

## AGRARIAN TRADITIONS IN BOJONGSARI VILLAGE AND A STUDY OF THE 1986 PARIRIMBON TATANEN MANUSCRIPT

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### ABSTRACT

In the existence of a cultured society, of course there are various kinds of customs or traditions that arise due to existing knowledge. Likewise with agricultural societies. Indonesia itself is the largest agricultural country ever in recorded Asian history. Especially in the rice agricultural sector. For hundreds of years, Indonesia has been the largest rice contributing country. Especially in Parahyangan or what we usually call West Java. This Sundanese people have implemented customs in the agricultural sector starting hundreds of years ago. Seren Taun is a traditional ceremony to commemorate harvest day. We can still find this ceremony and preserve it in traditional villages such as Kanekes Baduy Village, Ciptagelar Village in Sukabumi, Cigugur Village in Kuningan and other traditional villages. In this case, it turns out that we can not only find Seren Taun customs in villages or traditional villages, but we can still find them in inland villages. Examples are Bojongsari Village and Sukamaju Village in Nyalindung sub-district, Sukabumi district. The Seren Taun traditional ceremony held in Bojongsari and Sukamaju villages itself has significant differences from the Seren Taun custom in traditional villages. This traditional ceremony has gone through various kinds of acculturation, both in terms of social culture and religion.

**Keywords:.** *Agrarian, Acculturation, Traditional Ceremonies.*

### ABSTRAK

*Dalam eksistensi masyarakat berbudaya tentunya terdapat berbagai macam adat atau tradisi yang muncul disebabkan oleh ilmu pengetahuan yang ada. Begitu pula dengan masyarakat agraris. Indonesia sendiri merupakan negara agraris terbesar yang pernah ada dalam catatan sejarah Asia. Terkhususnya dalam sektor pertanian tanaman pangan padi. Telah beratus-ratus tahun lamanya Indonesia menjadi negara penyumbang padi terbesar. Terkhususnya di Parahyangan atau biasa kita sebut Jawa Barat. Masyarakat yang bersuku Sunda ini, telah melaksanakan adat istiadat dalam bidang agraris mulai dari ratusan tahun yang lalu. Seren Taun merupakan salah satu upacara adat untuk memperingati hari panen. Upacara ini sendiri masih dapat kita temui dan dilestarikan di kampung-kampung adat seperti Desa Kanekes Baduy, Desa Ciptagelar di Sukabumi, Desa Cigugur di Kuningan dan desa adat lainnya. Dalam kasus ini ternyata adat istiadat Seren Taun bukan hanya dapat kita temui di desa-desa atau kampung adat saja, akan tetapi di desa pedalaman pun masih*



bisa kita dapati. Contohnya yaitu Desa Bojongsari dan Desa Sukamaju di kecamatan Nyalindung kabupaten Sukabumi. Upacara adat seren taun yang dilaksanakan di Desa Bojongsari dan Sukamaju sendiri memiliki perbedaan yang signifikan dengan adat Seren Taun yang ada di kampung-kampung adat. Upacara adat ini telah melalui berbagai macam akulturasi, entah itu dari segi budaya sosial dan juga agama. Dengan ditemukannya naskah panduan adat atau disebut juga ririmbun panen, penulis mencoba mengungkapkan isi dari naskah tersebut.

**Kata kunci:** Agraris, Akulturasi, Upacara Adat.

## INTRODUCTION

Culture is an essential element possessed by every society. Culture and society are like a framework and skin that cannot be separated, as both need and complement each other. Therefore, finding cultural differences within a region or country is not unusual. In this case, Indonesia is a unique nation because it possesses highly diverse cultural differences. The existence of more than one culture within a society in a given region is also referred to as a multicultural society. Although Indonesia has cultural and ethnic diversity, it cannot be denied that the nation still shares striking cultural similarities. This is because Indonesian people originate from the same ancestors, share the same kinship, and inherit culture within the same unity. Nevertheless, cultural diversity plays an essential role in Indonesia. The diversity of Indonesian culture is undeniable. In the context of understanding a plural society, Indonesian people consist not only of ethnic cultures but also of various regional cultures that represent encounters among different ethnic groups spread across the archipelago.

