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UNIVERSITAS ISLAM NEGERI (UIN) SUNAN KALIJAGA YOGYAKARTA**

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Abstract:

The influence of modernization has always been identified with urban communities because of the ease of accessing modernization products. However, the impact of modernization can also be felt by traditional and rural communities, and the influence of modernization thought by the people of Kampung Kuta Ciamis, West Java. This paper aims to reveal the understanding of the people of Kampung Kuta towards religion and modernization and how modernization influences the religious life of the people of Kampung Kuta. This study uses a qualitative descriptive method with a phenomenological approach. The research findings show that the people of Kampung Kuta have a firm understanding of Islam combined with traditional ceremonies going on for generations, such as the ceremony to build a new house, the presentation ceremony, the commemoration ceremony for Earth Day, and the babarit ceremony. The various traditions are essentially a form of gratitude, gain the benefit, and keep away harm. In understanding modernization, the people of Kampung Kuta Sudan can become players of modernization through the use of modernization products in the form of modern communication and transportation tools. They also welcomed the use of Kampung Kuta as one of the leading tourist destinations in Ciamis. The positive response of the indigenous people of Kampung Kuta to modernization shows that the theory of rejection of modernization by traditional communities is very relative, meaning that not all people with conventional (ancient) styles reject modernization.

Keywords: Kampung Kuta, modernization, traditional tourism, traditional ceremonies

Abstrak:

Sejauh ini pengaruh modernisasi selalu didentikkan kepada masyarakat kota karena kemudahan dalam mengakses produk-produk modernisasinya. Namun, pengaruh modernisasi juga bisa dirasakan oleh masyarakat tradisional dan pedalaman, seperti halnya pengaruh modernisasi yang dirasakan oleh masyarakat Kampung Kuta Ciamis, Jawa Barat. Tulisan ini bertujuan mengungkap bagaimana pemahaman masyarakat Kampung Kuta terhadap agama dan modernisasi, serta bagaimana pengaruh modernisasi terhadap kehidupan keberagamaan masyarakat Kampung Kuta. Penelitian ini menggunakan metode kualitatif-deskriptif dengan pendekatan fenomenologis. Temuan penelitian menunjukkan bahwa masyarakat Kampung Kuta memiliki pemahaman agama Islam sangat kuat yang dipadukan dengan upacara-upacara adat yang sudah berlangsung turun temurun seperti upacara mendirikan rumah baru, upacara penyajian, upacara peringatan hari bumi, dan upacara babarit. Berbagai upacara yang dilaksanakan esensinya adalah bentuk rasa syukur, memperoleh kemaslahatan, dan menjauhkan marabahaya. Dalam pemahaman soal modernisasi, masyarakat Kampung Kuta sudah mampu menjaid pemain dari modernisasi melalui penggunaan produk-produk modernisasi berupa alat komunikasi dan transportasi modern. Mereka juga menyambut baik penggunaan Kampung Kuta sebagai salah satu destinasi wisata unggulan di Ciamis. Respon positif masyarakat adat Kampung Kuta terhadap modernisasi menunjukkan bahwa teori penolakan modernisasi oleh masyarakat tradisional sangat relative adanya, artinya tidak semua masyarakat dengan corak tradisional (kuno) menolak modernisasi.

Kata Kunci: Kampung Kuta, modernisasi, pariwisata adat, upacara adat.

Introduction

Modernization is a process of shifting attitudes and mentality of humans as citizens of society to live according to the demands of the present era.¹ Modernization is synonymous with urban culture. It is because all established life exists in the city. All facilities, facilities, and supporting infrastructure are in the city. As a result, the city is agreed as the center of modern human life.² Therefore, modernization is created by the culture of urban life and influences the city community's life.³ According to Al-Haj, modernization is a characteristic of urbanites where they even change the kinship system. The roots of the creation of individualism are the result of modernization. Through modernization, the family kinship system bound by religion is shrinking and disappearing.⁴ In addition, modernization in

¹ Manfred Garhammer, "Pace of Life and Enjoyment of Life," *Journal of Happiness Studies* 3, no. 3 (2002): 217–56.

² Samuel P Huntington, "The Change to Change: Modernization, Development, and Politics," *Comparative Politics* 3, no. 3 (1971): 283–322.

³ Freek Colombijn and Joost Coté, "Modernization of the Indonesian City, 1920-1960," *Cars, Conduits, and Kampongs: The Modernization of the Indonesian City 1960* (1920): 1–26.

