

Cultural Elements of the Sundanese Community Group Judging from Sociology

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Abstract

This journal was arranged using a descriptive qualitative method, in which the authors of the journal collected research materials from literature sources in the form of books, journals, and several statistical sources and then combined them into a unified whole in this journal. Broadly speaking, it will be explained about the cultural elements of the Sundanese community group based on the seven points of review of cultural elements proposed by Kroeber & Kluckhohn, namely: (1) tools and equipment for human life, (2) livelihood and economic system, (3) social system, (4) language, (5) art, (6) knowledge system, and (7) religion.

Keywords

master's effort; improving quality; Islamic education



I. Introduction

The Sundanese community group is one of the ethnic groups that can be found in people living in the West Java area. Geographically, the area occupied by the Sundanese is bounded by the Java Sea in the north, the Sunda Strait and the Indonesian Ocean in the west, the Indonesian Ocean in the south, and the Cillosari and Citanduy rivers in the east. The word "Sunda" itself comes from "suddha" which in Sanskrit means shining, bright, sparkling, white.

If viewed in terms of historical time, the history of the Sundanese people can be said to be quite long compared to the history of other ethnic groups in society. This can be proven by the existence of written evidence in the form of inscriptions from the Tarumanegara kingdom, as well as some evidence of other pre-historic relics which were found in Cianjur, Sukabumi, Bandung, Garut, Kuningan, and Ciamis.

With its long history, it is not surprising that the culture of the Sundanese community has become very attached to every human being and the culture of this ethnic group has also become very rich, thick, and diverse.

Broadly, the culture of the Sundanese people is heavily influenced by Indian culture and also Islam which only later entered and developed rapidly. However, the Sundanese people have their own values that they hold dear. We can see these values in various forms such as art, social order, religion, principles of life, and others. The culture that is owned by the Sundanese community is still applied today. Therefore, it is very interesting to explore and study more deeply the culture of the Sundanese people to better know, understand, and appreciate this Sundanese ethnic group.

II. Review of Literature

2.1 Overview of Elements of Culture According to Kroeber & Kluckhohn

Etymologically the word "culture" comes from the root word "culture" which comes from the Sanskrit language, namely "Buddhi" or "Buddhayah", meaning mind, reason, reason, or mind. So then, culture means things about the human mind.

When viewed from English, culture or culture itself is taken from the term "culture" which comes from the Latin word "colore", meaning to cultivate or teach, precisely in the context of cultivating land or agriculture. So, if interpreted, then culture is all the power and human activities to process and change nature.

A.L. Kroeber and C. Kluckhohn (1952:34) in "Culture, a critical review of concepts and definitions" say that culture is a manifestation or embodiment of the work of the human soul in the broadest sense.

Then, C. Kluckhohn in his book entitled "Universal Categories of Culture" describes the thoughts of experts regarding the elements of culture in seven points, namely:

1. Human life equipment and supplies
2. Livelihoods and economic system
3. Social system
4. Language
5. Art
6. Knowledge system
7. Religion

a. Living equipment and supplies

• Kujang

Kujang is one of the tools of the Sundanese people who have a long historical background. According to expert findings, many cleavers are thought to have been made before the Pajajaran period and even since the Tarumanegara era. Although the cleaver was never written in an inscription, there is a lot of evidence that supports its existence, such as; the Batu Kujang megalithic site in the Sukabumi area, the discovery of kudi in the Batujaya Karawang temple complex, and the reliefs of the Suku temple in Surakarta. The cleaver itself functions as a weapon and also as a spiritual object or often referred to as heirlooms and talismans.

• Other Equipment

Sriyana describes some of the equipment used by the Sundanese people to support their survival, including:

- The farming tools include: hoe (hoe), machete (sickle), machete (bedog), plow (singkal/wuluk), rake, angler, tick, and penugal stick (aseuk).
- Household utensils include: mat (samak), chair (korsi), rice holder (boboko), steamer (aseupan), dipper (siwur), tolombong, and hihid.
- The fishing equipment includes: hook (useup), eel trap (posong), and fish trap (bubu), net (kecrik/heurap), fish holder (korang).

b. Livelihoods and Economic Systems

Based on the results of data collection by A. Surjadi. At least around 1980-1990, it can be concluded that the majority of the Sundanese people are farmers, which is no less than 70-75% in each village. This of course makes sense considering that Indonesia itself is an agricultural country.

