
Nyuguh Tradition: Religious and Cultural Harmony in Traditional Village of Kuta, Ciamis, West Java

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Abstract:

Indonesia is a country rich in culture. However, the nation's cultural wealth still has not been studied and is not even recognized by the public. The lack of studies on the cultural richness of this nation is feared that it will cause the nation's own cultural traditions to be unrecognized, until eventually they will disappear and no longer be preserved by the next generation of the nation. This study aims to complete the study of the people of Kuta, especially about the relationship between tradition and religion. The research model used is a literature research model combined with field research. Data collection in this study was carried out in several ways, namely through document searches, direct observation to the Kampung Adat Kuta and conducting interviews with leaders. Based on the research conducted, it was found that the traditional process of Nyuguh carried out by the indigenous people of Kuta is one way for the community to preserve culture, and as an expression of gratitude and efforts to maintain the safety of all residents in the village. The Nyuguh tradition is full of religious values, namely the value of togetherness, simplicity, safety, respect, obedience, balance between religion and culture, and the purification of property. As a part of the culture owned by the people of Kampung Adat Kuta, the Nyuguh tradition is a form of harmonization between the cultural traditions of the ancestral heritage and the Islamic religious beliefs held by the community at this time. The fact that the Nyuguh tradition still survives today with various adjustments in it, shows that harmony between culture and religion can be realized and sustainable among the people of the Kuta Traditional Village.

Keywords: Kuta Tradition, Nyuguh Tradition, Religious Value, Harmony.

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INTRODUCTION

The study of cultural wealth in Indonesia is still far from expectations. Based on the latest data collected by the Central Bureau of Statistics, Indonesia consists of more than 300 ethnicities or ethnic groups spread from Sabang to Merauke. However, there are not a few cultural treasures of the nation that have not been studied and even recognized by the public. Indonesia's cultural wealth derived from values, customs, local wisdom and cultural arts grows and develops in the community. Including values in oral traditions passed down through generations (Alfian, 2013). As stated by Pudentia (2014), oral tradition is an important cultural force developed as a source of knowledge for the study of a community's culture and an important source for the formation of national character. The lack of studies on this nation's cultural wealth is feared of causing the misrecognition of its cultural traditions until it eventually disappears and no longer be known by the nation's next generation. Therefore, studying the nation's cultural wealth becomes a necessity and, at the same time, a necessity to maintain the nation's culture.

The need to study the nation's cultural wealth is also strengthened by a national development agenda that straightforwardly emphasizes the need to build culture and character (Muhammad Sulhan, 2018). In line with this, the government drafted Law No. 5 of 2017 concerning the Promotion of Culture, which includes; oral traditions, manuscripts, customs, rites, traditional knowledge, traditional technology, art, language, folk games, and traditional sports. Promoting culture is also in line with one of the Ministry of Religion's strategic plans for 2020-2024, which mentions the need for harmony between religion and culture. Therefore, objects/areas related to oral traditions are very important to study more deeply.

One of the cultures that until now has not been studied much is the culture found in Ciamis Regency, West Java. The Cultural Office of Ciamis Regency emphasized that one traditional village is official and recognized by the government, even becoming one of the tourist destinations in the Ciamis area. The traditional village is known as the Kuta traditional village and is an area that is still thick and strong in upholding the customs of its people.

The Kuta indigenous people are indigenous peoples who still hold some ancestral traditions. Some traditions still carried out regularly by the Kuta people include *the babaran* tradition, *Nyuguh*, *hajat bumi*, *saman*, and *ngadegkeun tradition*. The *babarit* tradition is a tradition carried out after the occurrence of a natural disaster. The *Nyuguh* tradition is an annual grand ceremony of the Kuta people. The tradition of *celebrating the earth* is a ritual prayer before planting and after harvesting the produce. The *saman* tradition is a tradition carried out before the arrival of the fasting month of Ramadan. At the same time, the tradition of

ngadegkeun is a ritual in building a house. These traditions were passed down through generations by their ancestors, and they are still verbal because, until now, there are no records or books of any kind that guide them in performing their rituals.