⁴ Majid Al-Haj, "The Changing Arab Kinship Structure: The Effect of Modernization in an Urban Community," *Economic Development and Cultural Change* 36, no. 2 (1988): 237–58.

urban society is also a source of increasing crime rates. Modernization reinforces ideas around competition for economic dominance. As a result, the crime rate rises and worsens the quality of life of the urbanites.⁵

However, modernization is believed to bring changes to society regardless of geographical location and region. It means that the influence of modernization is not only enjoyed by people who are very easy to access the products of modernization, aka urban communities. Modernization is now also reaching people in the interior or even indigenous peoples. For example, the influence of modernization that the Cikondang indigenous peoples have felt,⁶ Sakai tribe,⁷ Gayo tribe,⁸ and Kampung Benda Kerep, Cirebon, West Java.⁹

Similar to some of these indigenous peoples, modernization was also felt by Kampung Kuta, Ciamis, West Java. Symptoms of modernization in Kuta Village can be felt in using modernization tools by community members, such as smartphone communication tools, television, and others. In other words, the people of Kampung Kuta have been able to use modernized tools. As a result, this influence causes community changes in the social life of the community. Furthermore, the effect of modernization on Kuta Village also does not only have an impact on social life but also affects economic, political, security, and so on activities. One of the uniqueness of the people of Kampung Kuta is the preservation of ancestral traditions from generation to generation.¹⁰ It later became one of the attractions for visitors to come to Kampung Kuta. Plus, the existence of sacred forests and various traditions make it unique.¹¹

In addition, the factor that causes Kuta Village to attract many tourists is because Ciamis district is a busy area. After all, it is located right at the intersection of the lanes of big cities in Java (Bandung-Yogyakarta-Surabaya).¹² The busy and strategic location of the district makes this area a bustling area with tourism facilities such as souvenir shopping

⁵ Louise I Shelley, *Crime and Modernization: The Impact of Industrialization and Urbanization on Crime* (Southern Illinois University Press Carbondale, 1981).

⁶ Deni Miharja, "Keberagaman Masyarakat Adat Cikondang Dalam Menghadapi Modernisasi," *Islam Realitas: Journal of Islamic and Social Studies* 1, no. 1 (2015): 95–101.

⁷ C P Tarigan, "Pengaruh Modernisasi Terhadap Tata Cara Adat Pernikahan Suku Sakai Di Desa Pinggir Kecamatan Pinggir Kabupaten Bengkalis," n.d.

⁸ Mulyadi Mulyadi, Asmuni Asmuni, and Sukiman Sukiman, "Indonesian Islamic Law Review on the Marriage Customs of Juelen and Angkap in Gayo Tribes, Central Aceh District," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 2, no. 2 (2019): 427–36.

⁹ Fatih Sukamdani Saputro, "DAMPAK MODERNISASI TERHADAP KEHIDUPAN MASYARAKAT KAMPUNG BENDA KEREKOTA CIREBON TAHUN 1980-2000" (Universitas Pendidikan Indonesia, 2017).

¹⁰ Adita Widara Putra, "Pemali as The Product of Ethnic Wisdom of the Indigenous People of Kampung Kuta Ciamis," *Advances in Social Science, Education and Humanities Research* 306 (2019).

¹¹ Husnul Qodim, "Kampung Kuta Religion: Social, Economic and Religious Structures of Indigenous Community in West Java," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 4, no. 2 (2019): 144–60.

¹² Moeflich Hasbullah and M Taufiq Rahman, "Islamisasi, Politik Dan Transformasi Pendidikan: Analisis Atas Perkembangan Politik Nasional Dan Manifestasinya Pada Pengembangan Pesantren Di Jawa Barat," 2016.

centers, restaurants, to tourist attractions scattered in it.¹³

The historical factor of the Ciamis Regency is also the main attraction for this area to replace the typical icon that has been lost. Various privileges are owned, liked, and may still exist and are hidden (not yet exposed) in Ciamis. One of the prevalent things with immigrants is the typical Ciamis culinary and cultural tourism found in Ciamis, such as Panjalu and Ciung Wanara.¹⁴ However, the layout and developments in Ciamis made these sites only historical heritage sites, no longer having particular values that were embraced and inherited and maintained by the residents around this historic site. There are too many values from outside the region that enter, eroding the values that existed in the community and being replaced with new values.¹⁵

On the one hand, This fact shows a high passion for exhibiting the traditions of Kampung Kuta to the broader community to maintain its rules, especially practices related to religion. According to modern scientists, it is essential because religion is no longer needed by modern society because it is not based on two rational and empirical principles.¹⁶¹⁷ It is known, these two principles are part of the era of universal scientific and technological progress.¹⁸ Meanwhile, on the other hand, it shows that modernization has even penetrated the internal community of Kampung Kuta. It is a challenge because slowly, the traditions they have been guarding for so long can disappear because they are lulled by the convenience of the media and the ideas offered by modernization.