In second place is the trade sector. In this case, the majority is carried out in urban areas, while only a small part is carried out in villages to support the economy.

Apart from the two sectors above, brokers, coolies, drivers, and rickshaw pullers are also part of the livelihoods of the Sundanese people. For the Bandung area itself, the entertainment and club sector has also grown rapidly in the next few decades.

With urbanization and modernization, the livelihoods of the modern Sundanese people have shifted as well. Reporting from data from the Central Statistics Agency of West Java Province on Working Population by Main Employment Fields 2019, most people in the Tatar Sunda area work in the field of service providers, then manufacturing, and finally in agriculture.

Kabupaten/Kota	Penduduk Bekerja Menurut Lapangan Pekerjaan Utama			
	Pertanian	Manufaktur	Jasa	Jumlah
	2019	2019	2019	2019
Provinsi Jawa Barat	2901981	6612384	12388593	21902958

Figure 1. Working Population by Main Job Field 2019

III. Discussion

3.1 Social System

The social system is the effort of a certain group of people to facilitate and achieve the goals of the community itself. This arises from the realization that every individual has shortcomings so that they need help from other individuals. In addition, this system is needed by humans because humans have a tendency to group together so that humans form families and other larger social groups.

a. Kinship System

Sundanese people have a kinship system that is bilateral or parental. This means that this community group draws its lineage from both the father's and the mother's line. The nature of this bilaterality is also related to the fact that children's inheritance rights are not differentiated by sex or gender. In the Sundanese community, this right remains in full force even though it has been heavily influenced by Islam which tends to be patrilineal.

Men and women are equally obliged to bear the funeral costs and debts from parents who have died. They also have equal rights to get the amount of inheritance from their parents,

b. Philosophy of Society

Silih Asah, Asih, Asuh, and Silih Wawangi are the philosophy or philosophy of social life in Sundanese society. These three things include things that should be done in society, in order to build others and facilitate the achievement of common goals.

Suryalaga and his friends describe the meaning of this philosophy as follows,

- sharpening : educate each other, broaden each other's horizons and experiences,
- Compassionate love : love each other by giving sincere affection,
- Take care : guide each other, protect, foster, maintain, direct carefully so that they are safe and sound,
- Perfume fragrance : Connecting positive things to each other and giving positive things to others.

3.3 Art

Broadly speaking, Sundanese art can be grouped as follows:

a. Sound Art

1. Classic

Classical sound art is created based on certain predetermined patterns or conditions and is very difficult to change. Examples are traditional songs such as Sinom, Dangdanggula, Kinanti, Pangkur, Asmarandana, and others.

Then there are wawacan or old story books that contain stories about kings, knights, and princesses. However, now wawacan is no longer echoed in the life of the Sundanese people.

Cianjuran, which is a classic song that is smooth and the content of the song touches the soul. Only equipped with a harp, flute, and sinden, the songs tend to be about love, natural beauty, and suffering.

Then there is Degung, which is a set of gamelan, flute, and several performers who are usually beautiful women or handsome men. This sound art is usually performed during circumcision celebrations, weddings, and others.

Pantun is also included in this classic art. Usually the rhyme will bring the story along with the tinkling of the harp. Before that, the chanter will ask for permission (God forbid) to the ancestors (karuhun), local guardian spirits, to God, the Prophets, and also say "bismillah" and "shahada" (Tamadipura, 1971).

2. Modern

Modern sound art is sound art whose notation is composed in such a way according to international notation as well as Sundanese notation (Serat Kanayagan), or classical songs performed with new creations. These songs are usually performed by singers with gamelan accompaniment.

In addition, there is also Angklung which is the creation of Daeng Sutigna. Angklung is made of bamboo which is played by swinging or jerking.

Then there is Gondang, which is a combination of the art of sound and the art of percussion using a pestle. This art depicts a dialogue between a man and a woman who are pounding rice in a mortar after harvesting.

b. Dance

1. Classic

Classical dance art is in the form of ibing (serimpi) or old taruan. Usually associated with wayang figures such as Gunung Sari Dance (Gatotkaca), Lenyepan Dance (Arjuna), etc. This dance art only lived among the nobility.