Traditions and matters related to the rituals of the Kuta community have received much attention from university academics in Indonesia. It is recorded that several studies take the object of tradition carried out by the Kuta community. First, it was R. Enkeu Agiati who researched the adaptation of the Kuta village indigenous community to its social environment in Ciamis Regency. As the adaptation process, the response of the residents of Kuta Village to changes in their environment can be seen from the pattern of activity in meeting the needs of life, and this adaptation pattern was developed by maintaining traditions and following the values of the ancestors, adjusting the civilization of the times with unchanging beliefs (Agiati, 2018). Second, is a study conducted by Parliana, et al. on the influence of customs, religion, and nature on the form of mass, inner space, and building structures of traditional villages, Kuta Ciamis valley. This research found that tradition factors also influence building structures erected by indigenous peoples. This is in accordance with the ancestral tradition of the Kuta indigenous people to build houses and other buildings using wood (Parliana et al., 2014) (T., 2013). Third, research conducted by Firmansyah examines the religious system and beliefs of the people of Kuta indigenous village, Tambaksari District, Ciamis Regency. This research examines the taboos that must be left by the Kuta community (Firmansyah, 2017).

Some of the research studies above have illustrated that the tradition of customs is very firmly held by the Kuta people, both from habitual patterns, ritual patterns in traditions and in the form of house buildings. However, research that specifically examines religious matters and values in the rituals of the Kuta community has not been carried out much, especially in the *Nyuguh* tradition, as a large ritual that should not be missed and must be carried out once a year. This study aims to complete the study of Kuta society, especially those related to the relationship between tradition and religion that develops in Kuta community, by presenting the stages/processes of *Nyuguh* tradition and religious values implied in the ritual.

The Nyuguh tradition is part of the local wisdom of the Kuta people that cannot be abandoned. Although Kuta village is known as the village of a thousand taboos, in the *Nyuguh* ritual, cultural and religious acculturation is visible. This study wants to show that Islam, which most people embrace, can develop side by side with local indigenous traditions. Culture through customs applied by the Kuta people can be in harmony with the religion adopted by the community.

The research model is a literature research model combined with field research.

Meanwhile, data on the Nyuguh tradition was obtained through document tracing, direct observation to the Kuta traditional village and interviews with local leaders.

RESULTS AND DISCUSSION

The discussion about the results of this study is divided into several parts. The first section discusses the existence of the Kuta Traditional Village in general. This section discusses the description of the Kuta Traditional Village, community life, house-building patterns, traditional structures, and community religious life. Furthermore, the second part of the research results discusses the Nyuguh tradition in Kuta community, which consists of a discussion of the *Nyuguh* tradition process and religious values in the *Nyuguh* tradition.

A. The Existence of Kuta Traditional Village

The name Kuta comes from the word "MahKuta" or "Mahkota" (Firmansyah, 2017), which is synonymous with an area surrounded by high cliffs, walls or fortresses (kebudayaan.kemdikbud.go.id). Kuta traditional village is surrounded by relics of former royal candidates who are currently called *ancepan*. The relics are said to be still stored and buried in the Kuta area, later called the Galuh land. There are at least 8 to 10 places of Galuh land in Kuta, including; Ranca Bogo, Ciasihan, Lemah Museur, Gunung Wayang, Batu Anjing, Pandai Domas, Gunung Tahanan, and Hutan Keramat.

Historically, Kuta village has existed since the time of the Galuh kingdom, which is estimated to have existed in 612 AD. At that time, it was Hinduism that the Galuh people embraced. However, in development, the Galuh kingdom was lost and reappeared in the 13th century, and in the 15th century, the Galuh kingdom was Islamicized by the Cirebon Kasepuhan, along with the process of Islamization of Padranks by the Banten sultanate. So it can be said that starting in the 15th century, the social culture of Kuta village went hand in hand with the Islamic pattern.

Geographically, Kuta traditional village is located in Karangpaningal village, Tambaksari District. This traditional village is located to the south of Tambaksari district, with a distance from the provincial capital of 177 km, a distance from the district capital of 43 km, and a distance from Tambaksari district of ± 4 km. The area of the Kuta traditional village is 185,195 hectares, and the estimated height from sea level is ± 463 m. The boundary of the area surrounding Kuta to the north is the hamlet of Cibodas, which is usually in this hamlet where the deceased Kuta people are buried. In the south, there is the hamlet of Pohat; in the east, there is the Cijolang River which has entered the Cilacap area of Central Java; and the western border is the hamlet of Margamulya.