However, the modernization that occurred did not erode the existing culture in the traditional village of Kuta. This village is known as Kampung Kuta. The name is taken based on this village's geographical location, which is steep and in the form of high cliffs, which in Sundanese is called Kuta.¹⁹ Kuta Village is a traditional village that still survives in Ciamis Regency. Administratively, Kuta Village is under the administration of Karangpaningal Village, Tambaksari District, Ciamis Regency. Kampung Kuta consists of 1 RW and 4 RT with a population of ±300 people. The Cibodas hamlet borders village to the north, the Margamulya hamlet to the west, the south, and east by the Cijolang River. It is also the border between West Java and Central Java. This village is categorized as a traditional village because it has characteristics that other villages do not have, such as the similarity

¹³ Sri Pajriah, "Peran Sumber Daya Manusia Dalam Pengembangan Pariwisata Budaya Di Kabupaten Ciamis," *Jurnal Artefak* 5, no. 1 (2018): 25–34.

¹⁴ Sarip Hidayatloh, "Nilai-Nilai Kearifan Lokal Upacara Adat Ngikis Di Situs Karangkamulyan Kabupaten Ciamis," *Patanjala* 11, no. 1 (2019): 97–113.

¹⁵ Endah Saptutyingsih and Rini Selviana, "Valuing Ecotourism of a Recreational Site in Ciamis District of West Java, Indonesia," *JEJAK: Jurnal Ekonomi Dan Kebijakan* 10, no. 1 (2017): 172–88.

¹⁶ Kyrlezhev, Aleksandr. "The Postsecular Age: Religion and Culture Today." *Religion, State & Society* 36, no. 1 (2008): 21–31, see also, Roni Ismail, "Ritual Kematian Dalam Agama Asli Toraja "Aluk To Dolo"(Studi Atas Upacara Kematian Rambu Solok), *Religi*, Vol. XV, No.1, 2019.

¹⁷ Berger, Peter L. "Secularization and De-Secularization." *Religions in the Modern World: Traditions and Transformations* 336 (2002).

¹⁸ Elhanan Helpman, *General Purpose Technologies and Economic Growth* (MIT press, 1998).

¹⁹ Asep, Interview, 13 Agustus 2019

of the shape/model of the residents' houses, traditional leaders, and unique customs or traditions. In addition, the people of Kampung Kuta are also a community that is still very strong in carrying out practices that the people of Kampung Kuta deliberately maintain. The tradition of livelihood systems, social systems, cultural and artistic systems, knowledge systems, and belief systems or religions.²⁰

Indeed, religion is one of the pillars of supporting people's lives.²¹ According to Ninian Smart, religion has three critical elements, namely rituals (rites), social institutions (social institutions), and religious experience (religious experience).²² These three elements play a role in creating the religious life of a society. Therefore, spiritual elements always coexist with fundamental values or traditions in a community to build social cohesion. Thus, it is essential to look at the diversity of people who still hold fast to traditional values amid modernization.

Research methods

Through the descriptive qualitative method, this research wants to reveal the diversity of the people of Kampung Kuta in facing modernization. The data collection process was carried out through direct observation in the field, interviews with village heads, traditional leaders, and local communities, and documentation techniques. The documentation technique is carried out by assessing documents such as reports and videos that describe the indigenous people of Kampung Kuta. Because it is phenomenological,²³ this study will explain the facts in society and relate them to the phenomenon of culture in Kuta Village.

Resultas and Discussion

Sacred and Profane

The Sacred and The Profane is a work that explains that to understand religion, the first step that must be taken is that a religious historian must leave modern civilization and enter the archaic people group.²⁴ Early humans have lived in prehistoric times or people today who live in tribal communities and inland folk culture, places where they hunt in nature, fishing, and farming which are their daily routines. What we find among such people is a life based on two distinctly different areas, namely the sacred and the profane.²⁵

²⁰ "Laporan Catatan Administrasi Desa Kampung Kuta Kecamatan Tambaksari,," n.d.

²¹ Nadirsyah Hosen, "Religion and the Indonesian Constitution: A Recent Debate," *Journal of Southeast Asian Studies* 36, no. 3 (2005): 419, See also Roni Ismail, "Resolusi Konflik Keagamaan Integratif: Studi atas Resolusi Konflik Keagamaan Ambon", *Living Islam*, Vol. 3, No. 2, 2020, and, Roni Ismail, "Resolusi Konflik Keagamaan berbasis Kearifan Lokal: Studi atas Pela Gandong di Ambon", *Living Islam*, Vol. 5, No. 1, 2022.

