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Kearifan Kesehatan Lokal: indigenous medical knowledge and practice for integrated nursing of the elderly with cardiovascular disease in Sumedang, West Java: towards transcultural nursing in Indonesia
Susanti, R.D.

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CHAPTER IV RESEARCH SETTING: INDONESIA AND SUMEDANG

4.1 Indonesia: A Country of Great Cultural Diversity

4.1.1 Geographical and Historical Background

Indonesia is located in the Southeast Asian Region and is an archipelago cluster extending from west to east. The westernmost part is Weh Island on the northwestern tip of Sumatra Island which is located at the position of 95° East Longitude and the easternmost part is the border line of Irian Jaya and Papua New Guinea which is 141° East Longitude. The northernmost area is Miangas Island in the Sangihe Islands which is at 6° North Latitude and the southernmost is Roti Island located at 11° South Latitude. Latitude describes the wide distance from north to south around 1,888 kilometres, and longitude describes the length of the stretch from west to east, which reaches approximately 5,110 kilometres. This stretch length is more than 1/8 around the world and exceeds the length of the distance between the east coast and the west coast of the United States. Geographically, the territory of the Republic of Indonesia is located between the Continents of Asia and Australia, and between the Indonesian and Pacific Oceans. The Geospatial Information Agency stated that Indonesia is one of the largest archipelagic countries in the world with as many as 16,056 islands registered in the United Nations in 2017, a land area of 1,916,862.2 km² and water area of 3,257,483 km². The series of the Indonesian archipelago which continues from Sang to Merauke stretches beautifully, with natural plants which were always green, emitting shining rays in the sun, so that the expanse of the Archipelago is also called the emerald strand of the equator (*Zamrud Khatulistiwa*).

The Indonesian archipelago group is divided into four major groups, namely: the Great Sundanese Islands consisting of Java, Sumatra, Kalimantan and Sulawesi. The Lesser Sunda Islands include: the islands of Bali and Nusa Tenggara, the Maluku Islands and Irian Jaya, and the surrounding islands. The total number of islands reaches 17,508 and not all islands have names. For Indonesia, the land and sea are a unified and inseparable entity. Seawater is a unity between one island and another; because of that, the Unitary State of the Republic of Indonesia is called *Ibu Pertiwi*, the Motherland (cf. Soemargono 1992).

The total land area of the Republic of Indonesia is 1,948,758 square kilometres, while the area of the sea is more than 5,000,000 square kilometres which includes inland seas in the Sunda and Sahul continental shelves with a calculation of 12 miles from the coastline. The area of seawater is then increased by the stipulation of the marine waters of the Exclusive Economic Zone (EEZ) area as wide as 200 miles from the base of the territorial sea to the free sea. This determination was confirmed according to Law No.5/1983 in accordance with the International Law of the Sea. Administratively, the territory of the Republic of Indonesia is divided into 34 provinces, 416 regencies and 98 cities, 7,201 sub-districts, 8,479 villages and 74,957 hamlets.

Natural conditions on the Indonesian islands show a variety of reliefs ranging from lowlands, highlands, bumpy, hilly, mountainous, hollow, steep slopes and others. Indonesia has two rows of mountains which are circular like arcs. It is in the Pacific Circum mountain range that there are a number of volcanic peaks or mountains and 128 volcanoes, approximately 30% of all volcanoes in the world. The mainland region of Indonesia is drained by around 809 rivers spread throughout the provincial level. Most of the rivers flow throughout the year. Indonesia's large islands have long large rivers which can be navigated far upstream. Small islands are fed by swift small rivers. The longest river in Indonesia is the Kapuas River (998 km) on the island of Borneo, while the lakes, both natural and artificial, are spread on a number of islands.

Indonesia's climate is included in the category of tropical climate with fairly high temperatures throughout the year, between 26°C to 30°C in lowland areas. In the highlands the temperature drops between 0.5°-0.6°C. There is no extreme temperature difference. The country has a large number of plant species which thrive and develop throughout the year. Of the 400,000 plant species in the world, most are dominated by flowering plants (Angiosperms) and forest areas in Indonesia have approximately 40,000 species.

Various types of flora in Indonesia can be divided into two major parts, namely plants which grow and develop in forest areas, and plants which are cultivated by the community. The types of plants which have been cultivated by the community and spread throughout the area include food crops, such as: rice, corn, cassava, sweet potatoes, types of vegetables, various types of flowers, fruits, wood species, bamboo, rubber, coconut, oil palm, coffee, sugar cane, etc.

In addition, various types of wood plants are found in the western and eastern regions. Indonesian fauna has an Asian pattern in the western region and an Australian pattern in the East, while in the middle, it is transitional. Nevertheless, the distribution of fauna is not the same between one island and another.

4.1.2 Socio-Demography of Indonesia

While the estimation of the population of Indonesia in 2017 amounted to 261,890,882 inhabitants, consisting of 131,579,184 males and 130,311,688 females, the recent estimations by the *Worldometer* of the United Nations (2022) amount to 278.361.672. The life expectancy at birth of both sexes is 71.10 years, the infant mortality, based on infant deaths per 1,000 live births is 17.6, and the deaths under age of 5 is 21.3 per 1,000 live births. The 2023 population density in Indonesia is 153 people per km² (397 people per mi²), calculated on a total land area of 1,811,570 km² (699,451 sq. miles). Currently, 59.1 % of the population of Indonesia is urban (163,963,233 people in 2023).

As in 2022, the percentage of the population of Indonesia aged 65 years or older was around 6.86%, the share of the elderly population across Indonesia has gradually increased over the past decade (*cf.* Smeru 2022). Based on National Socioeconomic Survey (Susenas 2019) there are more than 25.7 million people, or 9.6 % of the total population aged 60 years and over in the country. According to the report of the Smeru Research Institute (2022), the number of elderly people in Indonesia is expected to increase by around 20 percent by 2024.

Java is the most populated region in Indonesia. The least population is in the eastern part of Indonesia, namely Maluku and Papua. Population density shows the average population per km². The greater population density indicates that more and more residents inhabit the area.

The population density of Indonesia in 2022 was 143.73 people per km², a 0.64% increase from 2021. The population density of Indonesia in 2021 was 142.82 people per km² being an increase of 0.7% since 2020. Population density is useful as a reference in order to realise the even distribution of the population. In the context of equal distribution of the population, the government carries out several methods, including: 1) transmigration or a programme to move the population from a crowded place to a sparsely populated place; 2) equal employment opportunities by developing industries, especially for provinces outside Java; and 3) controlling the population by reducing the number of births through family planning programmes or delaying the age of the first marriage.

Important indicators related to population distribution by age are often used to determine population productivity, namely the Dependency Ratio. The Dependency Ratio is a number which states the comparison between the number of people who are unproductive (not productive/under 15 years of age, and no longer productive/age 65 and over) with people who are a productive age (aged 15-64 years). This number can be used as an indicator to show the economic situation of a country. The higher the percentage of the dependency ratio, the higher the burden on the productive population to pay for the lives of people who are not productive or no longer productive, while a lower percentage of the dependency ratio shows that there is a lower burden borne by productive people to finance the population which is not/no longer productive.

