month of Ramadan in the Sunda area, West Java. This tradition takes place in the month of *nisfu sha'ban*, which is one month before Ramadan arrives. The choice of the month is considered a form of enthusiasm for the Sundanese people to welcome Ramadan later, because *nisfu sha'ban* is also one of the noble months [8].

The meaning of Munggahan is taken from the word 'mangkuh' which means 'to rise'. This is interpreted as the ascension of the spirits of deceased ancestors to the holy place to see their grandchildren who are still in the realm of the world. Another meaning, namely the rise of the holy month of Ramadan which means that a month full of blessings has arrived in the world which is used by Islamic communities to improve

themselves in a better direction. The obligation to fast in this month improves the quality of faith of the Islamic community so that the presence of Ramadan is always a long-awaited for the Islamic community in the world, especially in the Sunda area, West Java.

Since ancient times, the Munggahan tradition has been thick in Sundanese society which is marked by the community's determination in preserving this tradition. In its implementation, this tradition consists of cleaning places of worship, making pilgrimages to tombs, or eating together before fasting Ramadan with family, relatives, and neighbors. In the past, these activities were often carried out well and wrapped in Javanese customs because the science and religious knowledge of the community at that time was still limited. However, they continue to carry out traditions based on their beliefs and in accordance with the Islamic law they adhere to.

However, the existence of the Munggahan tradition began to fade along with the times. In the 2000s, this tradition began to decrease in followers so that it was not as thick as in the past. This can be caused by several factors, namely the birth of new generations who are not equipped with the traditions of their ancestors. They tend to get bored with the meaning of their own traditions and lean more towards western culture that suits their style. The fading of the understanding of local traditions of the younger generation can make the extinction of local traditions and culture in an area because if they are not those who preserve it, no one will know it.

Another factor is the beginning of the mixing of local and foreign cultures due to the global flow of globalization and access to information that is easily available today. This refers to science and technology that is growing rapidly but is not accompanied by adequate development of local culture. The entry of foreign culture has brought its own culture which is considered more contemporary and in accordance with the younger generation. This results in the reluctance of the younger generation to glance at the localization of their own culture, which is actually very necessary to be preserved

From the perspective of cultural ecology, local traditions that have been owned by a region should be well preserved so that they can be enjoyed until new generations later. This preservation can be done by introducing traditions through small scopes such as friends, schools, to what is easily accessible today, namely social media. The introduction is carried out in stages so that the targets can study the meaning of the tradition first.

If the process of introduction through a small scope is considered to have yielded results, it can be developed into a large preservation that involves many people and has a great influence. Not only that, preservation can be done by spreading elements of uniqueness and meaning in the Munggahan tradition which can be a characteristic of the tradition. If the target of the local community is not successful, preservation can be carried out at the international stage. Foreign people tend to be interested in the uniqueness of local culture so that it can facilitate the process of preserving the Munggahan tradition.[9]

However, local communities should first preserve their own culture by knowing its origins, development period, and the meaning and values contained in the Munggahan tradition. [10] These efforts can give a positive impression to foreigners who want to know the tradition because they will get a guide to learn about the Munggahan tradition from the local community themselves. Thus, cultural preservation is something that needs to be done, especially in the current era of digitalization which is full of

modernization. The preservation is an effort to maintain the existence of local traditions so that they do not become extinct and remain known by future generations.

4 Conclusion

Tradition is an important ancestral heritage to be known and preserved so that it does not become extinct. This preservation can be done by introducing it in a small scope such as family, friends, to the realm of education through locally loaded subjects. Also in a large scope involving many parties who have understood the meaning of the tradition. Until now, the existence of local traditions has begun to decline due to the reluctance of the new generation to carry out and preserve these traditions. If this lasts for a long time, the extinction of local traditions is inevitable, as a result of which an area will lose its traditional characteristics.

The Munggahan tradition of the Sundanese people, West Java also experienced a preservation crisis which was marked by a decline in public interest in carrying out the tradition in the 2000s. In that year, the implementers and followers of the tradition began to decrease, in contrast to the past, especially in the 90s when it was still rampant to carry out the tradition.

The decline in interest can occur due to two factors, namely the birth of new generations who are not equipped with the traditions of their ancestors. Because they were born in a modern year, the absence of provisions and interest in local traditions can foster their own attitude of cultural crisis and be more inclined to more modern foreign cultures. Another factor is the beginning of the mixing of local and foreign cultures due to the global flow of globalization and access to information that is easily available today. This refers to science and technology that is growing rapidly but is not accompanied by adequate development of local culture. Therefore, preservation efforts are very important to be carried out, starting from early debriefing from the family, introduction through the educational environment, to personal interest to dig deeper into the local tradition. If you already have provisions for your own traditions, the preservation process can run well because the knowledge you have can be spread to anyone.

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