Indonesian society also inhabits regions with diverse geographical conditions—ranging from rural and urban areas to mountains, forest edges, coastal zones, and lowlands. The encounter between indigenous culture and external cultures significantly influences the process of cultural assimilation in Indonesia, thereby enriching the variety of cultures found in the nation. Furthermore, the development and spread of major religions in Indonesia have also contributed to the growth of Indonesian culture, so that several cultural expressions reflect the values of certain religions. It can therefore be stated that Indonesia is one of the nations with a high level of cultural diversity or heterogeneity. This diversity not only manifests in terms of traditions but also shapes civilization, ranging from traditional to modern forms, as well as across various regions.

According to John M. Echols (1976), culture is a complex whole that includes knowledge, beliefs, arts, morals, customs, laws, and other abilities as well as habits acquired by humans as members of society. From this statement, it can be concluded that culture encompasses all aspects of human activities in every dimension of life that take place within society, which they experience in order to carry out their lives while residing in a particular region and nation. Since they live within that environment, they inevitably have to follow the agreed-upon rules of conduct. Otherwise, they will face difficulties in adapting to and interacting with other members of society.

Over time, the development of culture and traditions undergoes changes, one of which is influenced by the introduction of new religions and beliefs. The arrival of new beliefs brings new characteristics to existing traditions and cultures. This process is referred to as *acculturation*. *Acculturation* is the blending of two or more distinct cultures. It occurs as a result of interaction between groups of people who possess their own cultures and other groups within society. The process of *acculturation* does not eliminate the cultural elements of the two or more social groups. The features of the original culture can still be recognized, distinguished, and analyzed in comparison to foreign cultures. In this case, the communities of Bojongsari and Sukamaju Villages experienced significant cultural changes and *acculturation*, particularly influenced by religion. In this regard, the researcher seeks to explore the transformation and acculturation of traditions in the communities of Bojongsari and Sukamaju, specifically in terms of their livelihoods, namely agriculture, which is commonly referred to as agrarian society.

## METHOD/METODE

This research was conducted in the administrative areas of Bojongsari and Sukamaju Villages, Nyalindung Subdistrict, Sukabumi Regency. This subdistrict produces abundant agricultural products and is considered quite strategic for research on the customs and culture of agrarian communities. This study employed a qualitative research design. Qualitative research is a method used to examine natural objects (as opposed to experimental research), in which the researcher serves as the key instrument. However, when viewed from the source of the data, this study also falls into the category of *field research* (Koentjaraningrat 1997). In addition, the researcher made use of *library research*. The steps in this study were carried out in three stages: the source collection stage and the presentation of the analysis results (Syah et al. 2025). The collection of sources in this research uses library research techniques, namely collecting data from libraries (Nurcahya et al. 2024). The technique of document data collection involved gathering data obtained from documents. Data collected through documentation are generally secondary data, derived from books and images, which were then analyzed and connected to the realities found in the research site. The methods of data collection included observation, interviews, and documentation.

Furthermore, the researcher also employed the *philological research method*, which aims to produce edited texts that can be read and easily understood. Textual criticism is clearly an activity that cannot be separated from a text. It can be understood as the practical and methodological effort of a scholar to manage a text and restore the authenticity of the message as closely as possible to the author's intended meaning (Fathurahman 2010). Generally, textual criticism starts with broad topics and narrows down to more specific ones. The broad elements refer to a comprehensive description of the manuscript or the manuscript's explanation, and the text being worked on. The specific elements involve the study or analysis of various aspects of the text (Mulyani 2014). The main task of philology is to read the text while providing textual criticism. The goal of textual criticism is to produce a text that is closest to the original (Badrulzaman and Kosasih 2019). The first step in determining the research target was

to identify the object of study, since various aspects needed to be selected, including writing, material, form, and content. The specific object of study was the manuscript *Ririmbun Adat Meuteumeyan*, discovered in Bojongsari Village, Nyalindung Subdistrict, Sukabumi Regency.