Economic conditions are an aspect measured to determine the success of a country's development. In 2022, gross domestic product expanded by 5.31%, due to the removal of COVID-19 restrictions as well as record-high exports driven by stronger commodity prices. The statistics show the growth in real GDP in Indonesia from between 2018 to 2022, with projections up until 2028. In 2022, Indonesia's real gross domestic product grew by around 5.31 percent compared to the previous year. It is due to the ongoing crisis in the global economy, although the recovery continues in various major economies of the world but at a pace which is not in line with expectations and is also uneven, aggravated by various structural problems in the domestic economy which have taken place in recent years. These structural problems include exports which are still dominated by natural resources-based products and food, while energy security is still low, financial markets are still shallow and dependence on external financing is increasing.

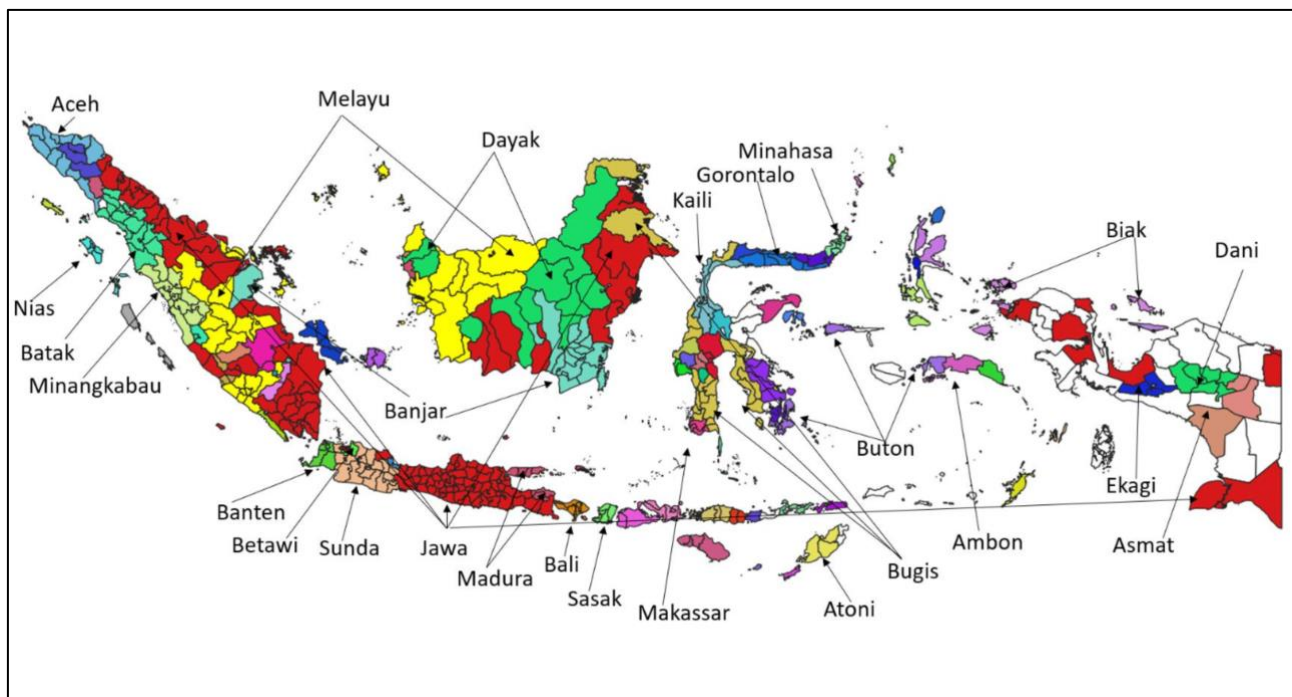
In 2022, Indonesia had an urban poverty line of approximately 552 thousand Indonesian rupiah per month, indicating a constant increase since 2013. The poverty line is the minimum amount of income needed for day to day necessities. The population as a determinant of development needs serious attention. Development programmes, including development in the health sector, have to be based on population dynamics. Development efforts in the health sector are reflected in health programmes through promotive, preventive, curative and rehabilitative efforts. Health care development is an effort to improve public health. Achieving optimal health status is not only the responsibility of the health sector, but other related sectors such as the education, economic, social and government sectors, which also play a significant role. Health is the right of all residents, so that health care development targets are set (*cf.* Pusdatin of the Indonesian Ministry of Health 2017). Population data for the target of health care development programmes is needed for programme managers, especially to develop planning and evaluation of the results of the achievement of the health efforts that have been implemented.

4.1.3 Cultural Diversity in Indonesia

Indonesia has more than 300 ethnic groups; more precisely, there are 1,340 ethnic groups in the country according to the 2020 BPS census. Any distribution of ethnic groups in Indonesia can be seen on Map 4.1. The Javanese are the largest group in Indonesia, reaching 41% of the total population, whereas in Kalimantan and Papua, there is a small population of only hundreds of people.

The division of ethnic groups in Indonesia is not absolute and unclear; this is the result of population movements, mixing of cultures, and mutual influence. The Sundanese people number 36,701,670 (15.5%), second only to the Javanese (40.22%) in 2020. The cultural diversity of various ethnic groups in Indonesia with each of their customs requires a special understanding of health workers so that there is no cultural disparity due to the provision of health services which do not meet the client's cultural needs. As Jovanovic (2012) states, cultural competence is very important for health service providers and has to be a core value for each institution or organisation.

Many young people born in the Sundanese region are very familiar with their culture. The entry of an unstoppable foreign culture has shifted one by one the Sundanese ancestral culture which is inherent in the Sundanese people's self-image. This is one reason to restore the pride of the young generation to know and love and preserve Sundanese culture (*cf.* Sunarya 2012; Aryani 2015). *'Change is a necessity, there is no culture that does not change'* (*cf.* Soemardjo, 2011: 4).



Map 4.1 Map of the Location of Ethnic Groups in Indonesian
 Source: Ethnography Room, National Museum of Indonesia, Jakarta (2018).

There are two kinds of changes, namely changes in occidentalists and changes in orientalist. The occidental converter departs from the Sundanese people itself, which has existed since the ancestors of the Sundanese community in this region, and when dealing with foreign cultures, the modern West, they wanted to change towards it. The Sundanese will use western culture for Sundanese change. This means that Sunda judges the West in its own way because it is beneficial for its changes. Orientalist changes occur if the Sundanese use modern art to change Sundanese art. In general, rural communities are occidental. Modernity is an object of the Sundanese subject, rather than seeing Sunda as an object of modernity. However, Sundanese rural people continue to adhere to the cultural traditions of their ancestors.