²² Ninian Smart, *The Seven Dimensions of Religion* (California: University of California Cambridge University Press, 2008).

²³ Magnus Englander, "The Interview: Data Collection in Descriptive Phenomenological Human Scientific Research," *Journal of Phenomenological Psychology* 43, no. 1 (2012): 13–35.

²⁴ Mircea Eliade, *The Sacred and the Profane: The Nature of Religion* (Houghton Mifflin Harcourt, 1959).

.Mircea Eliade, *The Sacred and the Profane*, p. 12 25

The profane is the realm of everyday affairs or mundane, accidental, and generally unimportant things. While the sacred is the realm of the supernatural, things are extraordinary, impressive, and meaningful. The profane is also everything full of substance and reality. The wicked is the arena of human affairs, which is inconsistent and often chaotic, while the sacred is the area of order and perfection, the home of the ancestors, heroes, and gods. Wherever we look at traditional tribes, religion begins with this fundamental division. Eliade also stated that religious thought in general lies in two sharp differences between these two modes of consciousness. Did he take the form of gods, gods, or mythical ancestors.²⁶

Rudolf Otto initially influenced Eliade's sacred and profane duality in the Idea of the Holy/Das Heilige. Otto used the concept of the holy when he wrote about a dramatic individual experience dealing with something sacred. At some point in their lives, many people feel connected to something out of the ordinary. They feel absorbed by a reality utterly different from themselves, something mysterious, powerful, and pleasurable, something very extraordinary, substantial, sublime, and utterly real (mysterium tremendum, mysterium fascinans, majestas, or ganz Andere). According to Otto, that is the experience of the "sacred," something connected with the sacred. He named it the numinous (from the Latin word numen, which means spirit or the reality of divinity). He believes that this numinous is unique, unlike dealing with something other than beauty. However, for Eliade, the sacred was not enough to be irrationally expressed as a form of human fear in the face of a mysterious figure that was enchanting, majestic, captivating, and completely different. The sacred exists and can be understood when it manifests itself as something different from the profane. It is called hierophany (the process of meeting God). According to him:

It could be said that the history of religions—from the most primitive to the most highly developed—is constituted by a significant number of hierophanies, by manifestations of sacred realities. From the most elementary hierophany—e.g., representation of the sacred in some ordinary object, a stone or tree—to the supreme hierophany (which, for Christians, is the incarnation of God in Jesus Christ).²⁷

According to Eliade, when stones and trees are sacred, they do not worship rocks or trees in themselves. Trees or rocks that are considered sacred are not revered as stones or trees. Both are honored because of hierophany because both denote something that is no longer a mere stone or tree, but it also means the sacred. In other words, when the rock and the tree manifest the holy, they become something else, but without losing the nature of the rock and tree, because they are profanely connected with the surrounding natural environment. When viewed from a profane point of view, the stones and trees considered sacred are still stones and trees like any other. When the holy rocks and trees

²⁶ Mircea Eliade, *The Sacred and the Profane*, p. 17.

²⁷ Rudolf Otto, *The Idea of the Holy/Das Heilige*, p. 22.

view perspective, the reality is the supernatural transformation. Those are now hierophany which is a manifestation of the divine truth inherent in them. Because the holy will always be present in profanity and cannot appear by itself or appear outside reality.²⁸

Eliade then uses examples from various cultures to show the seriousness of traditional societies in applying divine models. Sacred Authority governs all life. Or the organization has sacred systems. Because society develops from a central point, it will not be affected by the circumstances of the surrounding locations. In Eliade's view, imitative behavior towards the actions of the gods is the deepest desire of the ancient people's way of life. This desire not only aims to reflect the Sacred, but more than that, it also aims to be in the Sacred and live with the gods. The Sacred remains an inseparable part of human thought and activity. And no human can live without it because it turns out that the Sacred is in all directions where the Sacred is considered absolute and very important for the survival of nature's existence and will always affect their way of life.²⁹

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Thus, Eliade argues that no matter where the location is chosen or wherever history is viewed, some standard symbols, myths, and rituals will continue to emerge. Most of the things that constitute everyday life are profane; those things, nothing more. But at the right time, everything that is profane can be turned into something more than it or a sign of what is not earthly but the Sacred.³¹

Modernization Theory

The current term from the word "modo", which means "which is now" (just now).³² Society is modern if its members live with a system of values, ways of thinking, acting, and socially organizing today. Everything is in the constellation of the latest developments that

²⁸ Eliade, *The Sacred and the Profane: The Nature of Religion*, p. 44.