## RESULT AND DISCUSSION

### Bojongsari Village Profile

According to information from the village elders, Bojongsari Village is an expansion village that was originally part of Bojongkalong Village. As time went on and the population continued to grow, community leaders sought more effective and efficient governance and development. In 1982, these local leaders initiated a plan to separate from Bojongkalong Village. In 1983, their plan was realized, and Bojongkalong Village officially divided into two: the original village (Bojongkalong Village) and the expansion village (Bojongsari Village). Bojongsari Village is one of ten villages in Nyalindung Subdistrict, Sukabumi Regency, West Java Province. It covers an area of approximately 780 hectares, consisting of rice fields, dry land (gardens and settlements), and mountainous areas ("Profil Dan Potensi Desa Sukamaju" 2018). Administratively, Bojongsari Village is divided into six hamlets:

1. Karikil
2. Cigadog
3. Lebakmuncang, Babakan, and Citanggeung
4. Citapen
5. Tanggeung and Cipiit
6. Cijulang and Cimentrik

These hamlets include six neighborhood associations (*Rukun Warga/RW*) and twenty-two community units (*Rukun Tetangga/RT*). The welfare levels of Bojongsari residents are as follows:

NO	category	Number of families
1	Pre-Prosperous Families	559 households
2	Prosperous Family Level 1	443 households
3	Prosperous Family Level 2	152 households
4	Prosperous Family Level 3	101 households
5	Prosperous Family Level 3 Plus	10 households

Source: <https://sukabumizone.com/>

The educational levels of the population are as follows:

NO	Level of education	Percentage
1	No Schooling = 25%	25%
2	Elementary School Graduate	30%
3	Junior High School (SLTP)	22%

4	Senior High School (SLTA)	15%
5	Diploma 1/Diploma 2	5%
6	Diploma 3	5%
7	Bachelor's Degree	5%
8	Master's Degree	3%

Source: <https://sukabumizone.com/>

The primary occupations of Bojongsari residents are:

No	Type of work	Total population
1	Civil Servants ( <i>Pegawai Negeri Sipil</i> )	100 people
2	Entrepreneurs	250 people
3	Retirees	8 people
4	Farmers	120 people
5	Farm Laborers	176 people
6	Livestock Farmers	80 people
7	Traders	134 people
8	Private Employees/Workers	335 people
9	Others	2,047 people

Source: <https://sukabumizone.com/>

Bojongsari Village is located at an altitude of 500–700 meters above sea level, with annual rainfall ranging from 2,000 to 3,000 mm. These conditions make the area highly suitable for agriculture. Most of the residents of Bojongsari Village work as farmers. Among the various agricultural sectors, food crop farming dominates, with rice as the main product. Other sources of livelihood include trade, home industries, services, and employment as civil servants. The village has a total population of 5,026 people.

### Seren Taun Tradition

Belief in the mythology of rice as a staple food for the Sundanese agrarian community is quite well-developed. Rice has developed into a myth that is still believed to this day. According to the prevailing oral tradition, in ancient times rice was considered the embodiment of a beautiful princess born from the three tears of the god Anta, but in the hatching process only one grain of rice was produced. The surviving grain, as instructed by Bata Guru, guarded the tear until it hatched and gave birth to a daughter named Nyi Pohachi. To this day, belief in the myth of Nyi Pohaci remains strong (Mudiyono 2025).

The agrarian Sundanese community believes that Nyi Pohaci is part of the origin of the rice plant. They even believe that Nyi Pohaci still exists, will live forever, and continues to bring fertility to every grain of rice they cultivate. This belief is manifested in a traditional ceremony or celebration, similar to a religious ritual, which is held when the rice is ready for harvest. In Sundanese agrarian society, this ceremony is called the Seren Taun Traditional Ceremony. The Seren Taun Ceremony is one of the traditional

rituals performed annually by Sundanese farming communities. This custom is believed to have existed since the era of the Pajajaran Kingdom. At that time, Pajajaran society was well known for its agriculture and abundant harvests. It is understandable that people in this period lived in prosperity and abundance, as food crops especially rice served as the primary foundation of economic growth in the Pajajaran Kingdom (Danasasmita 2014). Carrying out this ritual usually takes about six months, beginning with the rainy season and ending with the dry season. The first step is to clear the land before the rice seeds are ready to be planted. Farmers then plant the seeds in plots exposed to sunlight so the seedlings can grow and develop properly. Once the rice begins to turn yellow, signifying that it is ready to be harvested, the reaping begins with the harvesting of the mother rice (*Indung Pare*), the rice that ripens first and produces the finest grains. After this, the full harvest takes place during the dry season so the rice can dry more quickly (Ekajadi 2014). The culmination of this process is called the Seren Taun Traditional Ceremony.

