The Attempts Of The Panjalu Community To Preserve The Ngumbah Pusaka Ritual Ceremony In The Era Of Modernization

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Abstract

Ngumbah Pusaka is one of the cultures owned by the community of Panjalu. In this era of modernization, the Ngumbah Pusaka Ritual has undergone many changes in accordance with human life. The worst thing is the fading of culture and even the disappearance of a culture. This research aims to find out how the Panjalu community preserves the Ngumbah Pusaka ritual ceremony in the era of modernization. This research uses descriptive qualitative method, with data collection techniques through observation, interviews, documentation, and literature study. The rapid development of technology in the modernization era is one of the obstacles to maintaining culture. One of the way to preserve the Ngumbah Pusaka ritual ceremony is by continuing to hold the ritual every year by adapting to the times.

Keywords: Ngumbah Pusaka, ritual, Panjalu

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1. Introduction

West Java Province is the heart of Sundanese culture or commonly referred to Sunda or Pasundan in the past. Within this province, there are number of cities and regencies that have various cultures in each region. One of them is Ciamis Regency which is located in the south eastern part of West Java and borders Majalengka Regency and Kuningan Regency in the north, Cilacap Regency and Banjar City in the east, Pangandaran Regency in the south, and Tasikmalaya City and Tasikmalaya Regency in the west. Within Ciamis Regency there is a very prominent culture from a sub-district known as Panjalu District, namely the Ngumbah Pusaka ritual ceremony.

Panjalu is a village name and also the name of a sub-district in Ciamis Regency. West Java. Panjalu comes from the word of “jalu” in Sundanese which means male, champion, masculine, preceded by the prefix “pa (n)”. The word “panjalu” connotes the words: champion, warrior, warrior expert, and knight. Some people from The Panjalu community say that the word panjalu also means “woman” because it comes from the word jal which is given the prefix pan, just like the word “male” in English which when given the prefix fe + male becomes female. It is said that this name was born because Panjalu was once ruled by a queen named Ratu Permanadewi. However, the first meaning of male or masculine is often used by the people because when the people of Panjalu are compared with Sundanese people in general, they said that the character of Panjalu people tends to be tougher, militant, respected. They also said that people from Panjalu have a lot of knowledge that functions for supernatural self-defense or commonly known as kanuragan science, which is inherited by previous ancestors.

The geographical location of Panjalu is located on a plateau right at the foot of Mount Sawal (1764 m above sea level) West Java, with an altitude of 731m above sea level. The position of Panjalu is in the middle and surrounded by natural fortresses in the form of a series of mountains, from the south and east stand firmly Mount Sawal which separates it from the Galuh region, the west is fortified by Mount Cakrabuana which was once the boundary with the Sumedang Larang Kingdom and in the north extends Mount Bitung which is the boundary of Ciamis Regency with Majalengka which was once the boundary of Panjalu with the Talaga Kingdom. Geographically in the 13th to 16 th centuries (1200s to 1500s) the Kingdom of Panjalu bordered the Kingdom of Talaga, the Kingdom of Saunggalah Kuningan, and Cirebon to the north. To the east, Panjalu Kingdom bordered Kawali (the capital of Sundan Empire 1333-1482), to the south it bordered Galuh Kingdom, while to the west it bordered Galunggung Kingdom and Sumedang Larang Kingdom.

The prominent role of Panjalu is as a tourist area including nature tourism, cultural tourism, and pilgrimage tourism. To support this, the West Java Provincial Government on March 17, 2004 inaugurated Panjalu as a Tourism Village. The role of Panjalu sub-district is very prominent as a tourist area, namely nature tourism, cultural tourism, and religious tourism. In this area there are several protected areas, such as Sawal Mountain (altitude 1,764 meters above sea level) as a water catchment area, and spring protected areas at Situ Lengkong and Curug Tujuh.

