



Seren Taun Leuit Si Jimat: Tradition From Generations as a Form Of Gratitude of the Kasepuhan Ciptagelar Community for Agricultural Products

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ABSTRACT

Indonesia as a multicultural country certainly has a variety of traditions that have grown in each region for generations, just as Kasepuhan Ciptagelar really upholds the traditions that have been passed down by the ancestors since the 600s last year in the form of the Seren Taun Leuit Si Jimat ritual. Seren Taun Leuit Si Jimat is used as a manifestation of the gratitude of the people of Kasepuhan Ciptagelar for the harvest. This research method uses qualitative methods with literature study data collection techniques to produce secondary data from various relevant sources. Based on the results of the study, it was found that Seren Taun Leuit Si Jimat is interpreted by handing over rice to traditional leaders to be stored in a rice barn as a manifestation of gratitude alone as well as a form of hope for the next harvest period. By storing rice in the granary, it can bring the Ciptagelar Kasepuhan to be stable in food. Therefore, Kasepuhan Ciptagelar highly respects rice because it realizes that the existence of rice is very important in life.

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1. INTRODUCTION

Indonesia is the largest archipelagic country in the world, as a country that has an area of 8,300,000 km² consisting of land and sea, of course Indonesia also has a very large population. As of 2022, the total population in Indonesia is 278,752,361 people. This figure brings Indonesia to the 4th position as the country with the most population in the world, (Triani and Andrisani, 2019). The existence of a population in Indonesia in fact provides a distinct advantage, in which the population is grouped into several groups of people known as ethnic groups (Nagata, 1974). Ethnic groups in Indonesia were formed from the arrival of ancestors in ancient times to Indonesia who then settled and spread to all corners of Indonesia (Tanjung et al., 2022).

Based on historical knowledge, at that time, Indonesia's ancestors had original intelligence (local genius) which was formed from interactions to sustain life (Darmadi, 2018). The local genius produces a cultural element including (1) farming skills; (2) shipping; (3) wayang; (4) gamelan art; (5) batik; (6) metal crafts; (7) using metric rules; (8) using a currency exchange tool; (9) star system; (10) orderly arrangement of society (Setyaningrum, 2018).

Original intelligence (local genius) possessed by the ancestors can form into a tradition that is highly upheld from generation to generation by the next community (Firdaus et al., 2018). Tradition comes from the word "traditium" which means a legacy from the past. The inheritance can be material or trust. The existence of tradition can be one of the factors for the harmony of a society, because the values and norms that exist in tradition can become the foundation or foundation of society in behaving towards fellow human beings (Mahardhani and Cahyono, 2017). The harmonious and orderly structure of society has had a lot of influence on the social life of the Indonesian people, one of which is the Kasepuhan Ciptagelar Traditional Village.



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Figure 1. Ciptagelar Kasepuhan

The Kasepuhan Ciptagelar Traditional Village is located in Sundanese land, precisely in Cisolok District, Sukabumi Regency, West Java. Kasepuhan Ciptagelar comes from the word Copyright and Titles. Cipta is taken from the last name of a character, namely Abah Anom whose real name is Encup Sucipta. Cipta itself means to create. While the title means ngagelarkeun or show yourself. In line with the meaning of the name Ciptagelar, this Kasepuhan is very open to all developments in the outside world but still adheres to traditions passed down from generation to generation. In carrying out its social life, Kasepuhan Ciptagelar has a unique community structure in which customary institutional stakeholders

are headed by someone known as 'abah'. The institutional stakeholders are determined based on lineage. In addition, to sustain the course of life of the Kasepuhan Ciptagelar community, it has several customary advisory councils called the row kolot (Wahyuni et al., 2018; Wulangsih et al., 2022). As an indigenous community, Kasepuhan Ciptagelar really upholds the traditions that have been passed down by their ancestors from generation to generation since 600 years ago. Not only in social life, in fulfilling economic needs, the people of Kasepuhan Ciptagelar are always based on culture and traditions, especially in farming.