Table 1. Border of Kuta Traditional Village

Regional Boundaries	North	Cibodas Hamlet
	South	Pohat Hamlet
	East	Cijolang River - Cilacap
	West	Margamulya Hamlet
Area	Kuta Traditional Village	185,195 HA
Distance	From the provincial capital	177 km
	From the city/county	43 km
	From the subdistrict	4 km

B. Community Life

The people who inhabit this village are part of the Sundanese community, which is known as one of the ethnic groups that are proud of its language and culture. In Sundanese, it is known as babasan or *paribasa*, a traditional local expression (Masduki, 2015). This is also true in the Kampung Adat Kuta, the *paribasa* that the people closely hold is "*sanajan urang budak ngora, kudu pengkuh kana papatah kolot baheula*", Although we are young people but must still obey the teachings of the ancestors. It can also be interpreted that even though we live in modern times today, don't forget the life/history/values in ancient times that must be preserved.

Kuta people are agrarian communities. In addition to farming, some Kuta people have side jobs making palm sugar and weaving bamboo. In farming, the Kuta people are bound by various customary regulations, including that the community is not allowed to dig the land to grow crops, even for funerals. This is because there are beliefs/traditions that the indigenous people have firmly held. Excavation of land in Kuta village is believed to bring danger to all residents of the community, therefore, this is a '*pamali*' part of their lives.

Kuta traditional village, commonly known as kampung *seribu tatangan/pamali*, can be accepted by the community and continues to carry out daily activities normally despite many rules. These rules are commonly referred to as *pamali*. Some of these prohibitions include:

1. It is not allowed to dig the ground.
2. It is not allowed to bury the body in Kuta village.
3. It is not allowed to cut down trees in the Sacred Forest.
4. It is not allowed to build houses in the forms of U and L.

5. It is not allowed to build a house with sand and cement.
6. It is not allowed to leave the house at midday and near sunset.
7. No forest visiting is allowed except Mondays and Fridays.
8. It is not allowed to enter the forest wearing all-black clothes, jewelry, and employee/office uniforms, and it is mandatory to remove footwear.
9. It is not allowed for men to enter the rice storage area.
10. It is not allowed to marry a brother/sister-in-law even if the wife/husband is dead.
11. It is not allowed to sit in the doorway, eat by standing, and wear a sarong that is too high.
12. It is not allowed to use a sheath that is slung when taking juice.
13. It is not allowed for an unmarried girl to eat pineapple and ambon banana fruits.
14. It is not allowed to insult the people of Kampung Kuta.
15. It is not allowed for the woman after childbirth to go out of the house, and will wait for her neighbors and relatives for 40 days.
16. It is not allowed to build a house in a wrong place, and it must go through the consideration of the customary elders both in location and time.
17. It is not allowed to miss ritual activities, especially every 25 Safar (*Nyuguh*).

The above list is only part of the rules that society must abide by. Especially in the rules it is not allowed to miss the ritual every 25th of Safar i.e. the *Nyuguh* tradition, in honor of the ancestors.

In education, the people of Kuta are thinking more advanced to get a better education. Therefore, no rule prohibits its citizens, especially young people, from continuing their studies to the upper level. Although there are no educational facilities in the Kuta traditional village, it is not a barrier for Kuta children to go to school, although they must be taken to other villages or the city of Ciamis and its surroundings.

C. House Building Pattern

Based on observations, it is known that the form of settlement of the residents of Kampung Adat Kuta uses a side-by-side pattern along the village road, and some houses are clustered on flat plots of land. This custom follows the tradition of house forms, which are also passed down by the ancestors of the Kuta people (Nydia et al., 2014). Residents still hold strong the custom of building stilt houses with a building height structure about 2 to 2.5 meters from the ground level, with the sides of the house using wooden or bamboo buildings, the house cubicles made of thin slices of woven bamboo slats, windows using wood or made of glass, and the floors using *palupuh* or bamboo that are split and even some houses use wooden planks. The

bottom of the stilt house is usually used to store agricultural tools or firewood used for cooking. Others use the bottom of the house to raise chickens and poultry. As for the roof of the house, the people of Kuta are accustomed to using materials from *ijuk* or *rumbia* in the form of trapezoidal on all four sides.

