

**RELATIONSHIP OF RELIGION AND CULTURE**  
(Conflict and Integration of Ulama with Umara in Purwakarta Regency)

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**Abstract**

This research focuses on issues of religious, cultural and political conflicts and the integration of Ulama and Umara in Purwakarta which intersect with the political dimensions ahead of the Regional Head Election. The specific focus is on the evaluation of religion over culture and turns into a strategic issue played by interest groups. This research is a type of field research research using a qualitative dialectical phenomenological approach as the method. The collection of data and information was carried out by means of observation techniques. The findings of this study include the first, the religious and cultural relations in Purwakarta due to the perspective of the FPI, KUI and FUI mass organizations in assessing that the preservation of Sundanese culture in Purwakarta is contrary to Islamic teachings. second, the form of conflict between Ulama and Umara begins with the case of "the flute and the Koran, the making of puppet figures, the Hideung Bodas (Black and White) Festival of the Tumpeng Parade, the Bebegig Parade, to the confrontation of Sampurasun vs campuracun, and is closely related to political issues. and religious doctrine and understanding of Sundanese culture. But then it is processed into a religious issue and utilized by interest groups. Third, efforts to integrate ulama and Umara are carried out by holding a Cultural and Religious Workshop, establishing communication and compromising on the conflicts that occur.

**Keywords:** Religion, Sundanese Culture, Conflict and Integration

**A. INTRODUCTION**

Based on the results of research conducted by YLBHI (1996) and also by P3PK UGM (1998), collective violence prior to the 1998 reform has recorded prolonged conflict and violence that occurred consecutively from 1995-1997. in conflict mobilization during 1995-1997 in various cases of violence in a number of regions in Indonesia. The main sentiments in conflict

mobilization can be categorized into four types, namely religion, ethnicity / race / ethnicity, social class, and politics (Mas'ud et al., 2001).

The conflict, one of which occurred in Purwakarta Regency on October 31 - November 2, 1996, started with an alleged theft committed by one of the santriwati at the Darussalam Kasomalang Subang Islamic Boarding School, Goan as the shop owner then forced the santriwati to remove the veil and use it for mops. For his actions, the incident reached the leader of the Darussalam Ponpes, namely Ahmad Juanda, to coordinate with one of the figures in Purwakarta namely Anang Abdul Razak and Abdulloh Joban and other figures, Goan's action was considered as a form of insulting the Islamic religious symbol, namely the veil, the effect of the mass incident which consisted of the leadership of the Islamic boarding school along with the students from Subang and Purwakarta as well as the community looted and burned Goan's shop.

In 2003, the Regional Head Election in Purwakarta was elected through the Regional People's Representative Council (DPRD) of Purwakarta Regency, Lily Hambali Hasan and Dedi Mulyadi were appointed as Regent and Deputy Regent for the 2003-2008 period. One of the pair's victories was due to the second political contract, namely Lily Hambali Hasan, agreeing to support Dedi Mulyadi for the next term as Regent of Purwakarta, but that commitment eventually ran aground because of political passion Lily Hambali Hasan wanted to continue for the second term, so that in the Pilkada (head election) region) first direct in Purwakarta for the 2008-2013 period, Lily Hambali Hasan ran again, at that time there were 3 pairs of candidates for Regent and Deputy Regent of Purwakarta namely Lily Hambali Hasan and Endang Koswara, Dedi Mulyadi and Dudung B Supardi, and Burhan Fuad-Nana Syamsudin, in the contest was won by the pair Dedi Mulyadi and Dudung B Supardi, who were promoted by the Golkar-PKS Party Coalition, which won the most with 155,682 votes (37.54 percent). Meanwhile, Burhan Fuad-Nana Syamsudin who was promoted by the Gempar coalition (PAN, PPP, and the Democrat Party) won 134,794 votes (32.5 percent), and Lily Hambali Hasan-Endang Koswara who was promoted by the Binangkit coalition (PDI-P, PBB, and PKB) won 111,443 votes (26.87 percent) (Media, 2008a).

