

Social and Religious Dynamics: Study of the Nyuguh Tradition in Pasir Gaok Village Indonesia

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Abstrak

Tradisi merupakan suatu hal yang turun-temurun dilakukan oleh sekelompok masyarakat dan sulit untuk ditinggalkan. Indonesia adalah negara dengan berbagai suku, ras, dan agama sehingga memiliki beragam tradisi di dalamnya. Salah satu bentuk tradisi yang ada dalam masyarakat ialah seperti prosesi penghormatan kepada arwah leluhur yang sudah meninggal. Di Kampung Pasir Gaok, prosesi atau tradisi tersebut disebut dengan Tradisi *Nyuguh*. Penelitian ini bertujuan untuk mengetahui bagaimana prosesi dan makna yang terkandung dalam tradisi *Nyuguh* di Kampung Pasir Gaok serta implikasi seperti apa yang didapatkan dari tradisi tersebut. Metode yang digunakan yaitu metode kualitatif. Pengambilan data dilakukan dengan cara wawancara, observasi, dan studi pustaka. Hasil penelitian ini menunjukkan bahwa tradisi *Nyuguh* dilakukan oleh beberapa masyarakat di Kampung Pasir Gaok yang masih kental terhadap budaya. Tradisi ini berimplikasi pada hubungan vertikal (hubungan kepada Tuhan) dan hubungan horizontal (hubungan sesama manusia atau sosial) pada masyarakat Kampung Pasir Gaok Indonesia.

Kata Kunci: Tradisi Nyuguh, Prosesi Penghormatan, Kelompok Masyarakat

Abstract

Tradition is something that has been passed down from generation to generation by a group of people and is difficult to abandon. Indonesia is a country with various tribes, races and religions, so it has various traditions within it. One form of tradition that exists in society is a procession honoring the spirits of deceased ancestors. In Pasir Gaok Village, this procession or tradition is called the Nyuguh Tradition. This research aims to find out the processions and meanings contained in the Nyuguh tradition in Pasir Gaok Village and what implications are obtained from this tradition. The method used is a qualitative method in which data collection is carried out by means of interviews, observation and literature study. The results of this research show that the Nyuguh tradition is carried out by several communities in Pasir Gaok Village who are

still strong in their culture. This tradition has implications for vertical relationships (relationships to God) and horizontal relationships (relationships between humans or social groups) in the people of Pasir Gaok Village Indonesia.

Keywords: Nyuguh Tradition, Respect Procession, Community Groups

Introduction

Culture is a nation's identity. What distinguishes one nation from another is culture. Every nation has its own cultural diversity or variation. The Indonesian nation has a different culture. A nation that has a culture is also supported by characteristics that seem to be its identity at first glance (Sedyawati, 2014, h. 11). There is a lot of local wisdom in Indonesia. The local wisdom is owned by several indigenous groups, which contain many noble cultural values. The cultural value then becomes the identity of the indigenous group (Priyatna, 2017, h. 1312)

In essence, globalization brings a nuance of cultural values that have influenced people's lifestyles and tastes (Surahman, 2013: 29). Currently, cultural development is accelerating due to globalization factors that have penetrated all sectors. The ease of access to information and communication is one of the positive values of globalization. Not only that, globalization also has many negative effects on local culture, cultural values are increasingly fading because they are replaced by foreign cultures that are less suitable for the younger generation to follow and may even conflict with the national culture (Hendry Sugara, 2021, h. 2).

Indonesia is a unitary state consisting of different races, tribes, languages and cultures. Different cultures owned by each community group are the result of ethnic diversity and geographical location in Indonesia. Culture is an effort made by the community to continuously work to create a determination or behavior. In doing so, it creates a tradition that is passed down from generation to generation. Although tradition is generally seen as mystical and mythological, it is one of the things that can strengthen the relationship between communities. Tradition is not a dead object, but tradition is a living tool to serve people (Mardimin, 1994)..