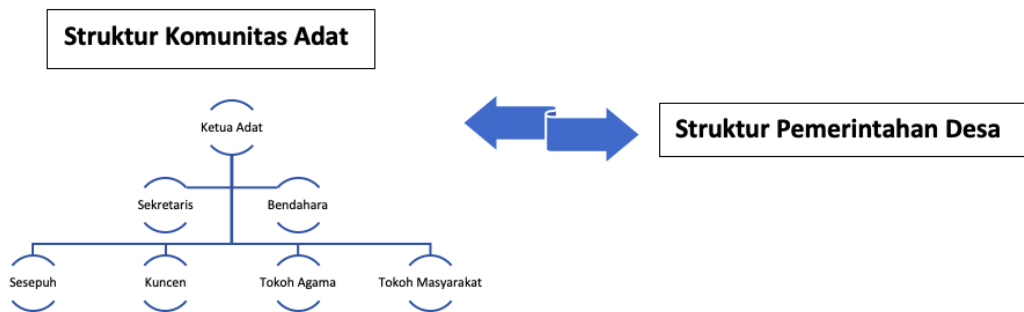
This tradition has been going on since the ancestors of the Kuta people lived for the first time in the village. Although a few years ago, there were residents who tried to change the construction of the house building with permanent materials, namely brick and cement, but there has not been a week since the building collapsed. This further adds to the confidence of the Kuta people that changing the pre-existing form will bring disaster to these residents and even to all other villagers.

Another belief still held by the community in Kampung Adat Kuta is that the Kuta community still maintains the pattern/design of the house plan. According to customary beliefs, the house built should be rectangular. There is no U or L pattern because patterns other than rectangles are considered to be able to bring disaster to homeowners. Even if the house is demolished and moved to another place, the arrangement of the space in the house must be the same and not allowed to be different from the pattern of the previous house shape. So far, house movements are usually carried out in houses on the edge adjacent to the cliffs of the Cijolang River, because soil erosion and prone to landslides influence houses changing places. This process also contains a custom that must be obeyed by the residents of Kuta, that the movement of the house to adhere to the tradition is not allowed to move to the east so that the transfer of the house place is only carried out westwards from the original house.

D. Customary Structures

Based on information obtained from interviews with the head of the traditional Kuta village, the management structure in Kuta is divided into indigenous community structures and village government structures. The community structure is led directly by the customary chairman, who is directly and democratically elected by the indigenous people with the criteria of being a native son of the custom. The purpose of establishing this customary head is to deal with the interests of indigenous villages that can be done outside the traditional villages. The structure of this indigenous community consists of the traditional chairman, vice chairman, treasurer, secretary, traditional elders, *kuncen* or caretaker of the sacred forest, community leaders, and religious leaders. Meanwhile, the village government structure is led by a village head who serves at the Karangpaningal Village Hall, and the management structure is in accordance with the structure in other village halls. The two management structures are continuous and side by side. There is no overlap

in implementing each responsibility from the indigenous community or the village government. Even the customary head, as the leader of the indigenous community, also participates actively in the management of the village government. The structure of this indigenous community can be seen in Figure 3.



Picture. Indigenous Community Structure

The formation of the new customary head lasted two terms, and previously the leader of the indigenous community was held by *kuncen* as the caretaker of the sacred forest. Due to various obstacles that *kuncen* cannot do, including to fulfill invitations with other indigenous communities and due to the limited age of *kuncen* that has been advanced, a forum for indigenous organizations that can meet the elements of a community is needed.

E. Religious Life

Overall, the residents of Kuta traditional village adhere to Islam. Even though it bears as a village that still carries out ancestral traditions, the Kuta people still carry out religious activities well. A simple mosque in the middle of the village is a means for the community to carry out prayers and hold weekly recitations.

In addition to carrying out religious activities, the Kuta people often perform traditional rituals on figures who are considered sacred around them. Therefore, Kuta residents still routinely carry out the traditions that have been taught by their ancestors before. Some of the traditions that are still running in the Kuta traditional village include:

1. *Nyuguh*

This ritual is held once a year which falls on the safar month of the Hijri year, the *Nyuguh* event is the most lively event in the Kuta custom, attended by all Indigenous Communities in the West Java-Banten region and related agencies, and is always covered by the media. This ceremony is a form of commemoration

before the month of Maulud, the month of birth of the Prophet Muhammad SAW, that this event is intended to give offerings to the spirits of the ancestors and rulers of Leuweung Gede, as well as expressions of gratitude to the Divine. The ceremony involved all residents and was centered at the eastern end of the hamlet, the west bank of the Cijolang river, which opened the *kuncen* event.