4.2 The Province of West-Java: *Tanah Priangan*

4.2.1 Socio-geographic Profile of West-Java Province

The West-Java Province is geographically located in the positions of 5°50'-7°50' South Latitude and 104°48'-108°48' East Longitude. It has an area of 3,710,061.32 hectares, where most of the area borders the sea so that West-Java has a long coastline, around 755.83 km. Like other regions in Indonesia, Jawa Barat Province has a tropical climate, with an average temperature between 17.4°-30.7°C, and air humidity between 73-84%. The lowest temperature of 9°C was recorded at the peak of Mount Pangrango and the highest temperature was 34°C in the north coast area. In October 2008, temperatures in West-Java reached 35°C for 3-4 weeks which were almost evenly experienced by all regions in West-Java. BMKG data states that throughout 2008, rain fell for 1-26 days each month with rainfall between 3.6-332.8 mm.

West-Java is drained by 40 watersheds with an area of 32,074.40 km², 3,502 rivers and 6 river areas in 2 provincial authorities, namely Ciwulan-Cilaki and Cisadea-Cibareno. West-Java also has 706 reservoirs, with an area of about 18,355.43 ha and a water potential around 7,016,450,489.55 m³. The potential surface water in West-Java, both from rivers and reservoirs, is used by companies in West-Java. The population of West-Java Province in 2013 was estimated at 45,340,799 people, or a population increase of 792,368 people from the previous year (estimated results). The gender ratio is 102.99% (which means that of 100 females, there are 103 males). Of the 26 regencies/cities in West-

Java, there are five district/cities whose gender ratios are below 100, namely Tasikmalaya Regency (98.56), Ciamis Regency (98.12), *Majalengka* Regency (99.92), Sumedang Regency (99.59) and Banjar City (97.89). Based on the number of the population spread in West-Java in the district/city, it is very varied according to the characteristics of the area. Large populated regencies generally have large areas and are big towns supporting the city. The three regencies with large populations are *Bogor* (5,202,097), *Bandung* (3,405,475) and *Bekasi* (3,002,112), while the three regions with the smallest population are Banjar City (179,706), Cirebon City (301,728) and Sukabumi City (311,822). When viewed according to the density of its territory, the most densely populated area is Bandung, which houses 14,614 people per km², then Cimahi City with a population density of 13,859 people per km² and Bekasi City with 12,035 people per km². Observing population data during 1971-2010, the population of West-Java Province continued to increase, originally being 21 million people in 1971 which doubled in 40 years to 43 million in 2010.

The data show that the Population Growth Rate (PGR) of West-Java Province is still relatively high. Despite the fact that the PGR of West-Java Province continued to decline, which was originally 2.66% per year in the period 1971-1980, it fell to 1.9% per year from 2000-2010. When compared to other provinces in Java, the West-Java PGR is still high; for example from 2000-2010, the Central Java PGR was 0.37% while in East Java it was 0.76%. Government efforts to improve public health continue to be carried out, for example by building health facilities and infrastructure. The number of health facilities in West-Java Province from year to year continues to increase; for example, hospitals in 2008 totaled 199 units, increasing in 2012 to 244 units; the number of health centers in 2008 amounted to 1,017 units, increasing to 1,045 units in 2011; and auxiliary health centers in 2011 amounted to 1,579 units, increasing by 63 units in 2008. The number of *posyandu* also continued to grow in 2011, amounting to 50,266 units, increasing significantly compared to 2008 which amounted to 46,231 units. With the increase in hospital health facilities, the ratio of hospital beds to the population dropped; in 2008 the ratio of hospital beds to the population was 1:1,980 compared to 1:1,652 in 2011. Besides health facilities which increased, the number of health workers continued to increase; general practitioners in 2008 were 1,570, which increased to 1,801 in 2011. Dentists who initially numbered 663 increased to 745 in 2011. Midwives who in 2008 amounted to 7,330 increased to 10,359 in 2011. Increased health facilities and medical personnel are expected to improve the health status of the people of West-Java.

Another encouraging indicator of health conditions in West-Java is the increasing percentage of deliveries assisted by medical personnel; in 2008, 74.34% of births were assisted by medical personnel, which increased to 87.20% in 2011. Cases of under-five malnourished children also continued to decrease; in the year 2008, there were still 1.02% of malnourished toddlers, which went down to 0.82% in 2011.

4.2.2 Historical Background of Tatar Sunda, Parahiyanan

The birth certificate of the Sundanese term of 458 saka (536 AD) is contained in the *Juru-Pangambat* inscription found in the Bogor area (cf. Darsa 2011). Sunarya (2012) explains that the term *Priangan* cannot be separated from the names of the Sundanese and West-Java. As stated by Ekadjati (2005:1): "*the Sundanese and West-Java status has now entered the life of the Indonesian people which points to the understanding of culture, ethnicity, geography, government administration, and society*". *Priangan* or *Parahiyanan* includes: Cianjur, Bandung, Sumedang, Limbangan (Garut), Sukapura (Tasikmalaya), and Galuh (Ciamis) (cf. Ekadjati 2004).

After the *Sunda* Kingdom collapsed (1579), it was divided into Sumedanglarang, Banten, Cirebon, and Galuh. Sumedanglarang and Galuh then became a region called *Priangan* (cf. Haan 1910, 1912 in Ekadjati 2004). The former territory of the Sunda Kingdom was called Tatar Sunda ('Sunda Land') or Pasundan (cf. Walbeehm 1857; Hageman 1867, 1869, 1870; Chijs 1886 in Ekajati 2005). In subsequent developments, *Priangan* was seen as the center of the Sunda Land (Pasoendan 1925). The boundaries of the provinces of West-Java and Central Java are the same as those set by Maratam and *Kompeni* (1706), with changes from Daendels. West-Java Province includes: Banten, Batavia

(Jakarta), Priangan (*Preanger-regentschappen*), and Cirebon (*cf.* Staatsblad no. 235 and 378 in 1925). At the beginning of the premiership of Governor-General Daendels, the Priangan Regency (*Cianjur, Bandung, Sumedang, and Parakanmuncang*) was combined with the Batavia region and was called *Jacatrasche en Preanger-Regentschappen*. Other Priangan areas, namely *Limbangan, Sukapura, and Galuh*, were entered into Cirebon.

The main basis for the division of the Priangan Regency was the preservation of the *Preangerstelsel* heritage of the Company, especially the mandatory planting of coffee, which was very beneficial for the colonials. Daendels separated the surplus coffee areas (*Cianjur, Bandung, Sumedang and Parakanmuncang*) with minus coffee areas (*Limbangan, Sukapura, and Galuh*). The last three areas are combined with Cirebon. During the reign of Lieutenant Raffles based on the provisions dated August 10, 1815 (1811-1816), the area was made into a residence called *Preangerlanden*; then the following year it became *Preanger-Regentschappen*. The number of districts in Priangan was reduced because Raffles with a decree dated February 16, 1813 abolished the Sukapura Regency. During the reign of the Commissioner General (1816-1830), in the Tatar Sunda Region there were changes in government. Priangan confirmed its status as a Residency. In this case, Limbangan and Sukapura returned their status as regencies. Thus, since that time the *Priangan* Residency consisted of four districts, namely: *Cianjur, Bandung, Sumedang, and Limbangan*. Since 1892 it has been determined that the private Resident is domiciled in *Cianjur*. In 1852 Resident Priangan Van Steinmetz stated that the Priangan area was open to foreigners. This policy was apparently intended to develop life in the Priangan Regency, which supported the interests of the colonial government, including the physical development and life of the regency cities.