In addition, there is also Mask Dance, which is a dance that is interspersed with monologues from the dalang. The mask that is usually worn is a giant mask.

2. Modern

Modern dance includes new creations that retain the old pillars, such as the butterfly dance. Another dance that belongs to the art of modern dance is the modified anchovy of tap tilu and is usually danced along with the geboy song.

Then in the 1970s, a dance called the Jaipongan Dance appeared. This dance has become very popular today. This dance is a dynamic dance accompanied by drum instruments and sinden singing.

3. Dramatic Arts

This art rarely appears and may have disappeared. It was only until the 1960s that there were several Sundanese drama art performances. Now all that's left is modern drama art or what's called theatrics.

4. Martial Arts

Penca Silat is the name of the Sundanese martial art. One of the famous schools of this martial art is the Cimande school. This art is usually accompanied by the beating of drums, trumpets, and gongs. Although in ancient times this art could not be separated from supernatural things such as psychic strength, fasting, meditation, internal energy, and others, now this art is more about the art of self-defense, just like other martial arts.

5. Puppet Show

Wayang Golek is a folk entertainment favored by all Sundanese people. Combined with percussion, sound, dance, and literature, this art contains stories about the Mahabharata and the Ramayana.

Wayang Golek is only shown in certain events such as weddings, national day celebrations, and circumcisions because the cost of the show itself is quite expensive.

Even though it is very popular with the Sundanese community, the popularity of wayang golek is still inferior when compared to wayang kulit.

6. Literary Arts

Sundanese literary arts are usually published in the available mass media. The mass media that usually contain literary works are the magazine (weekly) Mangle, the magazine (monthly) Sunda midang, the tabloid (weekly) Galura, the magazine (monthly) Cupumanik, the newspaper (daily general) Mind of the People, and the newspaper (daily morning) Tribun Jabar.

Mangle Magazine is a Sundanese-language mass media that contains many literary works in the form of carpon (carita pondok, short stories). In one week (one issue), Mangle magazine usually presents an average of six cards (including mystery cards and funny cards).

Galura tabloid, in one edition (weekly) contains one carpon. So in a month, the Galura tabloid can load four carpons. Meanwhile, Cupumanik magazine and Sunda Midang magazine (monthly magazine), in each issue will contain four carpon. So in a month, the two monthly magazines will contribute eight carpon.

Meanwhile, Tribun Jabar newspaper, every week also presents one carpon. Meanwhile, the People's Mind newspaper, once every three months, presents one carpon.

The number of loadings that much is quite reassuring for the creation of Sundanese literary ripples in carpon writing. To more details, the number of writing carpon in the mass media if viewed within a period of one year can be seen in the table below:

Media	Banyaknya Pemastian		Jumlah Setahun
	Mingguan	Bulanan	
Majalah Mangle	6	24	228
Majalah Sunda Midang		4	48
Majalah Cupumanik		4	48
Tabloid Galura	1	4	48
Koran Tribun Jabar	1	4	48
Koran Pikiran Rakyat			4
Jumlah Total			354

Figure 3. Carpon Publishing Table

Besides Carpon, there are also several other types of Sundanese literary works, such as wawacan, fiction and historical stories, as well as newspapers.

3.4 Knowledge System

Adequate facilities in the field of knowledge and information make it easier for Sundanese people to choose educational institutions that they will enter at various levels. In the 20th century, in every capital and district there were universities with various faculties and facilities.

In the Sundanese community group there is also formal and non-formal education. Formal education is a systematic, structured, and tiered activity, starting from elementary school to university and equivalent; These include general and academic oriented study activities, specialization programs, and professional training, which are carried out continuously, for example: Kindergarten, Elementary School, MI, SMP, MTS, SMA, SMK, and Universities. While non-formal education is any organized and systematic activity, outside the established school system, carried out independently or is an important part of a wider activity, which is deliberately carried out to serve certain students in achieving their learning goals. For example, Pesantren.