2. *Babarit*

This ritual is carried out by all residents of Kuta hamlet together if there are natural symptoms or after a natural disaster in the form of a line (earthquake), long drought, flood or other natural phenomena. This ceremony was led by *kuncen* and *ajengan*, *ajengan* and *kuncen* reciting prayers while pleading with the rulers of nature and the *haruhuns* so that the residents of Kuta Village would be avoided all kinds of disasters that could wipe out the residents of Kuta Village.

3. *Same*

This ritual is performed by all residents of Kuta hamlet together a day before the fasting month (*munggaran*), a ceremony in the public cemetery of Cibodas hamlet. The pledge by *kuncen* was followed by a mass cleaning of the tomb and ended with a meal together.

4. *Earth's Wish/Earth*

This ritual is usually performed between September and November, which is the month when the rainy season arrives. This momentum is a sign that the growing season can begin. The purpose of this ceremony is to be grateful for the success of the Kuta traditional village community in farming, especially rice, and to ask for the protection of crops in the upcoming planting period.

5. *Ngadegkeun*

This ritual is used when setting up a house and inhabiting a new house. Both have the main goal so that building a house can be completed smoothly and the house to be lived in can provide peace of mind for its residents. The traditional ritual of occupying a new house invites neighbors to pray together, after which they eat rice.

6. *Muharraman*

This *Muharraman* ritual is commonly performed by traditional villagers in welcoming the *Hijri* new year or Islamic New Year, and is commemorated between the 1st and 10th of Muharram. This ritual aims to pray for the good of all citizens in one year. If in the past it was only limited to the chanting of mantras during rituals, then nowadays it is more often added with joint recitation activities with local clerical figures.

F. *Nyuguh* Tradition/Ceremony Process

The Nyuguh tradition is one of the rituals that is very closely related to the character of the Kuta people. Therefore, this tradition should not be abandoned or even eliminated from the life of the Kuta traditional village community. This tradition takes place in the month of Safar, on the 25th of Safar or a maximum on that date. The provisions of this tradition should not be carried out beyond the 25th of Safar, because if until that date it is missed that no ritual is performed, then the Kuta people are considered unable to carry out the *Nyuguh* ritual, and they believe that they will get a great disaster in the village.

There is a uniqueness in the *Nyuguh* tradition during the implementation process. The known tradition that emerged in the 14th century when the Pajajaran kingdom conquered the Galuh kingdom still uses Hindu culture. However, since Islam entered Galuh brought by the Kingdom (Kasepuhan) of Cirebon in 1534 AD, the rituals used to insert Islamic religious values are in accordance with those adopted by the Kuta indigenous people today. The history of *Nyuguh* itself is, according to Aki Warja Elder Kuta, a ceremony to welcome guests from Pajajaran, so preparations must be made carefully with the best welcome.

The traditional head usually prepares the process of implementing rituals as the leader in the indigenous community structure, assisted by the head of the village government which is carried out approximately 1 month earlier. This tradition continues to be carried out every year by the people of Kuta and its surroundings because they still believe in the ritual. There is a very historical meaning and values of local wisdom. In addition, the *Nyuguh* tradition is also carried out as a gratitude to God Almighty for the abundance of blessings and sustenance given to them and aims to reject the bala' so as to avoid harm. The purpose of this ritual is in line with the values and meanings in its implementation. Even Mulyani (2020) stated that the values of local wisdom of the *Nyuguh* tradition can be categorized as: (1) Religious Values, (2) Social values, (3) Cultural values, (4) Ethical values, and (5) Values of belief or constancy.

It is common for the Kuta people that this ritual is considered a holiday and a big day, especially for Kuta residents, because this ritual has a strong history for the lives of their previous ancestors. As stated by Aki Warja, the elder in Kuta, the origin of this tradition began since the existence of Kuta village - along with the process of establishing the Galuh kingdom in the 6th century.

This *Nyuguh* ritual is performed in honor of the figure glorified by the Kuta people, they are not used to mentioning the name of the figure but only showing with a gesture about the existence of the figure they respect. In every traditional ritual performed by the community, the figures mentioned the revered figure in his mantra

with the name *Ka Ambu Ka Rama Ki Sakti Raksa Kalijaga*. They consider the figure to always stop around them, so it is necessary to provide a treat to honor the figure's existence.