One of the regency capitals which shows the development since the mid-19th century is the City of Bandung; Governor-General Charles Ferdinand Pahud submitted a proposal to the Government of the Kingdom of the Netherlands, so that the Capital City of Priangan was moved from *Cianjur* to *Bandung* (*cf.* Lubis *et al.* 2003 in Sunarya, 2012).

Based on sources from outside West-Java, in both Majapahit and Portuguese, the word *Pajajaran* was not found. These sources only mention Sundanese names. The authentic source of the Sundanese name or word comes from the *Cibadak* Inscription (*Prasasti Cibadak*) in 1030 in *Sukabumi* using letters, languages and ancient Javanese styles. The word *Sunda* is called three times in the form of *Prahajian Sunda*, and three times in the form of *Paduka Haji i Sunda*. In *Prasasti cibadak* there are four pieces with forty lines of sentences, but they never mentioned the Sundanese Kingdom. Thus, it is called the Sundanese Kingdom because the one who ruled it used the title of King, not because there is a 'King' word in the inscription. However, in that inscription the Sundanese King's name is very long, namely *Sri Jayabupati Jayamanahen Wisnumurti Samarawijaya Sakalabuana Mandaleswara-nindita Harogowardana Wikramotunggadewa* (*cf.* Danasasmita 2003).

According to Tome Pires in 1513, the East Sunda boundary was the *Cimanuk* River, which stretched westward into the territory of the Sundanese Kingdom. The city where the Sundanese Kingdom is located in a mountainous area is two days' walk from the *Sunda Kelapa* port in *Muara Ciliwung*, which means the area is *Pakuan Pajajaran*, located not far from the city of Bogor. The community has embraced Islam.

4.2.3 The Cultural Life of the Sundanese People

Indonesian society is divided into three communities, namely: *paddy* communities, *ladang* communities and coastal communities. West-Java is a farming community, while Central Java, East Java, and Bali are rice fields. Evidence for the Sundanese people being *huma* people is from the historical document of the colonial Dagregister period by De Haan in the four volumes of the book *Priangan* which states that in West-Java, the rice farming system was pioneered by Van Imhoff as an intensification of rice yields. In the Sumedang Regency, the first area to be converted into land was the Conggeang area, for which *pertanian* originated from *Limbangan*. Rice fields began to expand in West-Java in the middle, starting with Sultan Agung and Amangkurat I in *Karawang*. Then the *paddy* system was required by Governor General Baron Van Imhoff in the mid-eighteenth century.

The terms used by Sundanese farmers in plowing fields originate from that time, such as *ngawuluku*, and *ngagaru*. Generally, the Sundanese language is not used in rice fields but Javanese, such as: *kalen*, *mider*, *luput*, *arang*, *damping*, etc. This proves that paddy is mostly practiced in the area of Central Java and East Java. The second proof is the literature on *Carita Parahiangan* from the results of ancient literature of the Pajajaran era. In the story there is no term for farmers as *patani*, but farmers as *pahuma*. Other professions at that time were traders, tappers (sugar palm) and hunters (*panggerek*, *pamoro*). Third, there is a taboo on the *Baduy* people to rice fields or work on rice fields. Fourth, the term *huma* means literally a house, because in general they build houses in the fields, while the word *ladang* in Sundanese means results or rewards. *Ngahuma* (*berhuma*) is only for planting rice. In Sundanese it means modern oral documents in the Sundanese language, *huma* culture in Sundanese society. There is a saying: *Ulah sok pasea, bisi pajauh huma*: ‘do not fight so that the fields are not far apart’.

The study of the history of the old Sundanese must not be separated from the problems of the order and building of the community. Researchers in the history of the Pajajaran and Sundanese generally do not pay much attention to this, so the size of Sundanese history is equated with ancient Javanese history, even though there are differences in the buildings of fields and rice fields. It can be seen from the various characteristics of the field community, which in general, have scattered dwellings according to the fields they worked on, thus causing the character of the people who tended them to be individual, confident and independent. In addition, the people working in the field from morning to evening caused a lack of relations with neighbours, apart from the fact that the location of the houses was far apart, while ordinary paddy fields work until the time of *pecat sawed* (before midday). It has an effect on the development of Sundanese languages and literature, which tend to be densely filled, with no more decoration and additional words such as the Javanese caste. In addition, field people are not familiar with ancestral worship, so temples or tombs are rarely found, most only in the form of inscriptions. The tomb only uses the characteristics of the *hanjuang* tree instead of the tombstone. In addition, the farming community tends to move following the migration of the cultivated fields.

Planting rice in *ladang/huma* or rice fields (*sawah*) by the Sundanese is very closely related to the *Pohaci*, *Nyai Saripohaci* or *Dewi Sri* in West-Java as the queen guardian of rice plants. *Saripohaci* is a rice myth as a symbol of the goddess of fertility, a woman's beauty. For this reason, ritual offerings before carrying out rice farming activities are still valid today in West-Java. Rice is not only a staple food for Indonesians, but also for other important things, as a unifier of the user community. The birth of the perception of the rice myth teaches traditional values which refer to the means and place of the rice to grow, namely the soil itself. The values make land and rice a positive and relevant life guide for supporting the development and livelihood of the farmers themselves in matters of agricultural tradition, which contain the teachings of morality and manners. The teachings of morality are inherited by ancestors through the poem whose contents are sung with songs containing the values of prohibitions or taboos so that people in general find it easier to digest the message conveyed, even though this is often associated with a matter which leads to things occult or mystical things. An analysis of life views through *Pupuh Sri Dangdayang Tresna Pohaci's* speech according to his era concerns the view of human life as a person, the relationship between himself and his community, with his natural environment, with God, with outward progress and inner satisfaction.