As it developed, the *Seren Taun* Ceremony came to be carried out simultaneously throughout the former kingdom's territory, and the ritual itself is considered highly sacred. Today, regions that still conduct this ceremony include those that were once part of the kingdom, such as the Pakuan area (now Bogor) and the *Kapuunan* and *Kokolotan* areas, which now stretch from Banten to Sukabumi (Djatisunda 2006). Although the *Seren Taun* Ceremony essentially holds the same meaning for agrarian communities—as an expression of gratitude for the harvest and a hope for increased yields in the following year—over time, variations have emerged from one place to another, particularly in the timing and ritual process. This makes it different from other agrarian traditions practiced in customary villages (*desa adat*) such as Sindangbarang, Kanekes in Baduy, Ciptagelar in Sukabumi, Cigugur in Kuningan, and others. In Sukamaju and Bojongsari Villages, this tradition survives as an inherited belief, but only part of the community continues to observe it. This is because these villages are not customary villages but rather ordinary villages, although the beliefs and traditions can still be found there.

### **Meuteumeyan Traditional Ritual**

It is known that the Seren Taun tradition in this village has a different name or pronunciation than others. The people of Bojongsari Village usually call it "Meteumeuyan," or in other words, "Mimitian," which in Indonesian means "Starting." Meteumeuyan is intended as a community ritual before the harvest, hence the name Meteumeuyan, meaning "starting the harvest." According to the Ririmbon manuscript, the Meuteumeyan custom was found in Bojongsari Village, Nyalindung District, Sukabumi Regency.

Manuscript Number : –

Title : *Ririmbon Meuteumeyan*

Cover Size : 5 × 6 cm

Manuscript Size : 5 × 6 cm

Number of Pages : 34 pages, with 32 containing text

Number of Lines : 17 lines per page

Script : Arabic Pegon



Type of Writing	: Arabic script in <i>Khat Riq'ah</i> . The handwriting remains clear, although some parts have faded. It was written in pencil and, in some sections, in blue ink.
Language	: Old Sundanese
Condition	: The manuscript is in good condition, although some of the writing has faded. It does not have a cover; however, the text remains preserved and legible.
Watermark	: –
Colophon	: –
Numbering	: The opening page contains manual pagination, but only up to page 13.
Brief Content	: This manuscript contains a <i>ririmbon</i> concerning auspicious and inauspicious days, months, dates, and times for rice harvesting, as well as prayers or guidance ( <i>ririmbon wasilah</i> ) directed toward the prophets.
Description	: This is a single manuscript, discovered among the local community in Bojongsari Village, Sukabumi Regency.