The forms of tradition vary from rituals, traditional ceremonies, dresses, house shapes, and so on. Such is the case as happened and practiced in Kapung Pasir Gaok. Pasir Gaok Village is one of the villages in Gunung Malang Village, Tenjolaya District, Bogor Regency, West Java. The traditions and customs in Pasir Gaok Village are not very strong, but there are still several groups of people who carry out several traditions, one of which is the Nyuguh

tradition. The Nyuguh tradition is also found in several other areas, such as in Kuta Village, then in the Betawi culture, and also in Ciamis. Different regions, so different processes exist in the tradition. Some do the Nyuguh tradition once a year, some do it on the eve of marriage, and so on. So the researchers only focused on the Nyuguh procession or tradition in Pasir Gaok village.

Nyuguh tradition is a tradition that is usually done on certain days or usually done during Tahlilan. This tradition is one of the traditions in which there is a procession of respect for the spirits of ancestors by presenting or giving offerings to the spirits of these ancestors. This tradition is one of the traditions based on Hindu-Buddhism but practiced by Muslim communities. This phenomenon is considered interesting because of the cultural acculturation in Hinduism and Islam. Sesajen or Nyuguh is one of the legacies of Hindu Buddhism, animism and dynamic beliefs that acculturate with the Javanese culture and the culture of the archipelago (Aminullah, 2017). Sesajen or can also be called offerings are something that is used to be presented at certain times in the context of belief in spirits that are in a certain place (Koentjaraningrat, 2022, h. 349).

The religious aspect in the Nyuguh tradition in Pasir Gaok Village is in the form of rituals. The people of Pasir Gaok Village perform this Nyuguh tradition during Tahlilan, which means that the procession of honoring the spirits of the ancestors is performed by reading prayers or letters of the Qur'an. Thus, it can be understood that the Nyuguh tradition cannot be separated from the existence of religious aspects, namely Islam. But in practice, this Nyuguh tradition has indications of an element of shirk. Because there are values or elements that are not considered to be in accordance with the teachings of Islam, or it can also be said that there are elements of animism and dynamism in this tradition. Because in it there is a procession of honoring or worshipping ancestral spirits. Not all people in Pasir Gaok village follow this tradition, but most of them are people who are still traditional or still very obedient to the customs of their ancestors..

Animism is a tradition that believes in the presence of spirits. While dynamism is a belief in things that are highly valued (Woodward, 2006). In Ushul Fiqh, this culture of animism and dynamism is called "urf fasid, which is a habit that is repeatedly performed but contradicts the norms and postulates of shara" and contradicts the rules that exist in Islamic law (Ulfah Daryanti, 2021).

In the social dimension, religious rituals or teachings can have an effect or impact on several things. For example, work ethic, interpersonal relationships, concern for others, and

so on. A person's worship can be seen in the way he interacts with the people around him. The concept of *Hablum Minannas* can also be seen in the practice of religious rituals. Those who practice worship well can also place themselves well in society. Those who are more diligent in worship will have a sense of sympathy and a better attitude than those who are not diligent in worship (Nurlizawati, 2019).

The concept of symbolic interactionism theory according to Herbert Blumer (1900-1987) is that people act on something based on the meanings that exist in that something for them, the meaning is obtained from social interactionism carried out with other people. Based on this theory, the Nyuguh tradition performed by the community in Pasir Gaok Village has meaning for them to do it.

Research on the Nyuguh tradition has been done before, but in different research sites. Based on the previous research conducted in Rawa Bebek Village, West Bekasi District, the results obtained were that the Nyuguh tradition aims to commemorate the spirits of deceased ancestors and to increase love for Allah SWT. It is clear that in the Nyuguh tradition there is indeed a vertical relationship between human beings and God, but it has not been explained or seen the symbolic meaning of the horizontal relationship between human beings and their fellow human beings or social relationships.

Therefore, the researchers chose the Nyuguh tradition in Pasir Gaok Village as the focus of research because there are several reasons that the researchers find interesting to discuss. One of the reasons is that the Nyuguh tradition in Pasir Gaok Village is one of the traditions still practiced and believed by some people in Pasir Gaok Village who are Muslims. Therefore, researchers are interested in discussing and seeing how the Nyuguh tradition procession in Pasir Gaok Village, what symbolic meanings are contained and how vertical and horizontal (social) relationships exist in the Nyuguh tradition. Thus, the title of this research is "Social and Religious Dynamics: A Sociology of Religion Study of the Nyuguh Tradition in Pasir Gaok Village".