The Ciptagelar indigenous people rely on rice cultivation. Long before the western nation of colonialism came, even from 1368 AD the indigenous community of Kasepuhan Ciptagelar had existed holding rice celebration rituals. In the agricultural sector, the Ciptagelar community continues to maintain self-sufficiency in rice through the philosophical side of the indigenous people which is based a lot on the rice cycle calendar. Starting from planting rice to the harvesting phase, the Ciptagelar community always performs various kinds of rituals including: Ngaseuk, Sapang Jadian Pare, Selamatan Pare Ngidam, Mapag Pare Beukah, Sawenan Ceremony, Thanks giving Mipit Pare, Nganyaran/Nga evidence, Ponggokan and Seren Taun Leuit Si Jimat.

Seren Taun is the last series that the Ciptagelar people usually do when entering harvest time. The term seren taun comes from Sundanese, seren means surrender while taun means year. The Ciptagelar community makes the seren taun tradition as a form of gratitude for agricultural products and a form of hope that future agricultural output can increase (Putra et al., 2020). Seren Taun is usually held in the month of Rayagung or the month of Dzulhijah, with the initial series of slaughtering two buffaloes in two consecutive days.



sumber: <https://kompasiana.com>

Figure 2. Seren Taun procession

At the peak of the seren taun event, there is a symbolic handover of the harvest in the form of pocong-poongan (tied rice) to the abah to be put into the leuit amulet (rice barn) (Hermawan, 2013; Prabowo and Sudrajat, 2021). Leuit (rice barn) is a mandatory object in the implementation of seren taun. Its role is not only symbolic because this leuit is very useful for storing rice seeds. Leuit is divided into 2 sizes, namely ovary leuit and leutik leuit. Leuit ovary is the term for the main granary while the term leuit leutik refers to the small granary or companion. Meanwhile, Leuit Si Jimat is the designation of the main leuit as a place to store rice granaries which are intended for all members of the community as a form of affection for a traditional leader or Abah, managed by happy elders.

Inside the leuit is believed to be the residence of the Goddess of Rice or usually called Nyi Sri Pohaci (Wiradimadja, 2016). In everyday life the Ciptagelar people have private rice barns located around the house to meet household needs. In the Seren Taun procession, not only the delivery of rice but the community also independently collected collective dues or ngalaukeun by Baris Kolot from 586 villages that are members of the Ciptagelar Customary Kasepuhan prepared various offerings such as 1 drum of vegetable oil, 2 sacks of onions and other commodities. The contributions are then enjoyed together.

Based on the background above, the related problem formulations are (1) What are the traditional values in the rice cycle in Kasepuhan Ciptagelar?; (2) How do the people of Kasepuhan Ciptagelar carry out the Seren Taun Leuit Si Jimat ritual as a form of gratitude for agricultural products? Therefore the purpose of this study is to find out how the Kasepuhan Ciptagelar community carries out each tradition of the rice cycle up to the peak of the Seren Taun Leuit Si Jimat event.

2. LITERATURE REVIEW

2.1. Kasepuhan Ciptagelar as an Indigenous Community

Kasepuhan Ciptagelar is one of the traditional communities that are members of Kasepuhan Banten Kidul. This Kasepuhan includes Lebak Regency, Bogor Regency and Sukabumi Regency. The Kasepuhan Ciptagelar Traditional Village is located in Sundanese land, precisely in Cisolok District, Sukabumi Regency, West Java. Kasepuhan Ciptagelar has been recorded as having existed since 1368, at this time Kasepuhan Ciptagelar has become the 19th successor.

The name Ciptagelar comes from the word Cipta and Title. Cipta is taken from the last name of a character, namely Abah Anom whose real name is Encup Sucipta. Cipta itself means to create. While the title means ngagelarkeun or show yourself. In line with the meaning of the name Ciptagelar, this Kasepuhan is very open to all developments in the outside world but still adheres to traditions passed down from generation to generation. The word Kasepuhan itself refers to the social conditions of the Ciptagelar people who still adhere to old customary rules (Hermawan, 2013; Wulangsih et al., 2022).