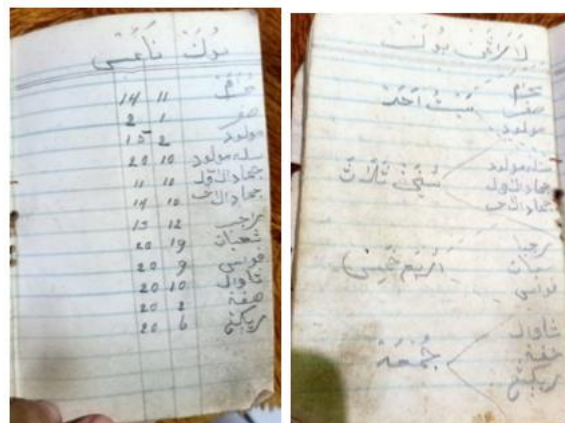


Figure 1: Calculation of the prohibition of the month, date and day

### Larangan Bulan

Muharram, Safar, Mulud: Sabtu Ahad

Silih Mulud, Jumadil Awal, Jumadi Akhir: Senin Selasa

Syawal, Hapit, Rayagung: Jumah

### Bulan Na'as

Muharram: 11, 14

Safar: 2, 1

Mulud: 15, 2

Silih Mulud: 20, 10

Jumadil Awal: 11, 10

Rajab: 13, 12

*Sya'ban: 20, 19*

*Puasa: 20, 9*

*Syawal: 20, 10*

*Hapit: 20, 2*

*Rayagung: 20, 6*

According to the description of the manuscript above, it explains certain days during certain months that are prohibited for harvesting. For example, in the months of Muharram, Saffar, and Mulud, harvesting is prohibited on Saturdays and Sundays. Meanwhile, in the months of Silih Mulud, Jumadil Awal, and Jumadi Akhir, harvesting is prohibited on Mondays and Tuesdays. Meanwhile, in the months of Shawwal, Hapit, and Rayagung, harvesting is prohibited on Fridays. The following page lists the unlucky or unlucky dates for each month. It is believed that harvesting on these days will result in disaster or bad luck. The dates are as follows: In the month of Muharram, harvesting is prohibited on the 11th and 14th. In the month of Safar, harvesting is prohibited on the 2nd and 1st. In the month of Mulud, harvesting is prohibited on the 15th and 2nd. In the month of Silih Mulud: 20, 10. In the month of Jumadil Awal, harvesting is prohibited on the 11th, 10th. In the month of Rajab, harvesting is prohibited on the 13th, 12th. In the month of Sha'ban, harvesting is prohibited on the 20th, 19th. In the month of Fasting, or in the month of Ramadan, harvesting is prohibited on the 20th, 9th. In the month of Shawwal, harvesting is prohibited on the 20th, 10th. In the month of Hapit, harvesting is prohibited on the 20th, 2nd. And finally in the month of Rayagung, harvesting is prohibited on the 20th, 6th.

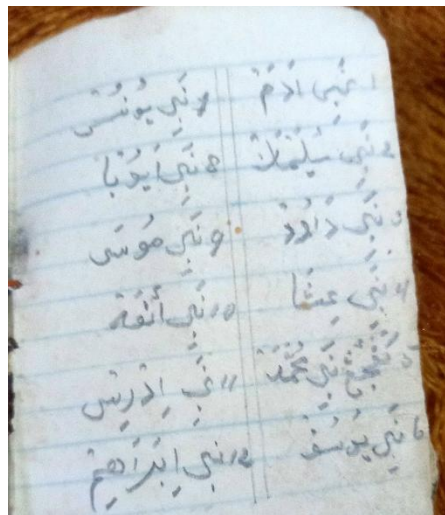


Figure 2: Names of the Prophets.

1. *Nabi Adam*
2. *Nabi Sulaiman*
3. *Nabi Daud*
4. *Nabi Isa*
5. *Kangjeung Nabi Muhammad*
6. *Nabi Yusuf*



7. *Nabi Yunus*
8. *Nabi Ayub*
9. *Nabi Musa*
10. *Nabi Nuh*
11. *Nabi Idris*
12. *Nabi Ibrahim*

The following is the order and names of prophets who are believed to be able to provide guidance for life. Each prophet has certain practices and prayers, by reading each prayer from these prophets it is hoped that they will be able to provide blessings to the life lived by the community. There are 12 prophets of Allah who are believed to be able to provide prayer guidance, the order of the names of the prophets is as follows: 1. Prophet Adam. 2. Prophet Solomon. 3. Prophet David. 4. Prophet Isa. 5. Prophet Muhammad. 6. Prophet Yusuf. 7. Prophet Jonah. 8. Prophet Job. 9. Prophet Moses. 10. Prophet Noah. 11. Prophet Idris and finally 12. Prophet Ibrahim.