Dinamika politik itu terus berlanjut atas nama reformasi birokrasi dengan merotasi dan mengganti pejabat-pejabat loyalis Lily Hambali Hasan, dan beberapa bulan pasca dilaksanakan Pilkada di Purwakarta, Lily Hambali Hasan ditetapkan sebagai tersangka dalam kasus dugaan korupsi pembangunan IC senilai Rp 1,793 miliar dan kasus BBA senilai Rp 2 miliar. Dalam kasus IC, penyidik juga menetapkan dua tersangka lain, yaitu mantan Pemegang Kas Daerah Sekretariat Daerah Purwakarta Entin Kartini serta mantan Sekretaris Daerah Rahmat Gartiwa. Dalam kasus BBA, penyidik baru menetapkan Lily dan Entin sebagai tersangka (Media, 2008b).

At the beginning of his leadership, Dedi Mulyadi as Regent of Purwakarta and Dudung B. Supardi as Deputy Regent for the 2008-2013 period, borrowing the term Karl Mark, carried out urban arrangement both supra-structure and infrastructure, supra-structure by organizing thoughts, laws and community philosophy Sundanese as an identity, while infrastructure is related to the uniformity of the julang ngapak buildings in government offices to villages, gates, puppet statues (Hamka, 1990 : 48) disudut kota dan penggunaan baju pangsi dan ikat kepala

khas sunda, serta event-event budaya untuk mengenalkan Purwakarta pada masyarakat dunia.

Thoughts on Sundanese culture (Mulyadi, 2014 : 75) this refers to the philosophy of Siliwangi, "Silih Asah, Silih Asih and Silih Asuh" (Sumardjo, 2009 : 338) which encourages development in Purwakarta, interest in Sundanese culture in Purwakarta began in 2003 when Dedi Mulyadi served as Deputy Regent of Purwakarta, the idea of implementing Sundanese culture in Purwakarta seemed to be inspired by the activities of the tourism office which held a Sundanese cultural event, at that time participants were required to wear clothes. typical of Sundanese and iket barangbangsemplak as Sundanese traditional clothing, after this activity Dedi Mulyadi was accustomed to wearing Sundanese traditional clothes and applying local Sundanese cultural wisdom.

Actually, in Purwakarta there are still people who still maintain Sundanese traditions and mythology, for example the Ruwatan Bumi ceremony, which is a ritual (Ilyas & Imam, 1988 : 13) manifestation of gratitude to God Almighty for everything that has been obtained from the produce of the earth. Ruwatan comes from the word Ruwat or ngarawat (Sundanese) which means to maintain or collect. The meaning of collecting is to invite the people of all villages and their products to be collected, either raw or finished or in the processing stage. The goal is apart from gratitude as well as an act of repelling reinforcements and respect for their ancestors. For Elide to understand the myths about these plants, we must know how primitive people lived in anxiety, because sometimes the forces of nature were not friendly or even completely disappeared (Pals, 2011 : 250).

The preservation of Sundanese culture in Purwakarta has in turn received a mixed response among the Purwakarta Ulama, especially since the Bale Paseban Assembly routine payroll incident on Thursday night, August 7, 2008, the Regent of Purwakarta said, "Kacapi suling can thrill people's hearts to remember Allah for those who interpret it. And , it is not certain that the Koran can thrill the hearts of those who hear it. " Which was then protested by Abudlloh Joban Forum of Indonesian Ulama (FUI) and Ridwan Syah Alam, the Indonesian Ulama Community (KUI) together with 15 elements of the Muslim community in Purwakarta by reporting the alleged case of blasphemy by Dedi Mulyadi as the Regent of Purwakarta to the Purwakarta Police. Also reported were Masdar F. Mas'udi, a resource person from Jakarta and Tata Sukayat, the moderator of the recitation program from the Gunung Jati State Islamic University, Bandung.

Then, the turmoil of Sundanese religious and cultural struggles spiked again, when the Regent of Purwakarta built a statue of a puppet character which was then protested and damaged by Islamic organizations on August 9, 2010, the destruction then led to a legal case against the parties who directly committed the damage. However, the Ulama's protests against Umara in Purwakarta did not become an obstacle for Umara to repair and rebuild the statue.

The culmination of the mass destruction was carried out after the Istighosah on Sunday, September 11, 2011, right in the Purwakarta city square area, one by one the congregation groups gathered and crowded the Great Purwakarta mosque room, they came to attend the Istighosah Kubro which was held at the Great Mosque of Purwakarta, The congregation who

attended the event did not only come from Purwakarta, but some also came from outside Purwakarta, such as the Tasikmalaya, Garut, Indramayu, Subang or Karawang areas.