²⁹ Daniel L Pals, "Seven Theories of Religion: Tujuh Teori Agama Paling Komprehensif," *Jogjakarta: IRCISoD*, 2012.

³⁰ Daniel L Pals, "Seven Theories of Religion", p. 24.

³¹ Daniel L Pals, "Seven Theories of Religion", p. 29.

³² Henry Bernstein, "Modernization Theory and the Sociological Study of Development," *The Journal of Development Studies* 7, no. 2 (1971): 141–60.

are happening.³³ An example of modern society is urban society. The city is the center of life that offers various facilities and completeness of the necessities of life. Modernization is believed to have been inspired by the Industrial Revolution in Europe until the middle of the twentieth century.³⁴ At that time, a global culture, science and technology emerged. Some experts define modernization differently.³⁵ According to Soerjono Soekanto, modernization is a social change that is very directed and based on careful planning, which is usually called Social Planning.³⁶ Meanwhile, according to Widjojo Nitisastro, a national development expert, modernization is a total transformation of traditional or pre-modern shared life in technology and social organization towards economic and political patterns.³⁷

The term modernization can also be identified in the transformation of rural communities to urban areas. A society that has undergone a modernization process is usually called modern society. The orientation of modern society is based on its cultural values. Cultural value orientation is a concept used to explain the basics of a value system that a universal society needs. Clyde Kluckhohn divides the stages of modern society, namely starting with (1) traditional society, (2) transnational society, and (3) modern society.

Furthermore, there are two different words in studying indigenous peoples, namely “community” and “custom.” Koentjaraningrat defines society as a unit of human life that interacts according to a particular customs system and is continuous and bound by the same identity. The term community is used to refer to the units of human life. Koentjaraningrat also said that society is a group of people who get along or interact.³⁸ Kemudian J.L./Gillin dan J.P. Gillin noted that one of the characteristics of society is the existence of specific values and culture as a binder for each individual.³⁹

Society has cultural values that are different from other communities. In a traditional culture, they always maintain a hereditary tradition that does not emphasize quality or achievement. Time orientation is also more directed to events in the past so that it weakens the values or principles of life in the future. It does not have an attitude of saving and frugality so that the concept of fate is born, upholds the values of conformism, and always leads to vertically oriented relationships. As a result, the desire to live individually is hindered in traditional societies, not prioritizing discipline and lacks responsibility. These behaviors form a mentality that impedes the development process more advanced.⁴⁰

³³ N. Smelser, *Toward a Theory of Modernization*, 1973.

³⁴ Lester R Kurtz, *Gods in the Global Village: The World's Religions in Sociological Perspective* (Sage Publications, 2015).

³⁵ Lester M Salamon, “Comparative History and the Theory of Modernization,” *World Politics* 23, no. 1 (1970): 83–103.

³⁶ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Press, 2009).

³⁷ Widjojo Nitisastro, *The Indonesian Development Experience* (ISEAS Publishing, 2011).

³⁸ Koentjaraningrat, *Pengantar Ilmu Antropologi*, IX (Jakarta: PT. Rineka Cipta, 2009).

³⁹ Selo Soemardjan and Soelaeman Soemardi, *Setangkai Bunga Sosiologi Edisi Pertama* (Penerbit Fakultas Ekonomi Universitas Indonesia, 1964).

⁴⁰ Koentjaraningrat., *Kebudayaan, Mentalitet Dan Pembangunan* (bungarampai: Gramedia, 1974).

But on the other hand, although life and social changes occur everywhere, modernization tools are also a mandatory requirement for contemporary society. Still, they do not change people to leave their longstanding traditions. Even people infiltrated with modernization ideas and materials have not lost their enthusiasm for believing in traditional values. Moreover, rules related to religion continue to be maintained, especially by people in Indonesia.

Kuta Village Community Traditions

Kampung Kuta is a traditional area surrounded by high cliffs or craters. According to the ancestral story of Kuta village, which was passed down from generation to generation. From west to east, north to south, today's youth call it a cliff. The Cijolang river flows through the city's edge from the east, surrounded by a forest that has remained majestic and untouched from ancient times, known as the great forest.⁴¹ In 2002, through the then-president Megawati Soekarnoputri, the government awarded the large forest of Kampung Kuta with the Kalpataru award, which was given to preserving the ecology of the Kuta Indigenous village.⁴²

In embracing religion, the people of Kampung Kuta are primarily Muslim. However, as indigenous people, they also still have faith in animism and dynamism. There are traditional ceremonies that are part of the daily life of the people of Kampung Kuta. These ceremonies result from meeting Islamic traditions and religious beliefs to bear fruit in traditional rituals that have their characteristics in this traditional village of Kuta.