The existence of Kasepuhan Ciptagelar is often associated with the history of one of the Sunda kingdoms led by a king named Prabu Siliwangi. In ancient times, Kasepuhan Ciptagelar was recognized as a place of escape for descendants and followers of the Padjadjaran Kingdom from being hunted by the Sultanate of Banten. Based on this legend, Kasepuhan Ciptagelar is strongly suspected as one of the relics of the Padjadjaran Kingdom (Prabowo and Sudrajat, 2021).

2.2. Farming Tradition has been passed down from generation to generation in Kasepuhan Ciptagelar

Ciptagelar Kasepuhan Traditional Village is one of the Kasepuhan who are members of the Banten Kidul Kasepuhan. Kasepuhan Ciptagelar is located in Cisolok District, Sukabumi Regency, West Java. Kasepuhan Ciptagelar is known as a Kasepuhan who adheres to the ancestral rules (Susanti and Wahyuni, 2020). Even so, Kasepuhan Ciptagelar still follows state law so that there is a balance of laws adopted by the people (Frie, 2014). Not only that, Kasepuhan Ciptagelar is also famous for the way its people treat rice. Local people adhere to the rule "Mupusti pare, lain migusti". In Indonesian it means that the Ciptagelar community greatly glorifies rice but does not deify it (Castle, 1992; Lather, 1993; Riscol, 2013).

The Kasepuhan Ciptagelar community always carries out various kinds of traditions that have long been passed down by their ancestors. Starting from rice planting to harvest time, the community always expresses it in the form of tradition. In Journal (Castle, 1992). this tradition has become a sacred ritual that is often performed by the people of Kasepuhan Ciptagelar to start harvesting rice that has turned yellow and is ready to be harvested. In its implementation it is not arbitrary, but through a series of other rituals and by praying to get maximum results because the Kasepuhan Ciptagelar community only plants rice once a year.

The tradition of the Ciptagelar people in the rice cycle begins with the celebration of Ngaseuk, Mipit, Nganyaran, Pongokan and Seren Taun Leuit Si Jimat. Ngaseuk, (Prabowo dan Sudrajat, 2021) is the first ritual or tradition that the Ciptagelar community usually performs as a start in the rice planting process.



Source: <https://ciptagelar.info>

Figure 3. The ngaseuk ritual at Kasepuhan Ciptagelar

Ngaseuk itself comes from 2 words, namely nangseuk and aseuk. Nangseuk means planting rice on dry land (huma) while aseuk is a sharp tool used to make holes in the ground. Mipit, a ritual that is carried out in the rice fields and is attended by all people who have to walk to the rice fields led by Abah. The core process of implementing Mipit is cutting the Indung Pare. The ovaries that are cut must be of the best quality and only 8 pieces can be cut. Furthermore, the Indung Pare is tied and put together with flowers and then covered with a white cloth and perfumed (Adams, 2021). Nganyaran, (Streimikiene et al., 2021) is an event as a form of massive gratitude for the harvests obtained that year, where mothers work together to cook rice but during the cooking process they are forbidden to speak and are encouraged while giving betel nut. Ponggokan, a census-like tradition by collecting statistical data results from the entire Kasepuhan Ciptagelar community based on the noble values of devotion, independence and mutual cooperation (Hermawan, 2013).

Seren Taun, Seren Taun comes from Sundanese, namely seren means surrender, and taun means year. So it can be concluded that Seren Taun has a meaning as a handover from the previous year to the coming year. In the Kasepuhan Ciptagelar Traditional Village, Seren Taun is used as a form of gratitude to God Almighty for the agricultural products that have been carried out, while at the same time hoping that further agricultural output can be increased.

The series of rituals for the Seren Taun ceremony in each Traditional Village is different. However, in essence, the implementation of Seren Taun has the main procession, namely the handing over of harvested rice from the community to the traditional leader. Not only

handing over the rice, the community also independently collected collective contributions or ngalaukeun by Baris Kolot from 586 villages that are members of the Ciptagelar Traditional Kasepuhan prepared various offerings such as 1 drum of vegetable oil, 2 sacks of onions and other commodities (Park and Kohler, 2019).