In the Istighosah an ultimatum was conveyed if within two weeks the idol was not torn down, the masses would forcibly destroy it. Attending the event, Chair of the Indonesian Ulema Umat Forum (FUUI) Athian Ali M. He said that his arrival was because he heard the news of the unrest of the Muslim community in Purwakarta related to the large number of statues, there were also several figures of scholars, politics and Islamic mass organizations. Some of the political figures present at the time were Dudung B Supardi (Deputy Regent of Purwakarta) Burhan Fuad (National Mandate Party) and others. Then preceded by the chief executive, the speech began, with a firm and stern tone he conveyed the intent and purpose of holding a Kubro Istighosah as a step of repentance for the Purwakarta people who had allowed polytheism to occur in Purwakarta Regency which is in fact the city of students (Geertz, 1983 : 268), followed by the Deputy Regent of Purwakarta, the contents of the speech that were delivered also focused on the issue of sculpture,

Then, another conflict event occurred on Saturday, July 16, 2011, namely the holding of the Tumpeng Festival to break the MURI record initiated by the Purwakarta Regency Government, which was heavily criticized by the Islamic Community Forum. Abdullah A.S Joban, because the tumpeng festival was redundant. He believed that the Tumpeng Festival was actually only used as a "wrap" by Regent Dedi Mulyadi in packaging his true personal goals. "Namely mystical acts and shirk, the Indokator can be seen by Dedi's incessant wrapping every tree on the side of the road with cloth and plastic in the color" black and white "symbol that he has been insisting on. Then, there will be a procession of chariots covered with flowers and rituals The burning of incense. And what offended the people the most, Dedi Mulyadi deliberately held the Tumpeng Festival to coincide with the night of Nisfu Sya'ban, which means "He has tarnished the Islamic religious rituals."

The Ulama and Umara conflict heated up On November 13 2015, Tabligh Akbar organized by Manhajus Solihin led by Syahid Joban at the Pasar Rebo junction with speakers Habib Muhammad Rizieq Syihab, Habib Husen bin Hamid and Soleh Mahmoed with the theme "Islamize the Archipelago".

After this activity, one of the congregation, Asep Muhamad Nazar, uploaded a recitation documentation on November 14, 2015 which was then busy spreading Habib Rizieq Syihab which was supposed to be "sampurasun" to be "mixed-poison", this is a conflict that creates a heated situation between groups Ulama and Umara in Purwakarta, Habib Rizieq's play on him drew criticism from Sundanese cultural observers, the Siliwangi Youth Force (AMS), the Sundanese community, and other Umara groups, until this case led to a police report being carried out by Fines Alamsyah who is also an AMS activist on Tuesday (24 / 11). The police report numbered LPB / 967 / XI / 2015 / Jabar. The report of Denda stated that the report was about the incident on November 15 2015 during a lecture in Purwakarta. There was a statement by Rizieq which was considered by Denda to be displeasing and offensive to the Sundanese people (Mardiana, 2015). And on December 1, 2015 Manhajus Sholihin who was accompanied by the Islamic Defenders Front reported Dedi Mulyadi on the case of religious

blasphemy in the biographical book entitled 'Kang Dedi Greeting Volume 2 and the video of Dedi Mulyadi's remarks at the HMI event' (Salam, 2015).

The issue of making puppet figures was strengthened again on Thursday morning, February 11, 2016, the burning incident of the Arjuna Memanah Statue at the tourist site of Situ Wanayasa, Purwakarta, West Java (Rozak, 2005 :2 89-299), adds to the long list of efforts to destroy the Wayang Golek statues, which are located in almost every corner of public space in Purwakarta. Then the Gatotkaca statue at the Combro intersection and the Semar statue at the Bunder junction. At that time, a number of Islamic mass organizations, which carried out acts of vandalism, carried the argument that the puppet statues that were built during the early leadership of Regent Dedi Mulyadi were an act of shirk. Then, in 2017, the Bebegig Sawah Festival, the anniversary of Purwakarta, was protested by Syahid Joban as the head of Manhajus Sholihin who considered the religious approach first then culture was fixed. Don't be the other way around. Religion that considers culture not culture weighs religion, it is better to be filled with recitation than to hold a jurig (bebegig) festival, because it does not have a beneficial value for the community (Abdalloh, 2017).

This series of Ulama and Umara conflicts is the focus of the problem in this study, to further analyze how the relationship between Sundanese religion and culture in Purwakarta, and further research is needed because the strengthening of the conflict coincides with the political event of the Regional Head Election and the Election of the Governor of West Java in 2018..