Panjalu was once one of the Hindu-style kingdoms. According to Munoz (2006), the Kingdom of Panjalu in Ciamis, West Java wasthe successor of the Kingdom of Panjalu from Kediri, East Java because after Maharaja Kertajaya, the last King of Panjalu Kediri, died in the hands of Ken Angrok (Ken Arok)in 1222, the remnants of Maharaja Kertajaya's family and followers fled to the Panjalu Ciamis area. That is why these two kingdoms have the same name and the Kingdom of Panjalu Ciamis is the successor of Panjalu Kediri civilization.
Based on the story of Babad Panjalu, the kingdom of Panjalu was originally known as Kabuyutan Sawal or Kabuyutan Gunung Sawal. The term Kabuyutan is identical to the Kabataraan area, which is an area that has religious (Hindu) authority such as Kabuyutan Galunggung or Kabataraan Galunggung. Kabuyutan is a place or area that is assumed to be sacred and is usually available in a place that is higher than the surrounding area, usually in the former Kabuyutan area megalithic sites (ancient rocks) from prehistoric times are also found.

The founder of the Panjalu Kingdom was Batara Tesnajati whose shrine is found in Karantenan Gunung Sawal. Given the title of Batara, it is likely that in the early days of Panjalu, there was a Kabataraan (sacred throne) similar to the Galunggung Kabataraan built by Batara Semplak Waja, the son of Sang Wretikandayun (670-702), the founder of the Galuh Kingdom. According to historical sources of the Galunggung Kingdom, the Batara who once reigned in Galunggung were Batara Semplak Waja, Batara Kuncung Putih, Batara Kawindu, Batara Wastuhayu, and Batari Hyang. According to the Geger Hanjuang inscription, Batari Hyang was crowned as theruler of Galunggung on August 21, 1111 AD. Now, the Galunggung Regency was the forerunner of the Galunggung Kingdom which later became Sukapura Regency (Tasikmalaya).

The name of "Panjalu" itself became known when the region was under the rule of Prabu Sanghyang Rangga Gumilang who was married to Ratu Permanadewi of Galuh. During the 7th to 15th centuries, Panjulu was under the rule of the Sunda Empire from then on. The Sinja dynasty (723-732) to Sri Baduga Maharaja (1482-1521). In addition, there are historical records stating that the kingdom of Panjalu Ciamis was the successor to the kingdom of Panjulu Kediri, after Maharaja Kertajaya died at the hands of Ken Arok in 1222. The remnants of the maharaja's family and followers fled to Panjalu Ciamis. Over time, the Hindu-style Panjalu kingdom turned into an Islamic kingdom. According to the story passed down from generation to generation, the entry of Islam

The traditional ceremony is one form of cultural result that characterizes a society. In Panjalu Village there is a culture that has been going on for a long time and it is carried out from generation to generation by the community of Panjalu, namely the Ngumbah Pusaka ritual ceremony or commonly known as Nyangku. Nyangku is one of the media that is used to spread Islam during the Panjalu kingdom. The traditional ceremony seems to be maintained in the midst of the times. The main purpose of this ritual is to gather the people of Panjalu so that it is easy when preaching. In addition, the purpose of nyangku is to preserve the ancestral culture as well as to give gratitude and respect to previous ancestors. The Nyangku Traditional Ceremony is held every year by the Borosngora Foundation, the government, and the local community. However, the purpose of this ceremony today has been different from the purpose during the Panjalu kingdom times. Nowadays, Nyangku is held to commemorate the struggle of the previous Kings of Panjalu through the bathing of heirlooms located at Bumi Alit, the relics of the Panjulu Kingdom, and as a gathering place. In the Nyangku traditional ceremony, there are several buildings that are linked to each other, namely the Bumi Alit Museum and Situ Lengkong.

The word nyangku originates from the word Yanko in Arabic which means to clean. Because it is mispronounced by Sundanese people, it becomes nyangku. The traditional ceremony of nyangku is a traditional ceremony that has existed since the era of the Panjalu Kingdom. Until now, the ceremony is routinely carried out every year by the Panjulu community, because the Panjulu community considers the traditional ceremony to have good values for their lives, in addition to preserving ancestral heritage traditions.
The Nyangku ceremony is held on Monday or the last Thursday in the Islamic calendar by the community of Panjalu. This is intended to commemorate the birthday of the Prophet Muhammad SAW called Maulud which is also happened in the month of Rabiul Awal. In addition, the Nyangku Ceremony is to commemorate the services of Prabu Sanghyang Borosngora as the King of Panjalu who embraced Islam and spread Islam in Panjalu. The Nyangku ceremony is a series of traditional processions to purify the heirlooms left by Prabu Sanghyang Borosngora and the Kings and Regents of Panjalu who succeeded him stored in Pasucian "Bumi Alit". The heirlooms include the Zulfikar sword, Cis, Keris Komando, Keris, Pancaworo, Bangreng, Goong kecil, Kujang, Trident and others.