Ngadegkeun Ceremony or Building a New House

The ceremony to build this house begins with asking the traditional elders for a "good day" when the building should be started. This ceremony begins with a prayer led by the elders and standard heads. Furthermore, the prayer continued with the burial of the chicken's head on the land where the house would be built. Then the houses were built as is usually done by the people of Kampung Kuta. This ceremony is continued by keeping the offerings between the wuwung or precarious seats. The offerings contain a row of rice, sugar cane, and red and white flags. In addition, a cone is also provided for workers and neighbors who are invited to eat together and continue with a prayer led by traditional elders. After the construction is complete, proceed to the sawen or thanksgiving stage by asking neighbors to eat, and special conditions are needed, namely red pineapple leaves and red carirang leaves. This ceremony aims to build a house that can run smoothly, and the house inhabited by its residents can provide peace and blessings for its residents.

⁴¹ Asep, Interview, 13 Agustus 2019

⁴² Eman Hermansyah Sastrapraja, "Kampung Adat Kuta Ciamis," Diciamis.com, 2012.

In this ceremony, there are aspects of cultural and religious acculturation. From the beginning, asking for blessings for auspicious days was a habit of respecting elders to ask their opinion in building a house. Furthermore, the implementation of prayer is taught in Islam to obtain safety and also a blessing. In addition, the procession of burying the head of a chicken is not far from animistic beliefs and local dynamism and traditions. Then at the end of the construction of the house, offerings are placed for wuwung precarious and the rules of the local community and continue to eat tumpeng together, which symbolizes harmony and togetherness between neighbors. Until finally closed again with a prayer. It is a character of cultural acculturation, especially traditions with the Islamic religion.⁴³

Presentation Ceremony

Furthermore, there is a nyuguh ceremony, a ceremony held as a form of gratitude to the creator for the sustenance that has been bestowed. This ceremony is held before the 25th of Safar. The people of Kampung Kuta believe that if this event is not carried out, a disaster will happen to the village of Kuta. It is based on an event that occurred long ago where the people of Kampung Kuta did not carry out this ceremony until suddenly a disaster was felt by all residents. The ceremony process is carried out through several stages:

First, Preparation. In this preparatory stage, a ceremonial committee is formed. The committee's formation was carried out in a deliberation held at Balai Sawala with the village community. Next, Funding. Funds to carry out this ceremony are usually obtained from the Kuta village community treasury, which the village treasurer keeps. Then, prepare the place and equipment. The site chosen to carry out the nyuguh ceremony is at the end of the border road with the Cijolang River. This stage is to clean things that can interfere with the implementation of the Nyugu traditional ceremony. Then, Gembyung performing arts training. The Gembyung performance is held at night after Isha, the gentlemen who will be the players, will do gymnastics which will be held in the Sawala hall. Lastly, make a special dinner. Mothers prepare for the Nyuguh ceremony by preparing special foods. Usually, the typical fare served is Gulapeu, Putri Noong, Papais, Pepes pomfret, and vegetables with banana hearts.

Second, time for implementation. At 10 am, the ceremony will begin. Starting with musical instruments and singing is an excellent place to start. It is done to attract the attention of the wider community. From a historical point of view, these musical instruments and chants have been used to persuade people to convert to Islam. Performing arts will come next. The following skills are usually performed at Nyuguh traditional ceremonies:

- a. Buhun Gondang, this work is made using a pestle 2 meters long and a mortar 2.5 meters long filled with two bunches of rice.

⁴³Erisa Weri Nydia et al., "Penerapan Faktor Budaya Dan Adat-Istiadat Dalam Pola Membangun Pada Kampung Adat Kuta, Kab. Ciamis, Jawa Barat," *Reka Karsa* 2, no. 4 (2014).

- b. Gembyung
- c. Tayub Ronggeng. This art, also known as ibing art, is communal entertainment where community members practice the sinden dance.