3. METHODS

This study uses qualitative methods with a Naturalistic Inquiry approach. revealed that qualitative research is a research approach that provides an explanation where in this study provides an explanation of how the procession of the Seren Taun Leuit Si Jimat tradition in Kasepuhan Ciptagelar still exists in the midst of the era of disruption as a form of gratitude for the local indigenous people. Data collection techniques are carried out by means of literature studies or literature studies by collecting, identifying and analyzing all forms of information and data that are relevant to the topic of discussion in various literary sources, including (1) books; (2) Documents; (3) Articles or Scientific Journals; and (4) a trusted and officially verified website.

The population used in this study is a form of gratitude for agricultural products in the socio-cultural life of the Kasepuhan Ciptagelar indigenous people which is manifested in a hereditary tradition called Seren Taun Leuit Si Jimat.

4. RESULTS AND DISCUSSION

4.1. The Values of the Rice Cycle Tradition in Kasepuhan Ciptagelar

The Kasepuhan Ciptagelar Traditional Village is one of the traditional communities in Sundanese land, precisely in Ciselok District, Sukabumi Regency, West Java. Kasepuhan Ciptagelar is surrounded by Mount Halimun Jawa, Mount Karancang and Mount Kendeng. Kasepuhan, which is currently inhabited by around 3,000 heads of families, upholds the customs and traditions of their ancestors, one of which is planting rice. For the people of Ciptagelar, planting rice must be in accordance with the guidance of their ancestors, in which the ancestors have passed down a certain harvest time in one year. In contrast to the general harvesting system which uses an intensification pattern, in Kasepuhan Ciptagelar it only harvests within 5-6 months and the rest of the land is rested.

The Ciptagelar community really appreciates nature because they realize that as God's creatures who are given the opportunity to live on this earth, it is appropriate to protect the environment they live in (Komara and Meliyani, 2021). Therefore, in the agricultural system, the community does not exploit the land. In addition to protecting nature, the people of Kasepuhan Ciptagelar always carry out various kinds of traditions that have long been passed down by their ancestors. Starting from rice planting to harvest time, the community always expresses it in the form of tradition. The tradition of the Ciptagelar people in the rice cycle begins with the celebration of Ngaseuk, Mipit, Nganyaran, Ponggokan and Seren Taun Leuit Si Jimat.

1. Ngaseuk, is the first ritual or tradition that the Ciptagelar community usually performs as a start in the rice planting process. In this ngaseuk celebration, the community led by Abah planted rice on land that was ready as a prelude to entering the agricultural cycle.
2. Mipit, is a ritual of cutting 8 pieces of Indung Pare or Mother of rice as a form of permission to carry out the harvest to the Goddess of Rice, who then hangs the rice

in front of the house with the aim of avoiding disturbance and damage during the harvest.

3. Nganyaran, is an event where the women work together to cook rice, while in other events, usually the Abah and the male community gather to discuss the budget for the peak tradition, namely Seren Taun Leuit Si Jimat.
4. Ponggokan, is a meaningful ritual as a spiritual surrender to parents or traditional elders in the form of handing over the souls of animals, crops, vehicles and other crops.

4.2. Procession of Seren Taun Leuit Si Jimat as a Form of Gratitude for Agricultural Products

Kasepuhan Ciptagelar is one of the villages in Indonesia that still adheres to traditional values passed down by its ancestors. Kasepuhan, which is located in the Sukabumi Regency, is socio- culturally descended from pancer pangawinan, in which the Kasepuhan have the goal of uniting the macro and micro cosmos in order to achieve harmony between the earth and nature and humans and humanity (Lather, 1993). Not only that, as a traditional community group, Kasepuhan Ciptagelar residents always depend on nature in their daily activities. It can be seen that in meeting their food needs they rely heavily on agricultural products. These characteristics are in line with research conducted by Nurdinah in 2017 that traditional community life is determined by several factors, including (1) dependence on nature; (2) level of technical progress in the context of land tenure and use; (3) geographic social structure and land ownership and use structure (Streimikiene et al., 2021).