Cleaning the heirlooms in the Nyangku ritual is a form of respect for the ancestors of Panjalu who have spread Islam. Furthermore, this ritual ceremony is a time to think and evaluate oneself by criticizing oneself and admitting the actions that are not in accordance with customary norms and religious norms in an effort to become a better Panjalu descendant. As a symbol of self-cleaning. The Nyangku Traditional Ceremony was organized by Borosngora Foundation and supported by Panjalu elders, Panjalu Village Government, community leaders, caretakers of sacred tombs, descendants of the King of Panjalu, and other related parties. The preparation is carried out with mutual cooperation by the entire Panjalu community.

The highlight of the Nyangku Traditional Ceremony is the cleaning of heirlooms using tirta kahuripan (the water of life) and lime, then drying using a furnace containing incense burned. Then the heirlooms are smeared with pure coconut oil, then wrapped in young coconut leaves and wrapped in white cloth. After the cleaning ritual is complete, the heirlooms are paraded to be stored back in Pasucian "Bumi Alit".

Culture and society will influence each other, this will make culture continue to change. Cultural activities are a series of dynamic, repetitive and continuous activities in order to maintain, maintain and preserve the culture. Because the main actors of a culture are humans who will produce a habit and form a culture and then change a culture. Even these habits of humans can eliminate a culture. This is what makes culture dynamic or changing. However, there are some habits and culture of the community that have been attached and difficult to eliminate. If a society wants to maintain a culture, then that society will need the role of other communities.

The Nyangku traditional ceremony cannot be separated from the dynamic nature of culture. Although this traditional ceremony is always held every year, the Nyangku traditional ceremony has changed over time, compared to the previous Nyangku traditional ceremony. This change can be seen in the group that manages this traditional ceremony. In the past, the Nyangku traditional ceremony was managed by the descendants of Sanghyang Prabu Borosngora, but in 1989 the Borosngora Foundation was formed so that the implementation of the Nyangku traditional ceremony could be structured. These days, the Nyangku traditional ceremony has used a lot of technology in its implementation. Before the Nyangku traditional ceremony is being held, the organizing committee has promoted the Nyangku traditional ceremony to all Indonesian people through social media. From this we can see that the Nyangku traditional ceremony and the people of Panjalu utilize the times in the existing culture. With the many changes and developments that exist, it is possible to lose the culture of this Nyangku traditional ceremony, but the people of Panjalu together preserve this culture.

Preservation can be one of the efforts in maintaining culture as done by the Panjalu community in the Ngumbah Pusaka ritual ceremony. Preservation of culture can run smoothly if it gets support from the surrounding community and government agencies. Maybe there will be some obstacles in the process, but the existence of preservation in Ngumbah...
Pusaka means that the culture of the Panjalu community can be passed down and maintained continuously.

2. Research Methods

This research is located in Panjalu District, Ciamis Regency, West Java Province, and was conducted to analyze, observe, and learn about the Nyangku traditional procession and how the Panjalu community continues to maintain the Ngumbah Pusaka ritual ceremony. This research uses descriptive qualitative research methods. The descriptive qualitative method is processed with descriptive data such as field notes, photos, direct observation, and interviews. The presentation of information is also in the form of descriptions by quoting some explanations from experts and informants as well as taking some information from the literature.

3. Results and Discussion

The results and discussion in this research are the meaning of Ngumbah Pusaka ritual ceremony for the community of Panjalu. Ngumbah Pusaka ritual ceremony in the era of modernization, and how the people of Panjalu still maintain Ngumbah Pusaka ritual ceremony. The Ngumbah Pusaka ritual ceremony is a traditional ceremony and national culture inherited from the ancestors of the Panjalu’s community which has become a tradition passed down from generation to generation until today. The Nyangku traditional ceremony of Panjalu village is an annual cultural agenda of the Panjalu community which is held to commemorate the birthday of the Prophet Muhammad SAW, and to honor the fighters who spread Islam in the kingdom of Panjalu. The form of the Nyangku traditional ceremony is the purification of objects that are considered sacred such as keris weapons which are believed to be hereditary relics of the saints who are tasked with spreading Islam in Indonesia, especially in the Panjalu area, Ciamis. The Panjalu Village community believes that the Nyangku traditional ceremony is a form of acculturation between the customs of the Panjalu Village community and the community's belief in Islam. The people of Panjalu Village believe that this event was held to honor their ancestors who spread Islam in the Panjalu area.