As for what is typical of this ritual process, every citizen is obliged to make a rhombus, preferably one in the form of a triangular rhombus. This is related to the philosophical meaning contained in the form of the rhombus, which signifies the direction of salvation. The belief in this ritual is also explained by Hendriawan, if it is not carried out, the existing agricultural land will be damaged (Hendriawan & Rohman, 2019), and the livestock that are their pets will experience a disaster and die.

The procession of carrying out the Nyuguh tradition usually starts in the morning and focuses on the entertainment in Pesanggrahan as the main hall of the traditional village. At least some entertainment is displayed as a great Gebyar ritual of Kampung Adat Kuta before the core ritual in the afternoon. The entertainment was accommodated by the youth of the Kuta traditional village cadets, including *Ibing* / Ronggeng art, Gondang art, Tambourine Flying art (*dogdog*), and Rengkong art.

The core event was held in the afternoon around 4:00 p.m. with a row of men in black and white costumes and a cloth on their heads, while women wore traditional kebaya costumes and headscarves. The accompaniment of the line started from *pesanggrahan* to the ritual location on the banks of the Cijolang river, with a group of people holding *Suraga*, a type of container made of square-shaped bamboo filled with various food offerings.

In a study, it was explained that *Nyuguh* is a community ritual of preparing several ketupat that are brought and paraded with *Suraga* to be served and stored in a place that has been provided in the Dodokan area (Hendriawan & Rohman, 2019). The food offerings included in this *suraga* also did not escape the special meaning and cues related to the *Nyuguh* ritual.

Table 2. *The offering of Nyuguh Ceremony*

Types of Offerings	Meaning/ symbol
Ketupat	Safety
Red porridge	Red blood/Red flag – bold
White pulp	White blood/White color flag - holy
Coffee	<i>Hideung</i> - helping others in distress
White water	Clear – at its core the human heart is clean

Tea water	Red/cloudy means lust and anger
Chicken/bekakak/black ingkung	<i>Hideung</i> - helping others in distress
Chicken/bekakak/Grey ingkung	<i>Hawuk</i> – helping fellow creatures
Chicken/bekakak/white ingkung	Clean
Nasi uduk	A bunch of rice is defined as unity
Congcot	Rice with a square-shaped banana leaf container on top of which there is an egg – a symbol of unity
Banana	Good heart signs
Grated coconut	Have feelings that help
Betel	Bitter, difficult, happy as a symbol of human life
Lime	The white and clean emblem of his heart
Rolled cigarettes	Harmonized taste and smoke (speech and behavior)
Mangroves	<i>Bangat</i> – passion in fighting
Serandu	As a spice and a sign that each human being has a purpose
Coconut ijo	(special offerings/wishes); Characteristics – <i>nyawen</i> must not take human property
Nira/Lahang	(special offerings/wishes); something sweet and loved by many creatures
Incense	(special offerings/wishes); Will the intention

The symbol accompanying the offerings in this ritual is intended to bring goodness to all Kuta people so that no bala' and chaos occur in the village. According to Eman (2012) this *Nyuguh* tradition 'susuguh' by providing treats to aged and invited characters.

The core ritual begins with reciting mantra prayers from Aki Warja, the elder of the Kuta custom. Although in the process of this research, he was reluctant to mention in detail the form of the mantra/prayer that was said, the expression can describe it “*Bade bubakti kanu kagungan, kanu kaosan, the guardians of the prophets the companions of kanjeng rosul.*”

The prayer/mantra means that the community will devote themselves to the Great who owns the realm of life and the universe, then to the religious figure *Ambu Rama Sakti Kalijaga*, and the saints, prophets, and companions of the apostles. From the readings written by this elder, it can be interpreted that the *Nyuguh* ritual intended for their ancestors – in Hindu times – was ritualized by still calling the God the Creator of the universe they believe in today. This shows that cultural and religious acculturation in this tradition can be well established.

The final stage of the *Nyuguh* ritual is marked by the recitation of prayers from Kuta religious leaders with the reading of the letter Al Fatihan-surat An Nas-surat Al Falaq-surat Al Ikhlas, as well as the reading of *sholawat* and prayers of thanksgiving to Allah. At the end of the event, the people began to eat together with the ketupat and side dishes that each brought. They share, and there is no difference in level for all the people performing the ritual. Thus the *Nyuguh* procession took place. The heritage rituals of the ancestors of the Kuta Traditional Village are still sustainable today.