Research Methode

This research method is a qualitative research method with descriptive analysis. This research also uses an ethnographic approach to focus research on society. The ethnographic approach is very suitable for researching cultural issues and research in the social field. To find out the meaning of the symbols contained in the Nyuguh tradition in Pasir Gaok village, there is a theory in Geertz's anthropology, namely symbolic interpretation theory. This research was conducted in Pasir Gaok Village, Gunung Malang Village, Tenjolaya District,

Bogor Regency, West Java. The data collection technique in this study was conducted through online interviews with one of the residents of Pasir Gaok Village, namely the son of one of the elders in Pasir Gaok Village. In addition, the researchers also made observations to observe how the Nyuguh tradition procession in Pasir Gaok Village. Literature review was also conducted to support the data from interviews and observations. Data analysis techniques in this study include transcribing interview results, data reduction, data presentation, and drawing conclusions.

Researc Finding

History of Nyuguh Tradition in Pasir Gaok Village, Indonesia

In language, Nyuguh means to give or provide. The definition of Nyuguh in terms is to give or provide something in the form of food or drink to the spirits of deceased ancestors, especially to the spirits of respected ancestors or righteous people. The goals are: 1) To honor and remember the spirits of the ancestors of Pasir Gaok Village, 2) To be a wasilah or bertawasul so that prayers will be answered more quickly, dan 3) To be a reminder that the dead are still related to the living in terms of charity and prayer.

The Nyuguh tradition is one of the traditions practiced by several people in Pasir Gaok Village who still believe or adhere to the beliefs of the ancestors. Pasir Gaok Village is a highland or mountainous area located in Gunung Malang Village, Tenjolaya District, Bogor Regency, West Java. The majority of the population are farmers with uncertain sources of income. The majority of the people there are Muslims, but some people follow the beliefs inherited from the local ancestors.

This Nyuguh tradition has existed since the foundation of Pasir Gaok Village until now. In fact, this tradition is one of the traditions inherited from the local ancestors or forefathers and is still maintained to this day. The time of performing this tradition is carried out regularly and at certain times. What is contained in the Nyuguh tradition according to the people of Pasir Gaok Village Nyuguh is a form of respect carried out by the people of Pasir Gaok Village to the ancestors. It also means to please the spirits of the ancestors by serving their favorite food or drink.

The Nyuguh tradition in Pasir Gaok Village is divided into two types, some are performed regularly and some are performed only on certain days. The Nyuguh tradition is usually performed on : The regular ones are Monday nights and Friday nights at Maghrib time,, Nyuguh time is also carried out during the rice harvest (harvest), when there are

celebrations such as weddings (Hajatan), seven months, circumcision, and so on; Nyuguh time is also carried out when there is a 40-day death anniversary, celebration of Prophet Muhammad's Maulid, One Muharam commemoration, Eid al-Fitr, Eid al-Adha, and before Ramadan (Munggahan), and others.

At these times, the Pasir Gaok community who perform the Nyuguh tradition must have their own objectives according to the time of performance. But in general, at these times, many people have a desire so they perform the Nyuguh tradition and one of the purposes of performing Nyuguh is as a wasilah or bertawasul by mentioning ancestors or righteous people who have died so that the prayers offered are quickly answered by Allah SWT and also as a means of being grateful for the blessings that Allah has given. In addition, the purpose of the Nyuguh tradition on certain occasions is to connect the relationship between fellow human beings and also to share with fellow creatures of God.

Characteristics and Process of Nyuguh Rituals

The Nyuguh tradition is usually carried out by the people of Pasir Gaok Village in sacred places, such as: 1) Gowah, which is a certain room in a house of Pasir Gaok Village residents which is devoted to storing rice or paddy as a tribute to Dewi Sri (Goddess of Rice). 2) Penjarahan, which is a sacred tomb or grave of ancestors that is usually routinely cleaned and regularly visited by some people of Pasir Gaok Village, and 3) In addition, the Nyuguh tradition can also be carried out in the homes of the residents of Pasir Gaok Village, for example during the tahlilan of death or tahlilan of thanksgiving.