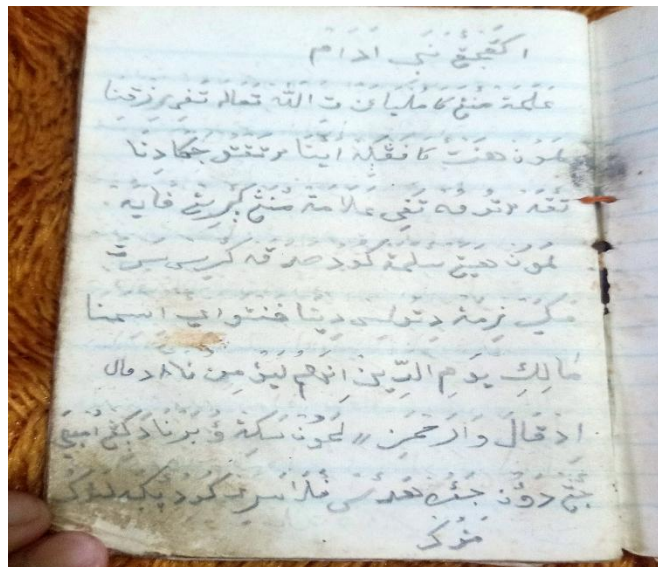


Figure 3: Kangjeung Nabi Adam

#### 1. *Kangjeung Nabi Adam*

*Alamah meunang kamulyaan ti Allah Ta'ala neupi rizkina lamun henteu kapanggih ayeuna teuntu jaga dina teuqoh tuduh tapi alamah meunang geuring payah. Lamun hayang selamat kudu sodaqoh kris sarta make jimat ditulis dina panto isimna "Maaliki Yaumiddiin innahum layud min naadiid qoola war rahman". Lamun sakit ubarna daging eumbe jeung daun hades pelasari kudu nyeeugah lain ku manuk ("Naskah Ririmbon Meuteumeyan," n.d.).*

*A person will receive blessings from Allah Ta'ala and be granted sustenance; if it is not obtained now, it will certainly be preserved in the future. However, a person will also experience severe illness. If one seeks safety, one must give sodaqoh of a kris and wear a jimat inscribed on the door with the isim: "Maaliki Yaumiddiin innahum*

*layud min naadiid qoola war rahman." When illness strikes, the remedy is goat meat together with hades pelasari leaves, which must be cooked, but not with poultry.*

The manuscript recounts a calculation that refers to the reckoning of Prophet Adam. The result of this calculation indicates certain signs that one will receive blessings from Allah in the form of sustenance. If it is not obtained immediately, one will still receive it in the future in accordance with the *ikhtiar* (effort) and *i'tikad* (intention) that one has. However, if one suffers from a severe illness, then in order to be saved, one must give *sodaqoh* of a kris and wear a *jimat* inscribed at the front door with the *isim*: "Maaliki Yaumiddiin innahum layud min naadiid qoola war rahman." If one falls ill, the remedy is goat meat combined with *hades pelasari* leaves, and one must not consume poultry.

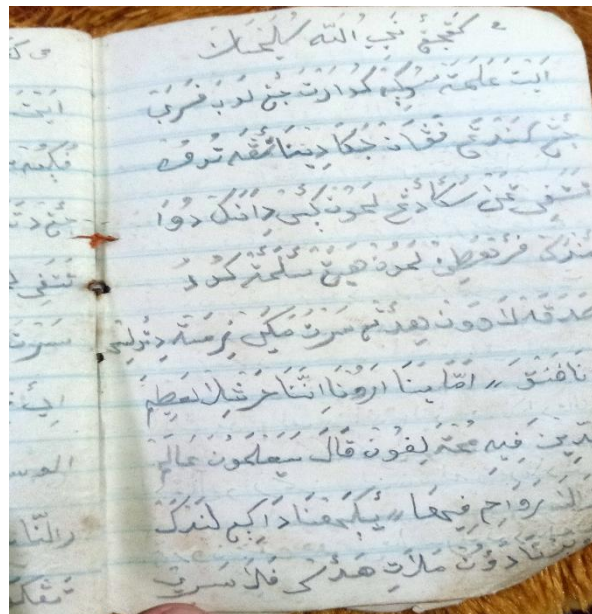


Figure 4: Kangjeung Nabi Sulaiman

## 2. Kangjeung Nabi Sulaiman

*Eta alamah sugih ku arta jeung loba pare jeung kandang pangan dina teungah tuduh teutapi ngan sakedeung lamun geus dianak dua mendak perhatin lamun hayang selamat kudu sodaqoh lawon hideung sarta make jimat ditulis dina panto "Ammaa yanaa aruunaa innanaa 'arsyikal adziim alladzinaa fiihi Muhammad lipuun qoola saya;lamuuna 'aliim najala rowahii fiihaa" bekahna daging landak serta daun melati hadeus palasari ("Naskah Ririmbun Meuteumeyan," n.d.).*