The Sundanese tradition is spread in various Sundanese regions. Sundanese society uses the Sundanese language in daily conversation with *undak-usuk basa*; the level of language used is adjusted to the person spoken to. There are subtle languages: *basa lemes*, *loma*, and *basa kasar*. The tradition concerns the dynamics of culture which is adaptive to the social, natural and supernatural, and environment. This dynamic aspect shows that distribution and inheritance tend to be verbal, traditional in nature, because it repeats according to the provisions, and is anonymous but has a pattern, and is shared. This is the reason why in Sundanese society oral traditions are more widespread and more popular than written traditions, insofar as far as the sources of speech are still alive. The Sundanese community grew throughout its historical journey from the past until now in the framework of its *lemah cai* (homeland) which is now known as West-Java. In the course of their

history they experienced contact with the old culture, which also seemed to be used in Sundanese people's cultural life including in terms of treatment/maintaining health. As a cultural community group which is old and able to survive until now, presumably Sundanese people have their own views of life, with which they can live with independence in the midst of other communities and cultures. Of course, their view of life is not unchanged, but in addition to changing according to circumstances, there is also a fixed, unchanging nature. Thus, the views of the Sundanese people contain things which are both stable and dynamic. A clear picture of the life view of the Sundanese is important to digest, so that they can remain alive in its roots, but it is also important in the relationship of fostering and developing national culture which of course needs good values which have grown in the traditions of the people in Indonesia and later in the atmosphere of *Bhineka Tunggal Ika*; diversity becomes a part of the roots which strengthen national culture (cf. Budhisantoso et al. 1990).

Hajat or celebrations are a ritual or means to *Salameutan*, *tulak bala*, *nyalameutkeun*, to salvation. Celebrations are usually based on the phase of human life, ranging from pregnancy, four-months pregnancy, seven-months pregnancy, childbirth delivery, *ekah (aqiqah)*, circumcision/*seupitan*, engagement, marriage, *ngunduh mantu*, etc. This activity is accompanied by getting together, to eat and pray together, led by elders, *kyai/ajengan*, *ustad* (religious scholar), traditional leaders, and community leaders. Traditional leaders (traditional practitioners) include: *kuncen (pakuncen)*, *paraji* (traditional birth attendant), and *wali puhun*. *Paraji* is sometimes called *indung beurang* or *dukun* (shaman). But *paraji* is usually associated with the settlement of a life crisis, while *dukun* is associated with the request to address the problems associated with the supernatural. *Paraji* and *dukun* are distinguished as: *Paraji papas* or *bidan* (midwives), *paraji sunat* (circumcision practitioner) who performs the circumcision, *dukun jampe* (the healer, shaman spell) and practitioners concerned with issues of romance and magical things, *dukun gaib* (magic shaman) which is concerned with the spirit and *dukun manis pahing*, the fortune forecaster.

According to Haji Moestapa, *paraji* is someone who knows the customs has an understanding of the magical (*aji*, *mantra*, *jampi*, spell). *Kuncen* are guards of the tomb. *Kuncen* is an expert in agriculture who also has the ability to communicate with spirits. *Wali puhun* is also called *punuh*. To become a traditional *adat* practitioner, you must have knowledge, which can be obtained by or derived from teachers, or learned. The higher the knowledge, the higher the status and the more you are respected. The knowledge consists of the power to make *jimat* or a talisman (amulet) which has a power derived from the owner of the knowledge itself. The traditional leader has a similar position as well as the position of the teacher with students. The teacher is called *Pak Haji*, *Bapak* (father) and *haji*, and the pilgrimage is a term for a person who has been conducting worship to Mecca. Someone who has a high knowledge is called a *jago* (master). To be able to get a *jimat* (amulet), someone has to perform ritual *tapa*, hermitage or meditation, secluded under the *beringin* tree (banyan tree) for three to seven days, or in a sacred place such as in the tomb. An amulet suddenly appears and will have great power (cf. Wessing 1978).

There are several festivals in the Islamic community users, including *Muludan* or *Mulud*, the third month in the Islamic calendar; Ramadan fasting, the ninth month of the Islamic year; and holiday or pilgrimage Dzulhijjah, the 12th month of the Islamic year. There is a celebration in honor of the birth of the Prophet Muhammad. The people in Sumedang in this month hold several rituals, including the ritual washing of heirloom tools, commonly referred to as *turun jimat* or a talisman ritual, *ngamuludkeun pakarang*. *Pakarang* is a weapon, such as *bedog* (machetes), swords, guns, especially Sundanese weapons called *kujang*, like a cleaver. *Kujang* is similar to a dagger (*keris*) in the Java community. The ceremony of *turun jimat*, the talisman ritual done by prayers before the amulets or the inheritance is washed prior to then being placed in a tray and covered with a white cloth, is seen in Illustration 4.1.

The tray is then placed in the middle of a circle of people who pray and make wishes. The prestige of prayer will be recorded as a fetish or a relic, so heirloom weapons will have more power than ever before. Similarly, the water in the bowl has the effect of prayer and can be used to treat people who are sick. Celebrations in the Sundanese life cycle have been documented by Wessing (1978) and Hastoapa (1996):

- *Pregnancy (reuneuh): Tingkeuban* is the ceremony of the seven months of pregnancy. In this ritual people make wishes, to recite a prayer for salvation, because at the time of pregnancy a lot of taboos or restrictions could affect the condition of the fetus. The father of the baby is not allowed to hunt or kill animals, because people believe that it can cause imperfections or defects in the fetus or the baby will be born such as those hunted animals. In the event of seven months of pregnancy (*tujuh bulanan*) usually the family makes *nasi tumpeng*, meals in the form of a cone or yellow rice in a conical shape with a round 'seven' of food, including; seven kinds of salted fish, seven types of fruits, and seven types of vegetables. This ritual is usually led by *paraji* or *indung beurang* (traditional birth attendant). Then pregnant women bathe with water from seven wells and seven types of flowers. After the bath ritual, a pregnant woman is given a saroong to cover her body and an eel is dropped into the sarong, which are believed to be a symbol for a smooth delivery likened to the slipperiness of an eel. Then the oil is applied among the legs up to the shoulder, where the coconut symbolizes the baby's head. The ritual is performed seven times in a row using seven different sarong. Next is the *rujak* trading ritual, which is processed from seven kinds of fruits which were provided before.



Illustration 4.1 Ceremony of *Turun Jimat* ('Ritual of the Talisman')
Photography by R.D. Susanti (2018).

- *Childbirth*: Sundanese people believe that sometimes there are *kuntianak* (ghosts) which resemble *paraji* and enter the house of a mother who will give birth and they will cause disaster. To prevent this, rituals are used to prevent *kuntianak* by preparing sharp metal, such as knives, nail clippers, and safety pins for expectant mothers giving birth in the last month before giving birth. Likewise some plants, such as: *Panglay* (*Zingiber zerumbet* Rosc. or *Zingiber cassumunar* Roxb.), *Jaringao* (*Acorus calamus* L.), *Salam*, bay leaves (*Eugenia polyantha* Wight), and *Paliyas* grass (*Pogonatherum paniceum* Hack) are also prepared. All the leaves are stored near where the prospective mother will give birth. *Panglay*, *jaringao*, and *paliyas* are often used to fortify themselves from something evil or disease, whereas *salam* symbolises *salamet* or safe. After the baby is born, *adzan* is recited to the baby by the father. Giving baby names according to the Sundanese alphabetic has a certain meaning which must be considered.