G. Religious Values in *the Nyuguh* Tradition

Koentjaraningrat mentioned that culture has three forms: physical form; activity; and the ideal (Koentjaraningrat, 1974). The form of physical culture is a form of culture in the form of artifacts, for example in the form of mosque buildings. The form of culture as an activity, for example, is the implementation of the *Nyuguh* tradition with various human activities accompanying it. Meanwhile, the ideal form of culture is in the form of values that underlie the implementation of a tradition. In this case, the ideal form in the *Nyuguh* tradition is the values contained in the tradition, namely the values that underlie the implementation of the *Nyuguh* tradition among the Kuta Traditional Village Community. The researchers found at least seven religious values in the *Nyuguh* tradition based on the data analysis. The seven religious values are as follows.

1. Togetherness – done by everyone to achieve peace

The existence of indigenous peoples who are far from the hustle and bustle of national problems has a significant impact, especially at the level of togetherness upheld by local indigenous peoples. This is evidenced by several characteristics that can be seen in their daily lives. Among others: (1) Respect others without differences. (2) Kindness; the attitude of someone willing to help others who get a problem, such as being treated unfairly, insulted, and deprived. (3) *Tolerance*: the attitude of a person who always gives opportunities to others to practice their beliefs, customs and culture. (4) Responsibility; an attitude that indicates that people are committed to doing something and are willing to bear

all the consequences due to their actions and words that are in accordance with the deeds. (5) Justice ; the attitude in which people behave does not take things or authority of the ain person. This attitude allows people to live peacefully and harmoniously (Sada, 2013). In line with this, Hardjosoemantri stated that the attitude of togetherness is based on the belief that solving problems together is always good rather than solving itself, The attitude of togetherness in the context of *learning to live* together, one of the pillars of education initiated by UNESCO, is the habit of living together, respecting each other, being open, giving and receiving in a pluralist society with racial, ethnic diversity, religion/belief and culture (Erawati, 2017).

Some of the attitudes above show that the Kuta people have a high value of togetherness. They always show tolerance and kindness towards their neighbors on the same basis, the same place of birth and most importantly, they have one common belief in something sacred in their place of residence.

2. Simplicity – eating *kupat* together does not distinguish between rich and poor

At the end of the ritual, after the recitation of mantras by elders and prayers by religious leaders, all residents who follow the *Nyuguh* ritual on the spot can eat their ketupat provisions shared with fellow citizens. Their togetherness in this ritual meal stripped away existing differences and castes. Simple does not sort out rich and poor, young and old, leaders and ordinary citizens. Mingling with each other enlivens a day that is historically full of history, especially for Kuta village.

In the context of the human lifestyle, simplicity can signify freedom from hard work and effort. This character for man is very important in his social life, because it contains the principles of forgiveness, mercy, wisdom, humility and self-control, so it is beneficial for future life, both the community and family environment (Arumsari, 2018).

3. Reverence – respect for the figure of the ancestor, is not only done to God and man but includes visitors in the ritual.

Sometimes the reverence for ancestors is carried out in tomb pilgrimages by some people. This pilgrimage is a tradition that lives and develops in Javanese society (Arsadani, 2012). Nevertheless, what the Kuta people do is to venerate tombs and serve the preferred foods.

The honor of those ancestors is also expressed in the customs they currently carry out regularly in their daily lives. Aki Warja explained that Adat is a term that can be interpreted as *the Mandate of Atikan Tetakeun Upbringing*. Customs in Kuta cannot be separated and must always be linked to behavior. Humans in behaving, must see the surrounding natural conditions that cannot be separated

from the prohibitions/taboo that humans must avoid if they want the safety of themselves and nature.

4. Salvation – sticking to the '*pamali*' of the traditional village.

Aki Warja explained that the human realm is divided into 4 parts. *First*, Alam *Tirta* is the realm of prophets and saints that have been passed. *Second*, Alam *Kerta* is a realm with advances in various fields of science and knowledge, including in the age of cutting-edge technological advances. *Third*, the Sanghara Realm is when goodness is reciprocated with bad; there is no faith and devotion to the favors the Creator has given. *Fourth* is the Dopara Realm, the last realm better known as the grave realm.