*This sign indicates wealth through money, abundant rice, and full food storage in the middle of prosperity, yet it lasts only for a short time. After having two children, one will encounter hardship. If one seeks safety, one must give sodaqoh of black cloth and wear a jimat inscribed on the door with the words: "Ammaa yanaa aruunaa innanaa 'arsyikal adziim alladzinaa fiihi Muhammad lipuun qoola*

*saya;lamuuna ‘aliim najala rowahii fiihaa.” The cure lies in porcupine meat together with jasmine leaves as hadeus palasari.*

The next manuscript recounts the results of a calculation that points to the reckoning of Prophet Adam, indicating that the outcome reveals signs of being blessed with *rizki*, abundant rice, and ease in leadership. However, this fortune lasts only briefly, for after having two children, one will encounter a state of hardship. If one wishes to remain safe, one must give *sodaqoh* of black cloth and use a *jimat* inscribed on the front door with the words: “Ammaa yanaa aruunaa innanaa ‘arsyikal adziim alladzinaa fiihi Muhammad lipuun qoola saya;lamuuna ‘aliim najala rowahii fiihaa.” The cure lies in porcupine meat that has matured and jasmine leaves as *hades palasari*.

The *Meteumeuyan* custom, during the early establishment of Bojongsari and Sukamaju Villages, had rituals almost identical to the *Seren Taun* tradition practiced in other agrarian villages. It is estimated that two generations earlier, these traditions underwent transformation with the arrival of Islamic teachings in the daily lives of the people of Bojongsari and Sukamaju. Here, acculturation occurred between the *Meteumeuyan* tradition—originally consisting of *ajimat* recitations—and Islamic practices, where these recitations were replaced by Qur’anic prayers. The adoption of Islamic lunar months also marked the blending of religion and culture, although in practice, the community still preserved aspects of older traditions. Yet, some elements were eliminated, such as the offering of *sesajen* and the burning of *menyan*, which were no longer carried out in Bojongsari. Nevertheless, practices involving wind directions, auspicious days, and harvest calculations remained in use.

The people of Bojongsari still revere Monday as the day of *Nyi Pohaci*. On that day, they refrain from harvesting, planting, drying, or any activities related to rice cultivation. As a result, much of the rice-based industry in Bojongsari effectively shuts down on Mondays, which farmers, particularly rice farmers, regard as a holiday. In contrast, Sukamaju Village—already by the previous generation—had abandoned such *Seren Taun* acculturation, and today these practices are no longer found. Even the use of sacred days has disappeared. The community in this village has left behind nearly all customs that conflict with Islamic law in its entirety. Ironically, this region lies farther from the heart of civilization compared to Bojongsari itself.

This difference stemmed from variations in the spread of Islam in the social and spiritual spheres. It is known that each village had different religious leaders, both in their theological outlook and in how they cultivated faith. Consequently, the religious-cultural outcomes of the two villages diverged. However, no significant disputes have ever arisen between the two communities. According to villagers, these two figures were the late M.A. Hidayat in Sukamaju and K.H. Badruddin. M.A. Hidayat was an *amil* or *penghulu* who worked at the Office of Religious Affairs in Nyalindung Subdistrict. Villagers recalled that in his youth, M.A. Hidayat was a musician, renowned for his beautiful voice and commanding stage presence. Yet, when he reached the age suitable for marriage, he left that world behind and began studying under a Qur’an teacher in another village. His journey of learning deepened his curiosity and led him to study

works of tafsir as well as *sirah* texts. From this pursuit arose his desire to engage in *dakwah*, which he began by forming a small religious study circle in a *mushola* near his home.