## **B. METHOD**

The approach in this research uses dialectical phenomenology. Phenomenology is a form of qualitative research that grows and develops in the field of sociology. It becomes the subject of its study of phenomena that appear as research subjects, but are free from the elements of prejudice or the subjectivity of researchers. Researchers try their best to reduce and purify so that that is the true meaning of the phenomenon. Phenomenological research has always been focused on exploring, understanding, and interpreting the meaning of phenomena, events and their relationship to ordinary people in certain situations. Some of the characteristics of phenomenological research are as follows: 1) Do not assume that they know what something means to humans to be studied, they learn something 2) Start the research with "silence", to capture the real meaning of what is being studied, 3) Emphasize aspects - subjective aspects of human behavior; researchers try to enter into the conceptual world of sunjek in order to understand how and what meaning they construct around events in their daily life, 4) Phenomenologists believe that in human life there are many ways that can be used to interpret human experiences, through one's interactions with other people and this is the meaning of the experience of reality.

## **C. RESULT AND DISCUSSION**

### **Cultural and Religious Relations in Purwakarta Regency**

To understand the relationship between religion and culture in Purwakarta Regency, there are at least two forces that exert a strong influence between the strengths of culture and religion, the interaction that exists between the two, a kind of tug of war between the political forces of religion and culture. The religious point of view in responding to Sundanese culture creates turmoil which in turn is exploited by interest groups and takes advantage of the conflict.

This point of view becomes more complex when religious doctrine is used to assess the culture of a society, some cases of conflict between religion and culture do not only occur in Purwakarta Regency, but in several other regions and districts this conflict also occurs, the root of the problem has different dimensions and complexity. one another, the discourse on culture is indeed a field that deals with three major problems, namely identity, power, and culture in a broad sense. Essentially, this word contains recognition of the dignity of humans who live in their communities and their unique cultures (Tilaar, 2004 : 17).

With the strength of Sundanese culture, Umara in Purwakarta believes that he can build a harmonious social order and affirms Purwakarta's existence both nationally and internationally, for example in every annual event welcoming the anniversary of Purwakarta Regency, various cultural festivals are held both at the national and international levels, with the aim of introducing Purwakarta to the world. . However, organizing the festival is considered an activity that is not in line with Islamic teachings and tends to idolatry, especially among the ulama who are members of the Islamic Defenders Front (FPI), the Indonesian Ulama Forum (FUI), the Indonesian Ulama Community (KUI) and Manhajus Solihin.

The idea of development based on the spirit of Sundanese culture has received a different response from several Islamic scholars and community organizations in Purwakarta, here are some controversial events that illustrate the relationship between religion and culture in Purwakarta Regency:

a) Paseban recitation: Al-Qur'an and the flute

On Thursday 7 August 2008, the Purwakarta local government held a bale paseban recitation which at that time invited Masdar Farid Mas'udi who at that time served as Chairman of the Nahdlatul Ulama Board (PBNU) as a speaker and Tata Sukayat as moderator, in his remarks Dedi Mulyadi made the imagery between the flute (a musical instrument as well as a cultural symbol of Sundanese society) and the Koran. He said that "for someone who can interpret, by hearing a musical instrument such as a flute, one can remember Allah. On the other hand, there is no guarantee that someone will be thrilled when he hears the holy verse of al-Qur'an, if he does not know the meaning ". Then, Masdar Farid said that "in the land of Sunda a prophet was sent, because there is wisdom found in the land of Sunda. Likewise in Java ", meanwhile, Tata Sukayat also said that " We are actually the Children of Israel, because Bani means descent, isro means journey, and il is God. So, people or children of Allah who walk towards God ".

After the recitation activity, Abdullah AS Joban, Chairperson of the Indonesian Ulema Forum (FUI) Purwakarta said that the bale paseban recitation had to be dissolved, because in the

recitation there were efforts to make religion with local culture exist, which would eventually spread the Sundanese *wiwitan* religion (belief).

b) Conflict in the construction of puppet statues

After almost two years the problem of 'Al-Qur'an and Seruling' in Purwakarta had subsided, in 2010 the Ulama and Umara conflict in Purwakarta had a new chapter, Ulama in Purwakarta considered that the making of statues in Puwakarta was against Islamic teachings, in a hadith narrated by Bukhari and Muslim, Rasulullah SAW said, "Surely angels will not enter a house where there is an image." so that the scholars used the hadith as the basis that the making of paintings or statues was deemed to result in the Angel Rohmat not wanting to enter his house and Purwakarta Regency far from blessing.