As a traditional village that is very dependent on nature, especially agricultural products, the Kasepuhan Ciptagelar community has various kinds of activities and rituals related to agriculture or commonly referred to as tatani. The last ritual that is the culmination of all agricultural activities is Seren Taun Leuit Si Jimat, this ritual is usually performed in the month of Rayagung or Dzulhijah as a form of community gratitude for agricultural products that have been carried out during the harvest period with the aim of creating food security for the welfare of the Kasepuhan Ciptagelar community.

Historically, the Seren Taun celebration has existed since the time of the Padjadjaran Kingdom. Where at that time Seren Taun was performed as a vehicle to glorify Nyi Pohaci Sanghyang Sri or the Goddess of Rice. Seren Taun continues to be carried out from time to time so that it becomes a tradition whose existence continues to be preserved. Today, Seren Taun is not only used as a show, but also as a guide for humans to always be grateful to God Almighty, especially for agricultural products. Seren Taun also aims for God to provide protection in the coming planting season.

In the implementation of Seren Taun Leuit Si Jimat, before putting the rice into the leuit there are various processions, namely (1) the old- fashioned row of aleuts, in this procession the old-fashioned rows of Kasepuhan Ciptagelar line up to form a line to later follow the convoy up to the leuit; (2) gegendek, a procession of pounding rice symbolically performed by six women as a form of expression of gratitude for the abundance of agricultural products as well as a feeling of enthusiasm to always continue cultivating rice; (3) dog-dog lojor, an angklung procession played by about six kokolot people overtime. These lojor dogs have become a special art from the indigenous people of the Banten Kidul Unity; (4) ngarengkong, a procession in which the rice is tied and then collected and transported using a bamboo carried by several people who are stored on their shoulders. The bundle of rice is called the term popocongan, the popocongan is transported to leuit si amulet; and (5) ampih-ampih

pare ka leuit, which is the last procession to the main event of seren taun, ampih-ampih pare ka leuit is a procession between abah, row kolot, kokolot overtime, incu putu to leuit si amulet along with a line of arts others.

Seren Taun Leuit Si Jimat is the culmination of all agricultural rituals as well as closing the harvest period. After the ampih-ampih pare is finished and has arrived in front of the amulet leuit, the popoongan which is carried using the rengkong is released and then collected for further prayers to be read together led by the panyawah (farmer expert). The Popoongan that has been prayed for is then put into the amulet's leuit by Abah, Panyawah, Kokolot Overtime, the Shaman, Putra Abah (son of Abah), Indung Berang, Paraji and representatives from Incu Putu (community) in succession. Popoongan is not only put in the amulet's leuit, but also neatly arranged in an entep seureuh position (resembling rows of betel leaves).

Seren Taun Leuit Si Jimat became the top event as a manifestation of the gratitude of the Kasepuhan Ciptagelar indigenous people for the agricultural products they obtained. The existence of the seren taun ritual indicates that it has entered the time for agricultural land to rest in order to prepare it for the next harvest stored as a food supply for all Kasepuhan Ciptagelar people.

4. CONCLUSION

Kasepuhan Ciptagelar is one of the indigenous communities located in Cisolok District, Sukabumi Regency, West Java. In daily life Kasepuhan is very dependent on agricultural products, therefore the people in Kasepuhan Ciptagelar really respect rice which has been considered as the heart of life. Kasepuhan Ciptagelar has its own way of carrying out agricultural activities, starting from collective land management, harvesting which is only done once a year to having very many rice barns as an effort to maintain food security.

For the abundance of harvests, the Kasepuhan Ciptagelar community has a ritual called Seren Taun Leuit Si Jimat as a form of expression of gratitude to God Almighty as well as a means of begging for return so that the harvest in the following year can be increased. The core procession of the Seren Taun Leuit Si Jimat ritual is the handover of the popoongan (tied rice) to the abah to be put into the leuit to be stored as a food supply for all Kasepuhan Ciptagelar people.

5. RECOMMENDATION

In connection with the implementation of this research, the researcher realizes that there are still limitations in specific material and the use of very simple methods, therefore the researcher recommends that other parties conduct further research related to Seren Taun in the Kasepuhan Ciptagelar Traditional Village using a broader subject. , more general material and more relevant methods to produce better research results.

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