Procession of Nyuguh Tradition

As explained above, the Nyuguh tradition in Pasir Gaok Village is divided into two types, so researchers will discuss them one by one: Nyuguh tradition procession which is carried out regularly. The Nyuguh tradition which is carried out regularly by the people of Pasir Gaok Village is on Monday Night and Friday Night. They perform the Nyuguh tradition in their respective homes in the Gowah (a room where rice or paddy is stored). The purpose is to pay respect to Dewi Sri (Goddess of Rice). Because indeed some of the people of Pasir Gaok Village still believe and believe that Dewi Sri needs to be respected. For them, this means not worshiping or deifying rice, but that rice must be respected and loved. So that rice or rice must be treated politely and carefully. The process is as follows: 1) Prepare offerings or compulsory offerings consisting of bitter coffee, sweet coffee, sweet tea, bitter tea, and white milk as well as tampin (betel filled with lime, tobacco, and gambier) and rose water or flower water. 2) Saying the greeting “Assalamu'alaikum Warahmatullahi Wabarakatuh”, and 3) Inviting the ancestors usually with the phrase “Mangga dileueut

Nek/Kek". In addition to being done regularly, the Nyuguh tradition is also carried out at major events such as the Great Harvest (rice harvest), Wedding Thanksgiving (Hajatan), Islamic Holidays, and so on. The process is usually carried out in the following way:

It begins with the preparation of offerings or *sesuguhan* to be made during *Tahlilan*, and at harvest time the offerings are taken to the rice fields because *Tahlilan* is held in the fields. These offerings are divided into two types, there are mandatory offerings and there are non-mandatory offerings. Mandatory offerings are bitter coffee, sweet coffee, sweet tea, bitter tea, and white milk, which are the favorite drinks of the ancestors, and do not forget *tampin* (betel nut filled with lime, tobacco, and gambier), rose water, or can be replaced with other flowers, but it is better to use roses. Non-mandatory offerings such as bread, pastries, fruit, and side dishes cooked at the event must be served. Once prepared, the offerings are usually placed in the center of the *tahlilan* community, or in a special place if the *Nyuguh* tradition is held in *Penjarahan*.

Next, the procession continues with the recitation of *dhikr*, *tahlil*, and often the reading of the *Maulid* of the Prophet Muhammad SAW, usually led by local clerics or scholars. Then the introspection to Sheikh Abdul Qodir al-Jaelani. It aims to send prayers for the spirits of the grave or the spirits of the ancestors and introspection the purpose is to honor and hope that our prayers will be answered quickly by Allah SWT. In this *Tahlilan* there is a lot of goodness such as strengthening or strengthening the relationship between families, neighbors and other Muslims. Then also giving alms to help people in need, and so on. After the *tahlilan* is over, the obligatory offerings made earlier are left standing and may not be drunk or eaten after sitting for several hours. Non-obligatory offerings, such as various cakes, side dishes, etc., may be distributed or donated directly to those present. After the traditional *Nyuguh* procession, some people make pilgrimages to the graves of ancestors or deceased families. People

Nyuguh tradition means to give or provide something, as for the term, it is to give or provide something in the form of food or drink to the spirits of the ancestors or pious people in *Pasir Gaok* village. As explained earlier, the purpose of this *Nyuguh* tradition is to honor and remember the spirits of the ancestors and to remind us that the dead are still related to the living in terms of charity and prayer.

There are several meanings contained in the symbols of the *Nyuguh* tradition in *Pasir Gaok* Village, including the significance of obligatory and non-obligatory offerings (such as food and drink)

Actually, the meaning is that the people of Pasir Gaok Village still have a great respect for the ancestors. And one of the ways to honor them is to perform the Nyuguh tradition. It also means to make the ancestors happy or to make them happy by serving them food or drinks that they like. For example, tampin, which is betel filled with lime, tobacco, and gambier. Now, in ancient times the ancestors loved to eat tampin, which is betel filled with lime, tobacco and gambier, then the betel is folded and eaten. The same goes for other foods and drinks.