The cleric referred to by the author is a group led by Abdullah AS Joban Indonesian Ulama Forum (FUI), Syah Alam Ridwan (Indonesian Ulama Community), the Islamic Defenders Front (FPI) supported by the West Java MUI and the Purwakarta MUI to strongly reject the statue. Finally, on Thursday, August 9, 2010, there was an action demanding the demolition of the puppet statues.

c) Kencana Train and Kemenyan

The pedicab and golden carriage were displayed in front of the entrance to the Purwakarta Regent's office, this golden carriage was also used in the celebration of the *tumpeng* parade which was held a year ago, rumors emerged that the *tumpeng* parade was a mystical ritual that had to be performed by the Regent as a condition of his spiritual teacher, or some have even stated that the *tumpeng* parade is a form of the ritual of the marriage between the Regent of Purwakarta and Nyi Mas Melati, one spiritual figure whom the author met said that the Regent of Purwakarta has several spiritual teachers located in Banten, Kawarang, and Subang. And the golden carriages in the Purwakarta Regency Government are all occupied by the supernatural creature (*dedemit*), even every gate and corner in the Purwakarta Regency Government is guarded by the *lelembut*. Even his admission in the occult dialogue with Syekh Yusuf, according to him Syekh Yusuf was disappointed with the attitude of the Purwakarta Regent who made puppet statues in Purwakarta Regency.

d) Sampurasun Vs Campuracun

On November 13 2015, Tabligh Akbar organized by Manhajus Solihin led by Syahid Joban at the Pasar Rebo junction with speakers Habib Muhammad Riqieq Syihab, Habib Husen bin Hamid and Soleh Mahmoed with the theme "Islamkan Nusantara".

On November 14, 2015, the documentation of this activity was uploaded on social media by Asep Muhammad Nazar who was one of the congregation in the recitation. However, in the video Habib Rizieq Syibah slips the Sundanese greeting that should be "Sampurasun" to be "mixed-poison", In addition to sizing up Sundanese greetings, 'Sampurasun' becomes 'Mixing poison' by the Grand Imam of the Islamic Defenders Front (FPI), Habib Rizieq Shihab also accused The Regent of Purwakarta, Dedi Mulyadi, is a figure who adheres to shirk behavior

that is prohibited in Islam, and is currently destroying the Muslim community of Purwakarta by mixing poison, which is reflected in various actions that he deems far from Islamic values. As well as Dedi's behavior, who claimed to have proposed to Nyi Roro Kidul and married her, of course this action gave birth to a long polemic and drew criticism and angered the Sundanese people.

e) e) Allegations of Blasphemy of Religion in the Books "Cultural Spirit" and "Kang Dedi Menyapa"

In response to Habib Muhammad Rizieq Syihab's report on video lectures that were indicated to be provocative and insulting the "mixed-poison" Sundanese culture, the Da'wah Council of Manhajus Solihin Purwakarta accompanied by the leader of the Regional Leadership Council of the West Java Islamic Defenders Front reported Purwakarta Regent Dedi Mulyadi to the West Java Regional Police, Monday, November 30 2015. Dedi was reportedly accused of committing blasphemy of Islam written in a number of books and audio-visual recordings.

According to Syahid, one of the titles of books containing religious blasphemy written by Dedi was Cultural Spirit and Kang Dedi Menyapa. In the two books, he said there were statements that hurt the hearts of Muslims, even humiliated Allah. "In this book there are many defamations against Islam," he said.

f) Confrontation and Mutual Boycotts

After the incident of mutual reporting between the "mixed-poison" and "blasphemy" cases, the confrontation between the Purwakarta Regent and Manhajus Solihin, the Indonesian Ulama Forum and the Islamic Defenders Front increased. Rejection of the uproar or the visit of the Purwakarta Regent to several regions in West Java has come under fire.

The root of the problem is that it has been around for a long time. Muslims in Purwakarta consider Dedi's idea to build statues in several places in the area, and tie black and white city-patterned cloths to trees and statues, as an act of shirk. In addition, it is suspected that Dedi prioritized the Sundanese greeting, Sampurasun, rather than saying Assalamu'alaikum Warahmatullah Wabarakatuh.