- *Circumcision*: *Hajat sunat*, *seupitan*, or circumcision for boys and *gusaran*, exasperation for girls, is a ritual performed by circumcision practitioners. Furthermore, if their parents can afford it, they buy new clothes for their children, cut goats or chickens to defend, make cakes, and display various artistic attractions such as *pertunjukan wayang golek* (puppet shows) and *pencak silat*. Sumedang is famous for the art of *Kuda Renggong*, the dancing horse (cf. Illustration 4.2), while in Subang, it is

in the form of *Sisingaan* art (cf. Saefullah 2019). A few days before the celebration, usually the neighbours come to send rice or donations in the form of money. Then the rice container is refilled by food provided by the circumcised bride. Even in organising the celebration, *Gintingan* or *Gantang* activities are still valid as mutual cooperation efforts to help families who will hold the celebration (cf. Saefullah 2019). All food and rice prepared is kept in a *goah* ('special room') guarded by a woman, known as *candoli* or *canoli*. Usually this woman is also called a shaman or *sholehah*, a saint because she can interact with the supernatural from the cave room. Sometimes when boys from disadvantaged families cannot carry out circumcision, three boys are circumcised at one time by a family member. But the Sundanese have a fear of *Pamali Nungku* ('Taboo against Triangles'), which can cause bad luck to the three boys.



Illustration 4.2 Circumcised Bride Celebration by Riding *Kuda Renggong*
Photography by R.D. Susanti (2018).

- *Marriage*: For Sundanese people, marriage is a sacred ceremony, so it has to be done at the right time (on a good day) so that the marriage lasts. Not everyone can look for a good day to carry out the marriage because it implies abstinence and other requirements, namely *tapa*, hermitage, not eating and drinking and not sleeping in a certain period of time, usually for 40 days, which is called *pati geni*. In addition to good days, there are also bad days or moon prohibitions where a person cannot travel on the prohibition of the month.

- *Death*: Death ceremonies are also important in the life of Sundanese people. Following the day of an individual's death, the third, seventh, fortieth, hundredth day and even the thousandth day after death will be commemorated with a ceremony.

The ceremony is carried out to eliminate the negative effects which could disrupt the overall life balance of the community. Sundanese people still believe in the existence of supernatural powers which can exert good or bad influence on humans. In carrying out the ceremony, it is usually led by a shaman or *kyai*, elders, community leaders who have magical powers.

4.3 Sumedang: The Center of West Javanese Cultural Heritage

4.3.1 Geographical and Historical Background of Sumedang

The Sumedang Regency is located about 45 km northeast of Bandung city with 6051'35 Ls coordinates, 107055'15 'Bt with a total area of 155,871, 98 ha consisting of 26 sub-districts, 270 villages (previously 276), and 7 sub-districts. Sumedang Regency administratively borders: Indramayu Regency on the north, Garut Regency on the south, Majalengka Regency on the east, and West-Bandung Regency and Subang Regency on the west. The surface shape of Sumedang Regency is very varied, ranging from flat surfaces to mountain slopes/altitude conditions, stretching from the west, north, south and east, which are increasingly sloping, *i.e.* some of *Tomo*, *Ujungjaya*, and *Buahdua* Districts (25-100.0 meters asl); most of the Districts of North Sumedang, Situraja, Darmaraja, Wado, Jatigede, Conggeang, Paseh, Tanjungkerta and Buahdua (101-500 m asl); most of the districts of Jatinangor, Cimanggung, Tanjungsari, Rancakalong, Sumedang Selatan, Cibugel, and Cimalaka (501 meters asl), and parts of Wado, Tanjungkerta, Sumedang Utara, Situraja and Darmaraja Districts.

Sumedang has a glorious history. Sumedang with the *Sumedanglarang* Kingdom was once the successor to the Sunda Kingdom of *Pajajaran* when it was led by Prabu Siliwangi, who was subsequently led by *Prabu Geusan Ulun* until it was passed on by Regents from the aristocratic class. As Ishak (2015) states, the *Sumedanglarang* Kingdom prevailed in *Tanah Parahiyangan* after the collapse of the Sunda Kingdom or the *Pajajaran* Kingdom in 1580. During the glory of the *Pajajaran* Kingdom or the Sunda Kingdom, the *Sumedanglarang* Kingdom was a regional kingdom or vassal kingdom under the greatness of the *Pajajaran* Kingdom.



Illustration 4.3 *Siger and Mahkota Binokasih* ('Binokasih Crowns')

Source: Prabu Geusan Ulun Museum (2017).

When the *Pajajaran* Kingdom collapsed and there was an attack from the Sultanate of Banten which was an Islamic sultanate, the *Sumedanglarang* Kingdom became the successor to the *Pajajaran* Kingdom. The symbolic transfer of power came with the surrender of *Mahkota Binokasih* (*Binokasih* Crown) from the *Pajajaran* Kingdom to the *Sumedanglarang* Kingdom through *Prabu Geusan Ulun*. The crown is still kept in the *Prabu Geusan Ulun* Museum, Sumedang Regency and the *Binokasih* crown is now enshrined in the form of a monument at the roundabout in the city center of Sumedang (*cf.* Illustrations 4.3 and 4.4).

The *Sumedanglarang* Kingdom, which was the successor to the *Pajajaran* Kingdom, was the target of the next *Banten* Sultanate attack. The territory of the *Sumedanglarang* Kingdom during the reign of *Prabu Geusan Ulun* covered the entire Tatar Sunda Region of the former *Pajajaran* Kingdom, namely all of West-Java, except *Banten*, *Cirebon* and *Jayakarta (Batavia)*, which can be seen on Map 4.2. Then *Karawang*, *Indramayu*, *Ciasem* and *Pamanukan* escaped so that the territory of the *Sumedanglarang* Kingdom was reduced.



Illustration 4.4 Monument of *Mahkota Binokasih* in Sumedang
Photography by R.D. Susanti (2017).

According to Ekajati (2015), at the end of the 16th Century AD (1579), the Sundanese kingdom, which had a pattern of longing collapsed, resulting in the fading of the ideology of delays in its society (the values of delays have been formed since the 8th century). The entry of Islam came at the end of the 15th century through the coast of *Cirebon* and *Banten*, then the entry of Javanese culture (*Mataram*) through the eastern interior.

In the mid-17th century the Dutch controlled the Sunda Land. Sundanese people accepted Islam and Javanese culture openly, as well as the influx of foreign influences, so there is the term in Sundanese: *jati kasilih ku junti*, which means the natives are pressured by migrants. Nevertheless, it turns out that ethics and Islamic teachings are in line with the belief system of Sundanese people who believe in *Batara Tunggal*, as well as *Allahu ahad* (Allah Almighty).

Oral and written traditions became the guidelines of Sundanese life during the Sunda Kingdom, partly as stipulated in two old Sundanese literary and literary texts entitled *Sanghiyang Siksakandang Karesian* and *Amanah Galunggung* (cf. Atja & Danasasmita 1981).



Map 4.2 Map of the *Sumedanglarang* Kingdom
 Source: Yayasan Pangeran Sumedang (2015).