Another purpose of nyuguh is to tell the ancestors the happy news that their children or grandchildren are getting married. In this way, the wedding ceremony of the child or grandchild can be guarded by the spirits of the ancestors to prevent unwanted things or disturbances. If the Nyuguh tradition is not performed during the harvest festival, there may be disturbances or undesirable events such as very heavy rain, very strong wind, and so on.

With the Nyuguh tradition, it illustrates how the relationship between man and God (Hablu Minallah) and also the relationship between man and man (Hablum Minannas). The implementation of Hablu Minallah (relationships with Allah) is seen during Tahlilan, they pray or pray to God with prayers and recitations of the Qur'an such as Surah Yasin, and so on. Tahlilan is also a form of implementation of Hablum Minannas (relationship with people) in the Nyuguh tradition because tahlilan makes people gather, communicate, and interact. As such, it can strengthen relationships between people. In addition, the recommendation to give alms in the Nyuguh tradition is also included in the Hablum Minannas aspect.

Participant Characteristic

In Pasir Gaok Village, as in several other villages that still perform the Nyuguh tradition, there are several groups of people who play a role in performing the Nyuguh tradition. Most of the Nyuguh tradition in Pasir Gaok Village is carried out by the elders or parents there. This is because, in general, the parents or elders are still very strong in the culture, so they do not want to leave the traditions that have been passed down from generation to generation by the ancestors. As in many religious traditions in Indonesia, religious leaders, such as local clerics, as well as community leaders, such as village heads or traditional leaders, also perform the Nyuguh tradition because they have an important role in leading the Nyuguh prayers and ceremonies. They guide the community in performing the tradition and expressing gratitude in a way that is consistent with religious teachings and local customs.

In addition, some people who still perform this Nyuguh tradition are the families of the elders or people who still have bloodlines from the ancestors. In Pasir Gaok Village, it

can be said that there are two groups of people, there are local residents, most of whom are descendants of elders, and there are also overseas residents who live in Pasir Gaok Village. The descendants of the elders who still practice the Nyuguh tradition range from children to teenagers to adults. This is because they have been taught and accustomed to the tradition since childhood. And maintaining the Nyuguh tradition also involves the participation of the younger generation. They are invited to learn the meaning and importance of this tradition and to play an active role in the preservation and continuation of the cultural and religious heritage so that it can continue to exist today. Implikasi Tradisi Nyuguh di Kampung Pasir Gaok

Implications of Nyuguh Ritual

The Nyuguh tradition is one of the traditions practiced by several communities in Pasir Gaok village. This tradition contains spiritual values for the local community and also has deep implications for the vertical relationships or human relationships with their Creator, namely Allah SWT. The vertical relationship between human beings and their Creator can be seen in the Nyuguh tradition because it involves religious processions such as tahlilan, reading of Qur'anic verses and reading of prayers.

The Nyuguh tradition in Pasir Gaok village has extraordinary implications according to the people who practice it. One of the implications of the Nyuguh tradition for the vertical relationship of the Pasir Gaok Village community is that it makes the community more grateful and increases obedience to Allah SWT. Indeed, this Nyuguh tradition is performed to express gratitude for the sustenance given by Allah SWT by giving alms, eating together, and offering food to ancestors who have passed away. In this way, people can be more grateful for the favors that Allah has bestowed on His servants. With a deep sense of gratitude, the awareness of the importance of obedience and devotion to God will be stronger.

The Nyuguh tradition also has implications for man's sense of dependence on his Creator. For in addition to the ritual of offering prayers to the ancestors, Nyuguh is also a ritual of asking God for help. For example, the Nyuguh tradition performed at the time of thanksgiving before a wedding not only aims at telling the happy news to the spirits of the ancestors, but also aims at asking God's help so that all the affairs and wedding events that will take place will go smoothly. In this way, the servant's sense of dependence on his Maker Increased. Through the Nyuguh tradition, people can also respect existing religious traditions more. Not only as a form of respect for God, but also for the religious values inherited from

generation to generation from the ancestors. This can strengthen people's awareness to always maintain and practice religious teachings and values in everyday life.