This was criticized by the Imam of the Islamic Defenders Front, Habib Muhammad Rizieq Syihab, when delivering a lecture in Purwakarta. Then Rizieq Syibab slipped 'Sampurasun' to 'Mix poison' because of the accumulation of the Purwakarta Regent's attitude to prioritizing culture over religion, the incident was seen as an act that insulted Sundanese culture, so cultural circles and supporters of Dedi Mulyadi reported Habib Muhammad Rizieq Syihab to the police on his actions. On the other hand, Syahid Kalja from the Manhajush Sholihin recitation group also reported back on Dedi on charges of blasphemy.

### **Efforts to Integrate Ulama and Umara in Purwakarta**



Since two periode of Dedi Mulyadi, Sunda Culture and Religion in Purwakarta is very interesting to examine, given the complexity of the motives behind the conflict, the efforts to integrate Ulama with Umara in Purwakarta are carried out in several ways as follows:

a) Culture and Religion Workshop

The internal relations of Muslims are dynamically related to group identities which are strengthened by religious identity and cultural identity. These cultural identities can take the form of ethnic identities, local traditional identities, or religious thinking identities. The dynamics of the relationship can lead to the internal harmony of Muslims because of the factors that support this harmony.

In an effort to provide religious understanding to the people of Purwakarta in particular, Umara held a Cultural Workshop which presented religious figures and cultural figures to emphasize that there is no conflict between religion and Sundanese culture.

Humanist and artist, Acep Zamzam Noor, focuses more on cultural diversity. He admitted that he was concerned about the phenomenon where white robes were often used as uniforms to destroy "People demonstrating wearing white robes, destroying public facilities". As for Abdul Syakur Yasin. According to him, the root of the problem in the emergence of acts of destruction is a misinterpretation, "those who destroy seem to think that God is paralyzed, so they take over (take over) God's power," he said. "They are desperate people. They misinterpret the sentence amar ma'ruf nahyi munkar as justification for acts of violence. For Afif Muhammad, what Umara did in Purwakarta was not against Islam, Sundanese culture is a philosophy of life and not a religion, because if Sundanese is a religion, then there must be rituals.

Meanwhile, according to Kiagus Zaenal Mubarak, Deputy Chairperson of the West Java Nahdlatul Ulama (PWNU) Regional Management, he supports the progress of Purwakarta Regent Dedi Mulyadi, who uses a lot of cultural strategies in the middle of a blasphemy lawsuit against the police by a group of Islamic organizations who disagree.

Cak Nun is of the opinion that the accusation should be addressed with gratitude and make the people of Purwakarta feel happy. Because with this accusation the Purwakarta people could act wisely and feel that they were right. Cak Nun also argues, when someone who feels he is deviant, he will try to further improve the way of life in order to get goodness to be closer to God. "The people of Purwakarta should be grateful if their area is accused of being an emergency of faith and led by a shirk leader. Because if you feel yourself as a deviant person, you will try to ask Allah for a straight path, as is done in prayer".

In addition, according to Cak Nun, he was also happy with the accusation by a group of Islamic organizations that accused Purwakarta of being in a state of aqidah emergency. "I am happy that Purwakarta is called an emergency aqidah. Because I see this area as the most important area with aqidah," added Cak Nun. Cak Nun also asked Purwakarta Regent Dedi Mulyadi not to stop developing Sundanese culture. "Plants in Sundanese land cannot be planted in Arab

land, so Sundanese people should not be told to become Arabs, that is the law of Allah. So Sundanese people will still be Sundanese.

b) Consensus on Conflict

The incident of religious and cultural relations in Purwakarta began with the criticism and demands of the Ulama for Dedi Mulyadi's photo displayed on the cover of the Koran which was used as campaign material during the Legislative Election, the event was concluded with an apology and a meeting between Dedi Mulyadi and Abulloh Joban, the leader. The Indonesian Ulema Forum (FUI) and several other ulama and community figures, on that occasion Dedi Mulyadi promised not to intervene in his actions. Through good dialogue and communication, these problems can be resolved properly.

The people of Purwakarta belong to a society that has a variety of ideological, social, political, religious, and religious understandings, this condition makes it possible to have dynamics and potential conflicts caused by differences in certain ideas or views. Therefore, to maintain harmony and togetherness, the slightest potential conflict must be managed properly, so that it does not develop into an open conflict. Even so, the conflict axis involving religion and culture was triggered by the issue of religious understanding in responding to the preservation of the Sundanese tradition which was considered inconsistent with Islamic teachings by one of the Islamic mass organizations in Purwakarta.