The ritual tradition of the Nyangku traditional ceremony is still being held every year. The presence of Ngumbah Pusaka ritual ceremony cannot be separated from the socio-cultural part and activities of the people in Panjalu Village. The people of Panjalu consider the Ngumbah Pusaka ritual ceremony as an ancestral heritage that is very important to always be carried out. The Nyangku traditional ceremony forms the social identity of the Panjalu community. For the descendants of Sanghiyang Prabu Borosngora (SPB), the Nyangku ceremony is used to remember and maintain SPB’s lineage in every generation from SPB’s ancestors to the current generation. In this part, SPB’s lineage has functioned as a marker of social identity and a binder of social solidarity of the Panjalu community, both those who live in Panjalu and its surroundings and those who migrate outside Panjalu. The Ngumbah Pusaka ritual ceremony is also a means for the community to communicate and connect vertically, or between humans and God.

There are so many reasons why the Nyangku ceremony in Panjalu Village is still being held today. The main reason is that the Nyangku ceremony contains elements and cultural factors as well as noble values that can provide good life guidelines for the successors. The Nyangku traditional ceremony functions in the field of education as an educational medium. It is used as a medium to convey traditional values and local wisdom that lives in the Panjalu
community. The values that developed in the ritual are faith in God and trisilas (silih asah, silih asih, and silih asuh). Silih asah means to educate each other, silih asih means to take care of each other and silih asuh means to look after for each other. The Nyangku traditional ceremony functions as educational material and media. 1) The Nyangku ceremony is used as educational material for traditional values and local wisdom. The values developed are faith in God, obedience to parents, and trisilas (silih asah, silih asih, and silih asuh). 2) The Nyangku traditional ceremony is used as a medium to convey traditional values and local wisdom that live in the Panjalu community. For example, the Nyangku ceremony was held based on the story of Sanghyang Prabu Borosngora. The story of Sanghyang Prabu Borosngora is a story of Islamization in the kingdom of Panjalu and Tatar Periangan with the character of a child who is very obedient to his parents. Being obey to their parents is an obligation for every child in Panjalu. The traditional ceremony of Nyangku also functions as a ritual because the ceremony creates existence and sacredness to various places in Panjalu. One of the place in Panjalu that is sacred is Nusa Gede, because the place is related to the relics of pious and magic people. The water from Situ Lengkong is also sacred because people believed the water from it is the same water of zamzam water brought by SPB from Mecca. The Nyangku traditional ceremony is believed to provide blessings for its community. For the descendants of Sanghyang Prabu Borosngora as the person in charge of the ceremony, the ceremony is maintained to affirm or legitimize their social identity as descendants of nobles. For the community in general, anyone who originates from Panjalu is considered a brother. Furthermore, the Nyangku traditional ceremony has a religious tourism function (pilgrimage tourism).

The Nyangku ceremony as pilgrimage tourism emphasizes the sacredness and exoticism of religion to Panjalu. As long as the ceremony is preserved, the tradition of pilgrimage tourism can also be preserved. The ceremony has a considerable contribution to the increase of tourism activities in Panjalu, as well as fostering the economic empowerment of the Panjalu community. Whether they realize it or not, the people and government of Panjalu in particular, and Ciamis in general have used the ceremony as one of the tourist attractions to visit Panjalu.

Nowadays, in the 21st-century humans and culture have begun to develop following the times. The era of modernization makes some experiences change for individuals and the community. These changes cause the original culture of an area to slowly disappear. Of course, public awareness of the importance of culture for a region is very important. Not only the role of one institution but the whole community must play an active role in maintaining its culture. This happened to the people of Panjalu when they held the annual Ngumbah Pusaka tradition, the tradition continues to run every year even though times and technology continue to develop. Globalization is certainly one of the main factors in the development of the times. Then the question arises of how the people of Panjalu continue to carry out the Ngumbah Pusaka tradition amidst the sophisticated technology and great modernization.