Third, the Dongdang parade. Dongdang is a rectangular-shaped conveyance with a rope or rod attached to hook the pole. Dongdang is also known as sugar in Kuta Village. Dongdang is used to transport goods during salvation ceremonies, especially during Nyuguh traditional rituals. Dongdang is used to deliver offerings and diamonds at the Nyuguh ceremony. Black bamboo, Kiray, and palm fiber are used to make Dongdang. In addition, after parading Dongdang from the village hall to the end of the road, the traditional elders will take an oath to burn incense after all the kupats are hung. The ritual then proceeds to the ajengan (kiayi), reading the Rejection prayer, the Congratulation prayer, and the Surah al-Fatihah in a prayer led by him. The prayer begins with reading two sentences of the creed, followed by istighfar and shalawat to the Prophet Muhammad SAW.

Fourth, the ceremony is continued with dinner, which includes food prepared and brought from their respective homes and food that has been designed together. Furthermore, locals can consume hanging kupat.

This Nyuguh ritual aims to express the gratitude of the villagers to God Almighty. It can be seen because the norms and values of indigenous peoples have been maintained until now. The ceremony is also a form of activity to welcome the month of the Prophet's birth, namely Maulud or Mawlid. Moreover, the tradition is always carried out between the 17th and 25th of Safar. Another purpose of the ceremony is to reject all harm that will befall the residents (Talaq Bala'). Villagers believe that if the Nyuguh tradition is not carried out, the Padjajaran envoy will come with a catastrophe that can destroy the fields where they cultivate food. Finally, the purpose of the ceremony is to strengthen the brotherhood of the people of Kampung Kuta. In addition to providing protection, the ceremony can also build brotherhood among the residents of Kuta Village. The Nyuguh Traditional Ceremony has a meaning known only to those who believe in the occult; it only exists in the hearts of those who believe in the unseen.

Earth Day

The ritual of celebrating Earth Day is performed to express gratitude for the success of agriculture and pray for protection so that the harvest can surpass the current crop and be even more significant in the next growing season. The ceremony takes place between September and November. This ritual will be performed by a kuncen (traditional elder) and attended by everyone in the traditional village of Kuta. The village hall is used to host this humble celebration.

Babaritic Ritual

When natural disasters such as earthquakes, droughts, floods, or other natural events occur, the Babaritic ritual is performed. This ritual is carried out by kuncen and ajengan (kiayi), who read a prayer to the rulers of nature and karuhun by asking the residents of Kuta Village to avoid all kinds of disasters that threaten to harm them.

The Relationship of Kuta Village's Religious Traditions and Modernization

The influence of modernization can be seen in the life of the indigenous people of Kampung Kuta. Its effect can be seen from the form of culture owned by the people of Kampung Kuta. In the state of civilisation, there is a shift in cultural values held by the people of Kampung Kuta, which were initially strong by their ancestral traditions, namely Sundanese culture. Now the forms of culture that exist in society are very diverse to the influence of modernization. However, their time-honoured traditions are also maintained and preserved until now. It is unique in that the powerful impact of modernization cannot eliminate the time-honoured traditions of Kampung Kuta. What happens is that there is a mix of traditional and modern culture that creates a mixed-style life. One of the traditions that still survive today is religious traditions.

Religious traditions carried out by the people of Kuta village are religious ceremonies to increase gratitude to God. The ceremonies are carried out amid the modernization of society through the latest technological tools. The reason people continue to carry out this religious tradition is to maintain the safety and benefit of the community from all dangers that threaten it.

The influence of the people of Kampung Kuta by modernization was also responded positively. They accept the incoming culture directly but filter it carefully. Religious traditions that are carried out are more grounded when they become a spectacle for the broader community through tourist visits there. Finally, the sacred reality merges with the profane reality. Religious ceremonies that are very sacred are combined with typical tourist destinations of the modernization of the global world. As a result, the image of the holy village slowly disappears as people come in and out. Indeed, the end of the difficult task must be faced by the people of Kuta village because as the number of visits to their village increases. These negative values can damage the community structure occur. However, this seems to have been realized by the people of Kampung Kuta through various positive responses to foreign cultures. Other evidence, including the use of modernization products, shows that they support modernization in their territory.

Community Understanding of Kuta Village Against Modernization

In general, the life of the people of Kampung Kuta is the same as that of society, but what distinguishes them is that their identity is still attached. The community is still steadfast in maintaining the values and traditions of their ancestral heritage. However, they still use tools and products resulting from technological change and modernization in their daily lives. It is interesting because experts believe that traditional people's lives will be very vocal in rejecting everything modern lifestyles.