The Nyuguh tradition in Pasir Gaok Village not only has implications for vertical relationships, but also has implications for human social relationships with each other or horizontal relationships. The social implication of this tradition is a form of harmonious relationship between ancestors and their children, or can also be referred to as the concept of *birrul wa lidain*, as well as the relationship between fellow residents of Pasir Gaok Village or *Hablu Minannas*.

The Nyuguh tradition can enhance solidarity and togetherness among the residents of Pasir Gaok Village. As explained above, the community plays a very active role in this tradition, especially when there are Islamic holidays or thanksgiving and other commemorations. Thus, the community works together and participates in the event together. *Tahlilan* is also a way for the community to come together and establish ties of friendship. So it can increase the solidarity and togetherness among the residents in the The Pasir Gaok community believes that by working together, the event will be held well and smoothly with minimal or no obstacles. The attitude of *gotong royong* must be handed down or passed on to the next generation. A harmonious, peaceful, and serene society is one that upholds the attitude of mutual cooperation in the environment.

Respect for ancestors or elders also has an effect on this tradition. This Nyuguh tradition teaches us that we should not forget the merits of our ancestors or elders, and that we should maintain good manners, respect, and obedience toward our elders. Even though the person is gone, we can still pray for him, we can do charity for him. In fact, when a person dies, three things are not cut off from him: *jariyah* charity, useful knowledge, and pious, devout children who pray for him..

In addition, this tradition also has implications for the mutual respect of the residents of Pasir Gaok Village. As mentioned earlier, not all people in Pasir Gaok Village practice this tradition. However, the mutual respect between those who do and those who do not is very visible. For example, during the thanksgiving before a wedding or celebration. People who do not practice this *nyuguh* tradition are still present during the preparation for the event, and they still respect the host. Even though they are not present in the tradition, they still participate in it. (LaVerne Xilegg Demientieff, 2023) (LaVerne Xilegg Demientieff, 2023).

The Nyuguh tradition also has implications for the youth in the Pasir Gaok area because this culture wants to teach where we come from, how we respect nature and serving food and drinks has an impact on the behavior of the youth in the Pasir Gaok area because the

Nyuguh tradition has an impact on the behavior of the youth in the Pasir Gaok area. Teaching traditional foods and foodway knowledge in a safe and supportive cultural context brings communities together and supports emerging Elders in stepping into their roles, restoring and protecting the transmission of culture. The hope is that future generations can know who they are and where they come from; understand the ways in which they are connected to land, water, and spirit; learn cultural and traditional skills and ceremonies; and share and teach all of this throughout their lifetime to those coming after them (LaVerne Xilegg Demientieff, 2023)

Conclusion

The Nyuguh tradition is one of the traditions in Pasir Gaok Village, which means to give or provide something in the form of food or drink to the spirits of ancestors or pious people with the intention or purpose of honoring the ancestors and making superstitions with pious people. Nyuguh is performed by serving or providing obligatory and non-obligatory offerings such as bitter coffee, sweet coffee, bitter tea, sweet tea, white milk, tampin, rose water or flower water, fresh bread, various cakes, and side dishes.

The Nyuguh traditional procession in Pasir Gaok village is divided into two, some are performed routinely, namely on Monday night and Friday night at each resident's gowah, and some are performed at certain times or during Islamic holidays or other celebrations. The routine Nyuguh procession is performed by first preparing the dishes and then entering the gowah by saying greetings and invitations. The Nyuguh procession on certain days begins with the preparation of a meal, then continues with the recitation of Tahlil Remembrance and Maulid of the Prophet Muhammad SAW. The Nyuguh tradition aims to commemorate the spirits of the ancestors who have gone before us, namely that the deceased and the living are always related, not just to separate their deeds or prayers, and to increase love for Allah SWT.

The Nyuguh tradition in Pasir Gaok Village not only strengthens the vertical relationship with Allah SWT, but also plays an important role in strengthening the horizontal or social relationships among fellow community members. Through solidarity, togetherness, active participation and mutual respect, this tradition helps to maintain and strengthen social cohesion in the Pasir Gaok Village community.

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