In cultural life, an individual was equipped with creativity which later produce a human creative work. Culture itself arises because of human ideas and creative works. Human are social creatures who will always need other humans in social life. Human cannot live alone, therefore humans will gather with other humans. The group of humans will form social group from the formation of a family to become part of society. People will interact with each other and create patterns of social life. These patterns form a culture. JJ Honigman states that there are three forms of culture, namely ideas, activities, and artifacts. The cultural phenomenon of Ngumbah Pusaka is included in the form of activity. Because Ngumbah Pusaka is one of the activities carried out by the Panjalu community to maintain their culture and as a form of
interaction between individuals. Culture is basically dynamic or changing. In accordance with the Sundanese motto "mi indung ka waktu, mi bapa ka jaman" where culture will always change following the times.

The form of a culture can be found in the Ngumbah Pusaka procession carried out by the Panjalu community every year. It is our duty as Indonesian people who are rich in culture to maintain the original culture of their ancestors. The heritage becomes a pride that is passed down by the ancestors to their successors. Based on the Big Indonesian Dictionary (KBBI, Kemendikbud. go.id) Preservation is based on the word sustainable which means to remain in its original state, original, persist, unchanged, and eternal. "Preservation is an activity or activity that is carried out continuously, directed, and integrated in order to realize certain goals that reflect the existence of something that remains eternal, dynamic, flexible, and selective" (Jacobus, 2006: 115).

Answering the questions that continue to arise, one of the Panjalu natives revealed several ways the Panjalu community maintains the Ngumbah Pusaka culture. The existence of the times is not an obstacle for the people of Panjalu to carry out the ritual. Instead, with modernization, the Ngumbah Pusaka ritual can continue and become an opportunity to promote its culture. In this case, the Panjalu community utilizes technology as a promotional platform to inform the general public about their culture. The existence of technology actually makes it easier for the Panjalu community to carry out this ritual. Like the existence of cellphones makes it easier for the organizing committee to coordinate activities. In accordance with the Sundanese motto that the writer has mentioned before, “mi indung ka waktu, mi bapa ka jaman” always applied by the Panjalu community in carrying out their culture. Basically, humans and culture will continue to adapt to existing changes. Always going hand in hand with the times is one way to maintain the Ngumbah Pusaka ritual ceremony. Apart from following the times, there is another way, which is to rely on participation. Of course, every event will not run smoothly if it does not get support from the local community and does not involve the community itself. As for some of the participation in question are:

3.1 Money participation
This form of participation is carried out by making donations from both the Panjalu community, outside communities and government institutions. There is one place called Nusa, where the place is a tomb and people can make a pilgrimage and then make a donation in the form of money.

3.2 Property participation
This form of participation is carried out by the Panjalu community by lending or even providing tools or other items that will be needed in carrying out the Ngumbah Pusaka ritual ceremony.

3.3 Skill Participation
This form of participation is in the form of art donations in a series of Nyangku ceremonies. The existence of arts such as marching bands, Gembyung art, pencak silat, and other arts is a form of participation from people outside Panjalu and the Panjalu community.

3.4 Emotional Participation
This form of participation leads to the enthusiasm of the community and the general public in welcoming and following the series of Nyangku ceremonies including the Ngumbah Pusaka ritual ceremony. The number of people from outside Panjalu who come is one of the proofs that the Nyangku traditional ceremony has successfully become one of the efforts of the Panjalu community to maintain their culture.

4. Conclusion
Panjalu is a village name and also the name of a sub-district in Ciamis Regency, West Java. Panjalu comes from the word of “jalu” in Sundanese which means male, champion, masculine, preceded by the prefix “pa (n)”. The word “panjalu” connotes the words: champion,
warrior, warrior expert, and knight. There is one ritual in Panjalu that always held every year in by Borosngora foundation, the government and the local community named Nyangku, Ngumbah Pusaka.

_Nyangku_ ritual ceremony is one of the cultural heritages passed down to the people of Panjalu, Ciamis. The development of technology and times such as the era of modernization is one of the problems in maintaining a culture, to maintain a culture, the role of the community is needed. In the past, the Nyangku traditional ceremony was managed by the descendants of Sanghyang Prabu Borosngora, but in 1989 the Borosngora Foundation was formed so that the implementation of the Nyangku traditional ceremony could be structured. Preservation can be one of the efforts in maintaining culture as done by the Panjalu community in the Ngumbah Pusaka ritual ceremony.

The people of Panjalu maintain their culture in two ways, namely following the times and participating directly in the implementation of rituals (participation). In every culture, the community plays an important role in maintaining its culture. Either by providing support or participating directly.

References