*"The gathering consisted of his siblings, whose ages were not much different from his own. This group grew more well-known by the day, and its followers steadily increased until M.A. Hidayat built the Jami' Al-Muttaqien Mosque to accommodate his mustami' (listeners). He focused his dakwah primarily on the study of Sirah and Tafsir al-Qur'an" (2023).*

At first, his lessons received a great deal of criticism from the community. Some even accused him of teaching Wahhabiyyah because he rejected cultural understandings that had long been ingrained in daily life, such as the *meuteumiyan* tradition. However, his enthusiasm for *dakwah* did not diminish. On the contrary, he sought to embrace the community and find new approaches. One of these was to open discussion forums in coffee shops, which gradually broadened public understanding of the importance of deepening one's knowledge of religion. His reputation eventually spread to other regions, and he began to expand his *dakwah* not only from mosque pulpits but also through *Tablig Akbar* gatherings. In time, he was offered a position at the Office of Religious Affairs in Nyalindung Subdistrict.

In addition to his passion for religious scholarship, he also cared deeply about social and educational development in his region. He donated his land to build a Madrasah Ibtidaiyah, which became the foundation for the establishment of other schools in Sukamaju Village, founded by his relatives and students. He also became a pioneer in social and environmental movements, leading to Sukamaju Village being recognized as "Desa Asri Sukabumi" in 2007.

Meanwhile, K.H. Badruddin was a *kyai* or religious scholar in Bojongsari Village, continuing the legacy of his father, who had also been a religious leader there. He followed in his father's footsteps by establishing a Madrasah Diniyah and serving as the imam of At-Taqwa Mosque. According to the community, his father's *dakwah* had a unique approach, in that he did not eliminate traditional elements from the people's lives at that time.

*"In fact, he integrated Islamic values into existing traditions, one example being the meuteumiyan custom. Thus, acculturation between culture and religion occurred. As his successor, K.H. Badruddin maintained the cultural and spiritual practices established by his father, so that the meuteumiyan tradition continues to this day in the daily life of Bojongsari's people" (2023).*

Other factors also contributed to the stark differences in the spread and transformation of the *meuteumiyan* tradition in Sukamaju and Bojongsari Villages. In Sukamaju, advances in education, environmental awareness, and social life accelerated the pace of globalization and modernization. Furthermore, M.A. Hidayat's strong emphasis on environmental stewardship inspired villagers to preserve and improve their own region. Many who returned from studying or working abroad brought back both knowledge and resources, never returning empty-handed. His *dakwah* movement also inspired youth leaders who later represented Sukabumi in social and environmental initiatives.

The situation was different in Bojongsari Village, where social and environmental regeneration was much weaker. Only about 5% of the young people returned with new ideas for progress, whether in social or environmental fields. Even the economic disparity between the two villages is significant. Ironically, Bojongsari is geographically closer to the city of Sukabumi than Sukamaju, yet Sukamaju's economic growth has been more dynamic and its goods more affordable. The lack of social drivers for change has allowed traditional customs and practices in Bojongsari to persist until today.

## CONCLUSION

Indonesia is the largest agrarian country in Asia, which has shaped its people into communities that uphold agricultural traditions according to their respective ethnic groups. In the Sundanese region, agrarian customs are still practiced to this day, especially in traditional villages that continue to preserve these cultural heritages. Interestingly, even in remote villages one can still find communities that maintain or practice such traditions. One example is the *Seren Taun* ceremony, an agrarian ritual that in its celebration still reflects ancient beliefs and is rich with Hindu and Buddhist cultural elements.

However, unlike in traditional villages, the *Seren Taun* ceremony found in rural communities has undergone cultural acculturation. This is evident in the incorporation of Qur'anic recitations into the ritual practices. Such a case can be observed in Bojongsari and Sukamaju Villages in Nyalindung Subdistrict, Sukabumi Regency, West Java. In these villages, several stages of cultural transformation within the *Seren Taun* or harvest ceremony can be traced. This process was driven by the spread of Islamic thought and *dakwah*, which blended existing customary practices with the Islamic worldview that was introduced.

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