The development of education in West Java, where the majority of the population is Sundanese, is a very important and fundamental part of supporting the development efforts of West Java. Educational development is the foundation for other developments, because the purpose of educational development efforts is to build the human potential of the Sundanese community who will later become development actors. This deficiency arises due to the lack of attention of educational personnel printing institutions that pay attention to these skills (Waluyandi, 2020). Learning is essentially a cognitive process that has the support of psychomotor functions (Arsani, 2020).

In every development effort, it is important to always consider local characteristics and potential. In this context, the Sundanese people have their own potential, culture and characteristics.

One of the life philosophies of the people of West Java is cageur, bageur, true, smart, tour singer. In this regard, the philosophy must be used as a guide in the implementation of every development plan, including in the field of education.

Cageur means physically and mentally healthy. Bageur is well behaved, well mannered, friendly, well mannered. True, that is honest, trustworthy, compassionate and pious. Smart, have knowledge. Singer means creative and innovative. As an effort to realize the educational development with the cageur, bageur, true, smart, tour singer philosophy, a social cultural heritage approach is adopted. Through this approach, it is hoped that the active role of the community will be born in the success of the education development program launched by the government.

3.5 Religion

a. Sunda Wiwitan

The power of God is understood by the Sunda Wiwitan people as the creator of the universe. In the creation myth, it is explained that "the world was empty when it was created, then God took a handful of soil from the earth and created Adam. According to Nurgiyantoro in Putriyanti (2019), religious education values are high spiritual values and absolutely come from human belief in God. From Adam's rib was created Eve. God also created Batara Seven, namely:

I. Batara Tunggal

- II. Batara Ratu,
- III. Puun entrusted in Kanekes (Cikeusik, Cikertawana, Cibeo),
- IV. Dalem,
- V. Menak,
- VI. Princess Galuh and
- VII. Prophet Muhammad who was revealed in Mecca.

Batara Tujuh is the Seven Sanghyang who resides in Sasaka Domasi". From this creation myth, the Baduy people believe that the first human being created on this earth is in Kanekes as the core of the universe, the pancer of the earth. Therefore, they carry out worship rituals at Sasaka Domas as a tribute to the spirit of karuhun, their ancestors. They also believe that their religion is Sunda Wiwitan, not Hinduism or Islam.

b. Islam

The entry of Islam into Tatar Sunda caused the separation of the devout Sunda Wiwitan community from those who later embraced Islam. The Sunda Wiwitan adherents separated themselves in a distinctive community in the interior of Kanekes.

The religion of Islam was easily accepted by the Sundanese, because the character of Islam was not much different from the character of Sundanese culture at that time. There are at least two things that cause Islam to be easily embraced by the Sundanese. First, the teachings of Islam are simple and easily accepted by the Sundanese culture which is also simple, the teachings on faith, worship, especially the morals of the Islamic religion, are in accordance with the dynamic spirit of the Sundanese. Second, the original culture that became the "wrap" of Islam is eastern culture that is not foreign to the Sundanese. Therefore, when the Sundanese form their identity along with the process of Islamization, then Islam coincides with the process of Islamization, then Islam is part of the Sundanese culture that manifests unconsciously into their Sundanese identity. Islam entered the life of the Sundanese people through education and da'wah, not by way of conquest.

c. Kristen

Christianity in West Java has quite a number of mission organizations. During the Dutch colonial period, the spread of Christianity became easier and until now has made significant progress. Due to the population density on the island of Java which causes several social problems such as education and health, mission agencies try to provide hospitals and schools. Then with the translation of the Bible into Sundanese and the evangelists moving from house to house, Christianity was increasingly accepted by the community.

IV. Conclusion

The Sundanese ethnic group has cultural elements that are so rich with a long history. With all the influences from various other cultures such as India and Islam which were eventually assimilated into their own culture, the Sundanese people are not lacking in terms of cultural weight, richness of spirituality, creativity as a channel of human expression, and from a social perspective. This cultural wealth and local wisdom should be maintained and preserved by the Sundanese people and also all those who participate in living in the Tatar Sunda area.

In addition, it is better for us as residents and citizens of Indonesia to also know and have knowledge about the cultural elements of one of the community groups that are also part of Indonesia itself. This is so that our national identity and local culture are not eroded by time, technology, and are not claimed by the state or other parties.

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