Islam was finally accepted overall and animated the Sundanese culture afterwards, except the *Kanekes (Baduy)* people in the interior of Banten who still maintain their belief system. Javanese culture entered through the *prijajis* in the Sunda Land, benefitting these groups in maintaining their position in the management of government.

So at the time of the entry of the Dutch Colonial, the influence of Javanese culture was allowed to continue to live in the Tatar Sunda Region ('Land of Sunda') as it was beneficial for the exploitation of this area. With the strong influence of foreign culture, this resulted in the marginalization of the use of Sundanese script and replaced with *Cacarakan (Carakan)* from Javanese script, Pegon script from Arabic script and Latin script from European culture. Likewise in language, the inclusion of a truly base-upload system (level of language) in the Javanese palace into the Sundanese district pavilion (basement steps) complete with *tatakrama* spread through Western system schools, thereby strengthening the feudal system in Sundanese society.

Likewise, the Sundanese tradition of working on agricultural land using a system of cultivation of dry land (*huma*, fields) turned into a system of rice fields through the migration of residents from the *Indramayu*, *Cirebon* and *Tegal* (Central Java) regions to the swampy Bandung plains in the 19th century. The Javanese who settled in the Land of Sunda were culturally integrated so that their social culture blended into Sundanese social culture in the 20th century.

4.3.2 The Socio-Demography of Sumedang

The population of the Sumedang Regency as of September 2012 was 1,239,736 people. With a population density of around 699 people per km², the population distribution in the Sumedang Regency was almost evenly distributed in several sub-districts and the lowest was in Surian District. It is estimated that each year there is an increase in population of 4.38%. The livelihood of its population is concentrated in the agricultural sector as much as 43, 85%. The agricultural sector is still the mainstay sector with employment absorption of 27.79%. However, the percentage has decreased from the previous year, while the industrial sector and other sectors have increased from the previous year: the trade sector as much as 38,52%, the industrial sector as much as 17,10% and the financial sector as much as 0.53%. This condition shows a shift in the business field in the past year in Sumedang. The rate of population growth in the Sumedang Regency over the past two years

was 0.57% per year. The highest growth rate occurred in Sumedang Utara District at 1.26%, while the other three highest sub-districts are Pamulihan, Sukasari, and Tanjungsari Sub-districts with their respective population growth rates of 1.20%, 1.06% and 0.70%.

The average population density of the Sumedang Regency reaches 743 people per km². The density level is quite varied in each sub-district. The district with the highest density is Jatinangor Subdistrict, which is 4,270.5 people per km², while the lowest is Jatigede Sub-district, which is 214.2 people per km². Six sub-districts with the largest number of people in a row are Jatinangor which is 9.89%, followed by Sumedang 8.34%, *Cimanggung* 7.30%, *Tanjungsari* 7.01%, Sumedang Selatan 6.76% and Cimakala 5.18%. The gender ratio of the population of the Sumedang Regency is 99.48. In other words, for every 1,000 women, there are 995 men. The highest gender ratio is in Sukasari District, which is equal to 104.6 and the smallest in Sumedang Utara District, which is 91.67.

The availability of health facilities is a very important factor in efforts to improve public health. The hospitals available in the Sumedang Regency to date have two units, namely the Sumedang General Hospital and Pakuwon General Hospital. The number of health centers which have a place of care (in-patient care) are available for six units, while there are 26 health centers which do not have in-patient care. These facilities are already available in each sub-district which is very useful for the basic health services of the Sumedang community. In addition, to reach several community locations which have problems in terms of access to these health facilities, the Government has also built 74 Auxiliary Health Centers. Based on the health profile of Sumedang, in 2016 it showed that the number of outpatient cases in Pakuwon General Hospital was higher than the number of in-patient cases. This shows that the number of cases referred to Pakuwon General Hospital is still quite good and they can still be treated on an outpatient basis.

For the distribution of health and non-health personnel in 2016 in Sumedang, most were in the *puskesmas*, spread in 35 *puskesmas* and hospitals, where the personnel in this hospital came from the Sumedang Regency, Pakuwon Hospital and Harapan Keluarga Hospital (newly established at the end of 2016). While supporting staff, in this case health assistants and administrative support, are mostly in private health facilities, as many as 188 people are spread across clinics, pharmacies and independent practices of health workers. The highest number of health workers is 768 nurses where the distribution of nurses is greatest in hospitals, but health workers are still rare or even lacking in staff. The data for the above-mentioned health workers is the result of the addition of civil servants and non-civil servants both working in *puskesmas*, Regional General Hospital, Pakuwon Hospital, Harapan Keluarga Hospital and private health facilities such as clinics and independent practices of health workers. The contribution of the health sector to the increase in the Community Development Index is strongly influenced by the life expectancy rate, which is very closely related to the Infant Mortality Rate (IMR) and maternal mortality rate (MMR).

The tendency of long-lived and healthy population expectations is measured by the Life Expectancy Rate at birth. Life expectancy at birth has a very close correlation with infant mortality or the infant mortality rate (IMR). Then the IMR is also influenced by the examination and care of pregnancy, childbirth assistance, neonatal care and infant nutritional status (0-11 months). Life expectancy in the Sumedang Regency has increased, indicating success to 68.54 years in 2015. Several health programmes have been implemented by the Sumedang Regency, including the reduction in the number of infant deaths, the number of maternal deaths, and the decrease in the prevalence of malnutrition in under-fives. Health problems are expressed in terms of morbidity and mortality. Health is an important element in the welfare of life, in individuals, groups and communities. Changes in health problems which occur in the community in general are illustrated by changes in the disease pattern and number of disease cases recorded and observed in health facilities in the form of numbers and data, so that it is good enough to be used as material for measuring the degree of public health itself. As a general description, the morbidity rate in Sumedang in 2016 can be obtained through data on the top ten diseases based on the total number of patient visits, coming to 35 *puskesmas* in the Sumedang Regency. From the data source of the *Puskesmas* Recording and Reporting System, it can be seen that the top ten diseases in the Sumedang Regency in 2016 were myalgia with the biggest percentage of 10.10% in the top 10 diseases. Myalgia is a pain which appears

on the muscles, a common condition, and can occur in everyone. Commonly caused by muscle tension, it is usually associated with the level of tension, too much activity or injury from sports and or work. Myalgia is a symptom of an illness; to overcome it a person should rest and take painkillers.

An overview of non-communicable diseases in *puskesmas* based on the system of recording and reporting of *puskesmas* in 2016 reported to the section on control and prevention of non-communicable diseases (P2PTM) to detect risk factors for hypertension, obesity, diabetes mellitus, detection of uterine cancer, sensory health and mental health. The P2PTM Section has 44 *Posbindu* PTM (Integrated Development Post Control of Non-Communicable Diseases) in villages with 165 cadres. The number of patients who were tested for blood pressure was 515.619, while 76.632 or 14.86% were diagnosed with hypertension. This coverage was also not optimal because there were still a number of health centers which did not report the results of hypertension coverage, but it is not guaranteed that hypertension cases do not exist (*cf.* Health Profile of Sumedang 2016).