The understanding of most of the people of Kampung Kuta towards modernization can be seen from the use of modern tools to support their lives. They use television as part of their entertainment. Even the television they use is also equipped with a sophisticated antenna system, namely Parabola. Uniquely, in terms of their houses, they remain firm not to build homes of brick or ceramics. They still use traditional dwellings. According to Asep—an elder of Kampung Kuta, residents still maintain traditional-style residences because they preserve their ancestors' traditions. The house is a vital location of life, everything starts from the place, so if a resident builds a house using cement, it will impact the spectacle of his family. Asep also added:

“So in the past, there were residents who dared to build houses using bricks, cement, walls, and ceramics, but suddenly their homes were not finished and fit for habitation. Instead, their houses collapsed again. Worse yet, the foundation of his house even collapsed, causing his house to crumble. This incident caused that all of us as villagers believe and believe that what has been outlined by our karuhun is true. The villagers are not allowed to have a walled house. Everything must be fair, must use ordinary booths and wood.”⁴⁴

However, the villagers did not deny the modern technological tools they needed. However, the villagers who use specialized devices such as television and cellphones are not disobedient behavior toward their ancestors. Asep explained that the Grandparents or their ancestors did not “forbid” anything related to modern tools and tools, but the ancestors only forbade their citizens not to change the style of their house.⁴⁵ It also applies in life matters, where they remain obedient and continue carrying out what their ancestors have handed down. It is proven by various traditions and sacred sites that are still maintained today.

Furthermore, modernization is also understood by the people of Kampung Kuta to improve their lives and welfare. Therefore, the residents of Kampung Kuta are open to all forms of information and interaction with the outside community. They even use or use various modernization products even in strict levels or filters. Because after all, for them, holding fast to established principles is their primary obligation as the natural

⁴⁴ Asep, Interview, Agustus 2019

⁴⁵ Asep, Interview, Agustus 2019

capital of life. They also realize that modernization has a positive impact on society, so that efforts to reject it are futile efforts. For example, in terms of welfare, they actively interact with outside residents by selling their harvests, rice, and other crops to other areas. Some residents also migrated to the city to improve their lives. This behavior is because they believe that economic life can be better if done openly and freely. This activity can happen because there is no prohibition from the elders and their ancestors.

The character of modernization that occurred in Kampung Kuta is also seen in the increase in tourism in the area. It is a hallmark of modernization, one of which is an open society that visits each other. According to the report of the Village Head-Imron, the number of visitors to Kampung Kuta in one year can reach hundreds of thousands of people. Usually, many tourists come from outside Ciamis, such as from Bandung, Bekasi, Bogor, to Jakarta. Even several times, there were tourists from abroad.⁴⁶

Finally, the modernization life seen in the people of Kampung Kuta can also be seen from the use of transportation means, in the form of motorbikes and cars. The use of these two modes of transportation is a feature of the use of the vehicle in urban and modern life. Therefore, this also marks the awareness of time effectiveness with the help of supporting transportation. Iwan recognizes it, like a villager who works as a collector (porter) of agricultural products such as bananas, coconuts, corn, and rice. He admits that it is impossible to sell their products to the city on foot but requires supporting modes of transportation, namely motorbikes and motorbikes. Both are still needed to support the family and help improve the welfare of the people of Kampung Kuta.⁴⁷

Conclusion

The conclusion, which reveals that urban people will only enjoy the effects of modernization, seems to be very hasty, let alone just relying on the evidence of traditional societies that reject modern culture. Traditional culture can also go hand in hand with contemporary culture as a result of the modernization process. The positive relationship of time-honoured traditions with modernization culture is demonstrated in this study, namely in the people of Kampung Kuta, Ciamis, West Java. Based on this research, several findings were found: *first*, the life of Kampung Kuta, which is religious in embracing Islam, is combined with traditional rituals as a form of gratitude, intermediary for benefit, and guarding against disasters that could occur. This process then creates an integration between Islam and ancestral traditions so that it becomes its style. Interestingly, this integration does not change their belief (aqidah) in Islamic teachings. It is proven that in certain situations, for example, entering the month of Mawlid. There is always a lively ceremony to welcome the month of the birth of the Prophet Muhammad.

⁴⁶ Imron, Interview, Agustus 2019

⁴⁷ Iwan, Interview, Agustus 2019

Second, the relationship between religion and modernization occurs in the people of Kampung Kuta. Religion as a sacred reality goes hand in hand with a profane existence. Religious ceremonies are now one of the spectacles for local and national tourists. Both are united in the same bandage, namely culture. Thanks to modernization, culture has become a new product that quickly spreads to all corners of society. Third, the life of the people of Kampung Kuta has been lifted along with the entry of modernization into the area, especially the welfare and ease of living. The development of technology and communication causes them not to be alienated by the national and international realm information. The initiative to use transportation also facilitates routines and mobility between regions to improve welfare.

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