There are four arguments against the emergence of conflict in society. First, every community will experience social change at any time. Second, every society at all times shows the existence of social conflict, so that conflicts occur everywhere and cannot be avoided. Third, every element of society contributes to change. Fourth, each community is based on pressure from its members by other parties which opens up space for conflict. Dahrendorf said that there are two variations of conflict, namely exogenous social conflicts characterized by social conflicts between in-group and outside groups (out. -group), and endogenous social conflicts, namely social conflicts that occur within the group itself, interesting issues in seeing the potential for conflict, where the conflict does not cause distraction, and the conflict does not always harm the community, but conflict can make a positive contribution to relationships and interactions Public. Conflict is functional (good), and dysfunctional (bad) for relationships and structures that are not encapsulated in the social system as a whole. This positive or functional conflict can help create a sense of unity and awareness of community life.

For the author, there are at least three major currents that appear in the faces of the Muslim community in Purwakarta, namely traditionalist, moderate and fundamentalist Islam. The treatment of the three Islamic movements in responding to the traditions of society is very contradictory. The differences in these movements are due more to differences in their ideologies and perspectives on local culture. Traditional Islam in responding to local traditions shows more of its accommodation. Local traditions tend to be acculturated with the cultural Islamization movement as exemplified by the guardians when spreading Islam in Java. This step of Islamization puts the argument that local traditions should not be contrasted with Islamic ideology, or that their existence must be destroyed and replaced with Islamic traditions. or traditional Islam, which is termed Geertz Islam, santri, which is accommodated in the large

Nahdlatul Ulama (NU) organization and its wing organizations, including the pesantren world, which never disturbs the existence of local traditions.

Moderate Islam is represented by Muhammadiyah and Persis who see the preservation of Sundanese culture in Purwakarta as merely part of a strategy to boost Purwakarta's popularity in the eyes of the world or see it as an electoral political strategy ahead of the General Election. However, other segments still consider that the preservation of Sundanese culture in Purwakarta contains occult elements and seeks to foster animism and dynamism in Purwakarta, this group tends to be neutral and outside the ranks of conflict.

Meanwhile, the third current, namely the flow of fundamentalist Islam, the movement that emerged from hardline Islam against the traditions of this society was very different. This religious view was expressed by the Indonesian Ulema Forum (FUI), the Indonesian Ulema Community (KUI) and the Islamic Defenders Front (FPI) as well as organizations such as Hizbut Tahrir Indonesia (HTI) in responding to the preservation of Sundanese culture in Purwakarta. In many cases, the existence of hardline Islam or fundamentalist Islam does not have a discourse friendly to the traditions of society. Their religious perspective is only one that is the tradition is eliminated and replaced by standard Islamic teachings that are sourced from the al-Qur'an and the Hadith of the Prophet.

Based on the data that has been described above, the response of the Purwakarta people to the preservation of Sundanese culture can be divided into several categories as follows: First, the Purwakarta people fully accept without criticism and renewal of all activities. They lived through all the ordinances, and followed Umara's calls in cultural events. This community group consists of the Abangan community and some NU members who are still loyal to their traditions. These two groups of people became the main supporters of Umara's Sundanese cultural policies.

Second, people who accept the preservation of Sundanese culture as an activity that has beneficial values for the community and requires a continuous renewal. Good traditional values deserve to be maintained, and traditions that are not good and endanger one's monotheism must be renewed to make them more Islamic. They consist of moderate NU members.

Third, people who reject and fight against the preservation of Sundanese culture, they consist of the Indonesian Ulema Forum (FUI), the Indonesian Ulama Community (KUI) and the Islamic Defenders Front (FPI) as well as organizations such as Hizbut Tahrir Indonesia (HTI) and all salafi people. Their resistance was carried out by carrying out protests, demonstrations and other constitutional steps, for example conveyed in the recitation / tabligh akbar and the act of reporting activities deemed to have insulted Islam and awakened the Sundanese Wiwitan belief.

The relation between Sundanese religion and culture that occurs in Purwakarta shows a unique polarization, from the aspect of religious and cultural appreciation when referring to Geertz's trichotomy, the pattern that is formed especially in Purwakarta shows that there is a mixed pattern. First, Umara depicts the priyayi character of the abangan because he burns incense as a fragrance and makes offerings at every cultural event, or can also be categorized

as a santri priyayi, because Umara also continues to practice Islamic teachings. Second, that conflict and consensus as seen by Ralf Dahrendorf states that society has two faces, namely conflict and consensus which is known as dialectical conflict theory. Thus it is proposed that the sociological theory be divided into two parts, namely the theory of conflict and the theory of consensus. Conflict theory must examine conflicts of interest and the use of force that binds society, whereas consensus theory must test the value of integration in society.