The four realms are inevitable from human life and all creatures created on this earth. Only one thing can save a human life into a good life by taking control of traditional behavior or '*pamali*' in daily life.

5. Obey – carry on and carry out the ancestors' teachings because there is a fear that the rituals will not continue due to the slightest successor factor.

This value of obedience is obtained when the Kuta people routinely carry out this *Nyuguh* ritual in accordance with the customs and ordinances taught by their ancestors. Even prayers and mantras spoken orally also apply for generations. This principle of obedience for them is worship, where worship is an attitude of submissiveness and demeaning to something believed to have divine qualities and complete independence in all its deeds (Hayati et al., 2019).

6. Harmony between Culture and Religion – rituals performed by invoking protection from ancestors and God

This statement was conveyed directly by the head of the Kuta custom, that the culture that runs in Kuta is inseparable from religious teachings, and, certainly, it does not deviate from the rules taught by the Islamic religion. In line with that, Mr. Udin, a religious leader in Kuta, also explained that the community's customs and rituals are included in religious rules and have a foundation in accordance with the Quran and Hadith. So it is certain that the people of Kuta traditional village carry out their rituals in accordance with religion, and do not intersect. Although religious and cultural diversity can influence the original character of its formal religion and vice versa (Roibin, 2012).

7. Purification of Treasures – sharing produce

The implementation of the *Nyuguh* ritual is also closely related to the purification of property by giving or donating some of their products for *Nyuguh* offerings, moreover, as an expression of gratitude and a request for protection against God and a force that is beyond human thought. According to Ridwan

Lubis (2017), this aspect of religiosity can be a benchmark for a person's personal recognition in achieving levels or deepening the practice of the religious teachings he adheres to.

Every culture has seven elements, one of which is the belief system. It is not uncommon for belief systems contained in certain traditions or cultures to be associated with supernatural things that, if not lived by a strong faith, can lead to the act of fellowshiping God. Today society has undergone many changes, especially in terms of belief in God. People have understood and realized the importance of religion, but they do not necessarily abandon the culture or traditions embraced by their ancestors. Based on the above findings, this study emphasizes the government's support of cultural preservation through oral tradition values.

1. Improvement of religious facilities

The mosque as a religious symbol for Muslims, which is currently a religion that is embraced and recognized by all Kuta people. Its existence has become very meaningful for the process of worship of residents. And what is happening now, the mosque owned by the Kuta traditional village is far from eligible because the small mosque in the middle of the village can only accommodate about 20 to 30 people so the optimization of worship buildings is important to be updated and rebuilt with sufficient capacity.

2. Adequate education

The education needed by Kuta children and teenagers is not much different from other educational facilities. They need a school close to good quality. In this case, the government is obliged to meet every citizen's education needs.

Children and teenagers of Kuta village who are still of compulsory school age prefer to live in other places/areas close to the school because currently, Kuta village does not have a formal or non-formal school. So this is an obstacle to education. This includes indigenous education activities that should exist and appear in every indigenous village. So that cultural sustainability can be guaranteed through traditional schools built on the site.

These two points are important and urgent. At least, they must be fulfilled to continue religious values running well in the Kuta traditional village. As one of the cultural aspects owned by the people of Kampung Adat Kuta, the *Nyuguh* tradition is a form of harmonization between ancestral heritage cultural traditions and Islamic religious beliefs adopted by the community today. The fact that the *Nyuguh* tradition still survives today with various adjustments shows that harmony between culture and religion can be realized and sustainable among the people of Kuta Traditional Village.

CONCLUSION

That the *Nyuguh* tradition process carried out by the Kuta indigenous people for generations is one of the community's ways of preserving culture and more importantly, as an expression of gratitude and an effort to maintain the safety of all residents in the village. This effort is also carried out as a form of respect for their ancestors, although this ritual must still be performed under any circumstances. This includes the aspect of Islam's entry, which affects part of the ritual process. So it can be said that the traditions in the Kuta traditional village are strongly held by the people even though many new cultures have entered and colored the rituals.

Overall, *nyuguh* traditions contribute to religious values in the cultural customs in Kuta. These religious values are contained in every detail of the presentation and ritual procedures. These include the values of togetherness, simplicity, safety, respect, obedience, a balance between religion and culture, and property purification.

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