4.3.3 The Center of West Javanese Cultural Heritage

Sumedang ordained itself as the center of cultural and artistic civilization called the Sumedang *Puseur Budaya Sunda* (Sundanese Cultural Heritage Center). This can be seen from three unique traditions which exist in the Sumedang Regency with various kinds of traditions, such as the traditions of the Darmaraja indigenous people, the traditions of the Rancakalong indigenous people, and the variety of customs and traditions of the Ujung Jaya people. Each tradition has its own characteristics according to its historical background. In traditional societies in the Tatar Sunda Region, religion has become the belief of the people, but that does not mean that people take their faith for granted. Their religion is often influenced by local beliefs.

Thus, sometimes religion is treated as culture, so that religion appears as a group belief, not as stated in the book of religion (*cf.* Ishak 2015).



Illustration 4.5 *Pencak Silat*, Martial Art Performance
Photography by R.D. Susanti (2017).



Illustration 4.6 *Kuda Renggong* ('Dancing Horse'), A Typical Sumedang Art Performance
Photography by R.D. Susanti (2017)

The existence of indigenous people in Sumedang from royal tradition and wisdom documents a distinctive cultural aspect of the culture, norms, and ethical government in treating the natural environment, the earth, respect for nature, and society, but also influenced by politics at that time. Some rituals are sacred traditions, the procession of flags, *ngabungbang*, the display charm *Muludan*, *mapag sri*, *ngaleuksa*, *jentreng*, *jangkar alam seni ajeng*, art tradition *ampih pare*, *seni olah kalimat Poyok Ungkal*. These rituals also influence the subsequent life cycle of Sundanese people, such as various traditional ceremonies at marriage, after marriage, rituals to enter the house to settle, during pregnancy, childbirth, the process of raising children from the ground down, cutting hair, circumcision, until they become adults and die until a thousand days after death. The Sumedang people carry out traditional arts in their customs by developing cultural values which contain such rich literary arts, song art, performing arts such as *pencak silat*, *kuda renggong*, and *sundanese dance*, *wayang* or puppet shows, *gamelan* music, and oral and written literature.

The Sundanese literary form in Sumedang is in the form of *pantun* or *wawacan* stories, which are usually intermittent and rhythmic poems which tell stories of Sundanese ancestors who are sung with the accompaniment of harp music instruments, for example *Wawacan Nurbuat*, *Wawacan Gandasari*, *Wawacan Anling Darma*, and *Wawacan Budak Hideung*. *Kitab Waruga Jagad* which contains cultural values is colored by Hindu and Islamic traditions. In addition, there are also literary works which talk about Sundanese figures in the *Babad Siliwangi*, *Nyi Pohaci Sanghyang Sri*, *Mundinglaya in Kusumah* (cf. Ishak 2015; Sumardjo 2013). Literature and history were written by Sumedang's men/*priyayi*, including the *Pancakaki* book by Raden Adipati Suryalaga, and *Babad Sumedang* by R.A.A Martanegara. It proves that the Sumedang Regency is one of the major centers of literature and history in the land of *Priangan* since the past and is still saved in the Museum of *Prabu Geusan Ulun*, Sumedang Regency.

In addition, there are also literary works in oral or spoken form commonly referred to as incantations, namely *mantra*, *jampe* or *jangjawokan*. *Jangjawokan* or *jampe* is a spell poem in Sundanese literature, also called *ajimantra*, which is taken from the ancient Sundanese script *Siksa Kandang Karesian* (cf. RS et al. 2012; Sumardjo 2013; Wibisana 2000). Rusyana (1970) mentions incantation poetry of many kinds, such as: *asihan*, *kinasihan* (compassion), *kemat*, *pelet*, *gendam*, *jangjawokan*, *ajian*, *singlar*, *rajah*, *jampe*, *pamake*, *teluh*, *pangabaran*, *piwurungan*, *wisaya*, which all include magical poetry. It is said to be "magical because it contains elements related to the order of beliefs of people, which ultimately come to the belief that the power and authority of supernatural beings can be utilized by humans for the purposes they want in certain ways; i.e. reciting the spell

and all its provisions "(cf. Wibisana et al. 2000: 272). *Jangjawokan* is a mystical spell poetry group, a sacred ritual in Sundanese society, which has different functions and roles according to other types of oral literature and its existence is parallel to the system of the beliefs held by the Sundanese people from time immemorial before the entry of Islam to the present, even though they are fading away. The entry of Islamic teachings into the Tatar Sunda Region does not necessarily undermine the beliefs of Sundanese people which have existed since time immemorial but instead Sundanese traditions and customs are in sync with Islamic teachings which have developed, so that the vocabulary in *jangjawokan* includes Arabic vocabulary or Islamic sentences. *Jangjawokan* plays a role in daily life, both for worldly affairs and eternal life. The ancient Sundanese people believed in supernatural forces that influenced human survival. Because of that, among other things, they deal with these magical powers by means of prescribed ways through the arrangement of words in the form of *jangjawokan*; in almost all orders of life, they have rituals or ceremonies which have to be carried out to seek safety and prosperity, including in terms of *atikan* (teaching), the cycle of human life (pregnancy, circumcision, marriage, death), agriculture, and astrology (cf. Has toapa 1996).



Illustration 4.7 *Upacara Kirab Panji Keraton* ('Parade of Kingdom Flags Ritual')
Photography by R.D. Susanti (2017).

The Sumedang indigenous people carry on a very diverse hereditary tradition in the form of traditional ceremonies which are also an artistic tradition. Historical sites become places which are visited by many people. The emergence of Islam in the Tatar Sunda Region is more easily accepted because it gives more convenience to prospective adherents with the similarity in practice, being closer to nature and prioritizing the contents of ritual worship which is centered on attitudes and behaviour.

In addition, the spread of Islam is carried out through traditional arts such as: puppets, performing arts and keeping on using existing terms (fasting, prayer, *netepan*, *surga*, *naraka*, koran, teacher, etc.), so that it is easily understood by the public. Only the contents and meaning are adjusted to the teachings of Islam. The Sundanese are obedient, carrying out religious obligations, but many people living in rural areas still go to the holy grave to make "*kaul*" (vows) or submit requests and blessings before they carry out the ritual, such as parties, trips or starting a business.

Beliefs in myths and religious teachings are often overwhelmed by magical powers, especially when carrying out traditions such as building houses, planting rice, and making vows, which are not elements of Islam. Sundanese farmers strongly believe in the myth of *Nyi Pohaci Sanghyang Sri* who played a role in rice planting activities.

Myths and daily activities or traditional ceremonies are believed to be something which is alive, which must be maintained and believed to be able to provide a lot of good, so that people in carrying out their diverse lives are always influenced by traditions handed down from their ancestors as well as in terms of health and treatment of disease. The assumption is seen from modern life that belief in myths seems to have denied the logic of scientific knowledge.