For Ralf, society will not exist without consensus and conflict. Society is held together by enforced freedom. Thus, certain positions in society delegate power and authority to other positions.

This fact of social life has led Dahrendorf to his central thesis that the difference in the distribution of "authority" is always a determining factor in systematic social conflict. Authority Relationship and Social Conflict Ralf Dahrendorf argues that the existing position in society has authority or power with different intensities. Authority does not lie in the individual, but in position, so it is not static. So, a person can have power or authority in certain circles and not have certain powers or authorities in other circles. So that someone who is in a subordinate position in a certain group, might occupy a superordinate position in another group.

Power or authority contains two elements, namely rulers (people in power) and people who are controlled or in other words, superiors and subordinates. Groups are divided into three types, namely: 1. Quasi group 2. Interest Group (manifest) 3. Conflict Group A pseudo group is a number of position holders with the same interests but not yet aware of its existence, and this group is also included in the type of group. second, namely the interest group and because of this interest gave birth to the third group, namely the social conflict group. So that in groups there will be two associations, namely the ruling group (superiors) and the subordinate group (subordinates). These two groups have different interests. In fact, according to Ralf, they are united by common interests.

Those who are in the upper group (in power) want to maintain the status quo while those at the bottom (those who are controlled or subordinate want change. Dahrendorf admits the importance of conflict refers to Lewis Coser's thinking where the relationship between conflict and change is that conflict functions to create change and If the conflict is intensive, then the change will be radical, on the other hand, if the conflict is in the form of violence, then there will be structural changes suddenly. According to Dahrendorf, the existence of social status in society (sources of conflict are: Rich-poor, official- low employees, employer-labor) interests (workers and employers, between groups, between parties and between the existence of dominance the existence of injustice or discrimination, religion). power (ruler and controlled).

Conflict theory is understood through an understanding that society has two faces because every society is subject to change at any time, so the assumption is that social change is everywhere, then society can also show division and conflict at certain times and also contribute to disintegration and change. because society is based on the compulsion of some of its members on others.

The integration between Ulama and Umara in Purwakarta can be seen in the leadership period of Regent Anne Ratna Mustika, even though the idea of development carried out by Umara for the 2018-2023 period in principle continues the idea of the previous Regent, Dedi Mulyadi. However, because there are no other political interests, the Ulama's rebuke for the Nyi Pohaci Festival mediated by the Indonesian Ulema Council (MUI) of Purwakarta Regency shows the togetherness between Ulama and Umara in Purwakarta. Until now, there are puppet statues and statues of national figures such as the Soekarno-Hatta statue, Kian Santang, General Soedirman and Abdurahman Wahid (Gusdur) are still well-groomed and stand tall in every corner of the city, and there is no "city of idols" lawsuit from the Ulama of Purwakarta.

#### **D. CONCLUSION**

To describe the Religion and Cultural Relations in Purwakarta Regency, the author proposes three propositions regarding the situation experienced:

Different interpretations of the preservation of Sundanese culture create conflict and consensus on religious and cultural relations in Purwakarta, if Geertz made a trichotomy and many other researchers said that the trophotomy has mixed potential, then the characteristics of Umara in Purwakarta are classified as a mixture of the three, namely priyayi who is abangan and santri .

The conflict between Ulama and Umara is basically based on the strong foundation of religious preaching by the FUI, KUI, FPI and Manhajus Solihin groups who consider Sundanese culture to be contrary to religious norms, from both of them then a political slice is born, a religious point of view is used to assess Sundanese culture and change become a strategic issue that is used by interest groups.

Integration efforts in reducing conflict include:

- a. The feeling of one culture and the importance of the spirit of nationalism
- b. Sundanese religious and cultural dialogue through cultural and religious workshops as a counterweight to the discourse on "religious blasphemy" which the Ulama and National Figures are accused of opposing Umara.
- c. General tolerance, one of which is by erecting statues not only of puppet figures but other figures such as Kian Santang, Soekarno-Hatta, General Soedirman and Abdurahman Wahid (Gusdur).

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