



# The Tradition of Ngaruat Lembur for the Community

(Ethnographic Study of Ngaruat Tradition Overtime in Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District)

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## ABSTRACT

*This research is motivated by the still holding of the Ngaruat Lembur tradition in the Parigi Hamlet, Belendung Village in the midst of the times that have undergone many changes caused by advances in science and technology. This study aims to describe and analyze the process of organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village. In addition, it aims to describe and analyze the values contained in the tradition. This study uses an ethnographic type of research, which is a qualitative design whose research describes and interprets the same pattern of values, behavior, beliefs, and language of a group of the same culture. The data collection techniques used were in-depth interviews, participatory observations, and documentation. The data obtained will be reviewed with Cultural Theory and other relevant theories. Based on the discussion of the research results, it is concluded: (1) The process of organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village includes the "initial process" which is prepared by supporters voluntarily and with high enthusiasm through committee formation activities, fundraising, making various foods, and cleaning village environment; The "peak process" is carried out by the supporters with solemnity and high enthusiasm through nugal activities, the Dewi Sri procession, the celebration of nyandak tumpang, wayang golek performances, and ruatan; and the "final process" which was completed by the supporters with high responsibility and sincere devotion through cleaning up the hamlet environment and disbanding the committee. (2) The values contained in the tradition include "religious magical values" which are seen in nugal activities, the Dewi Sri procession, the celebration of nyandak tumpang, and ruatan as a means of expressing gratitude for the produce of the earth, respect for the ancestors, and refuse reinforcements; "togetherness values" as seen in the activities of forming the committee, raising funds, making various foods, cleaning the hamlet environment, and disbanding the committee as a means of strengthening brotherhood ties; and the "material values" that appear in the wayang golek performances as a means of entertainment, populist economy, and practical politics.*

**Keywords:** Values, Tradition, Ngaruat Lembur, Ethnography

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## 1. INTRODUCTION

Most of the Indonesian people are farming communities and clearly have socio-cultural values. Indonesian people generally feel part of the natural surroundings and in all their behavior must take into account supernatural forces that are not visible. In order to achieve the happiness of life, one must adapt to the procedures as determined by the natural surroundings. The ideal society is a society that is calm and harmonious. This is based on the traditional cosmic nature of thought, giving rise to the assumption that human beings who are part of nature do not experience separation between various fields of political, economic, legal, and so on life. This mindset has led to the assumption that the most important thing is to maintain a balance between the external world and the unseen world, between society and its citizens and between a person and his peers in society. In other words, a situation in which members of the community carry out their duties and obligations according to their position in society. This kind of mind is the traditional mind of Indonesian people who mostly live in rural areas.

This means that the farming community has a strong communal nature, has a religious magisch style, a concrete and visual mind. This natural mind produces social and cultural values which are based on five main problems in human life that are universal (Soekanto, 1974: 28). The five main problems are: (1) the nature and nature of human life, (2) the nature of human work, (3) the nature and position of man in space-time, (4) the nature of human relations with the natural surroundings, and (5) nature and human relations with each other.

Just like the villages in Java, they are legal alliances because they consist of a group of people who have administrators, territories, and property, act as a unit to the outside world and it is impossible for the village to be dissolved. The villages are arranged according to: first, on kinship or genealogical which includes the father line (patrilineal), mother line (matrilineal), mixed father and mother (parental) for example the Javanese, Sundanese, and others. Second, based on the regional or territorial environment, namely people who live together in a village or in a clan. Based on the environment or territory, this includes (a) a village alliance in which a group of people is bound to a place of residence, (b) regional alliances in a certain area are located several villages, each of which has a similar structure and management, but all of them are part of the lower part of the area, have property and control forests and wilderness or are surrounded by planted land and land. -The land left by the villagers was like the curia in Anggola and Mandailing. It is in these villages that our customs, which mostly live among the people, cover several fields such as agriculture, veterinary, economic, social, and historical which are based on the traditional Indonesian mind (eastern traditional mind in general) which is cosmic in nature, encompassing everything. everything as a unit. Humanity according to this cosmic school of thought is part of nature, there are no separations from various fields of life, no boundaries between the world of birth and the unseen world and no separation between humans and other creatures. Everything mixes with everything influences. The human world is related to all life in nature.

The traditional atmosphere of living with the village community has a religious and social style that contains cultural and customary values that have been carried out from generation to generation through passing from one generation to the next. Religious or religious style, according to Supomo (1966), is of an inner unity, people of a group feel one with the whole group by maintaining an outer and inner balance between the class and their natural environment of life which is filled with supernatural forces that must be maintained so that society remains happy. While the social or communal style is a person who is bound to the community, especially members of community groups who have rights and obligations according to their position in the group.

Just like in other hamlets or villages in the Subang District, Parigi Hamlet, Belendung Village is a community unit based on the traditional Indonesian mind, especially customs in the agricultural, veterinary, economic, social and historical fields, which are still implemented and maintained. from generation to generation so that the community members remain physically and mentally balanced, do not get disturbed and commit violations that can make the community unbalanced or uncool, such as carrying out traditions related to the agricultural field. One of these traditions is Ngaruat Lembur which contains many cultural values which are still carried out every year by the community members.

Ngaruat Lembur which is carried out until now by residents of Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District, West Java Province is a tradition or habit that is passed down from one generation to the next. The Ngaruat Lembur tradition itself is obtained from the oral tradition of the local population.

According to Baron (in Wardiana, 2018), the oral tradition of an area signifies the ongoing communication process in that area. Where, "The oral history interview, and acknowledges the value of local knowledge." Tradition signifies the repetition and exchange of information, habits, and verbal expressions of a group or society. The existence of knowledge that was carried out previously and now is repeated or knowledge transferred from groups in the same area. This knowledge implies the learning value and identity of the area.

According to Aki Bono (Traditional Leader Parigi Hamlet), that the tradition of Ngaruat Lembur in Parigi Hamlet is usually carried out in the month of Muharram led by traditional leaders and village elders. Ngaruat Lembur is held with the aim of maintaining or collecting and inviting the community of all villages and their produce to be collected as a means of expressing gratitude as well as a means of rejecting reinforcements and also paying respect to their ancestors. Local residents gathered while carrying tumpeng and other agricultural products as well as staying in touch among the residents. In addition, residents are usually entertained with all-night puppet shows and ruatan (Interview, July 15, 2017).

The Ngaruat Lembur tradition is a local wisdom owned by the people of Parigi Hamlet and is used as a guide for local social and cultural life. In this case, Sedyawati (in Sedana, Damayani & Khadijah, 2013: 91–105) states that local wisdom is wisdom in traditional culture that is translated into all cultural heritage, both tangible and intangible. Local wisdom will be owned by the community in each region, both tangible and intangible. Local wisdom that is said to be tangible, for example rules, values of life, architecture, art, and advices that have been recorded while those that are intangible are public policies that are still spoken; not recorded.

The Ngaruat Lembur tradition in Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District is "interesting" to study because this traditional activity has attracted the attention of the wider community from various circles to local government

officials. Even in this tradition also attended by people from other regions. They deliberately came not only to witness but also contribute funds for the success of the event.

The tradition of Ngaruat Lembur in Parigi Hamlet has a "uniqueness", where Parigi Hamlet is the only hamlet in Belendung Village that still holds the Ngaruat Lembur tradition every year before starting farming. Even in the midst of the Covid-19 Pandemic situation, the residents of the village still carry out this tradition even in a simple way.

This research on the Ngaruat Lembur tradition in Parigi Hamlet is "specific" because what is being studied is a tradition held by the community at the village level who is Muslim. All residents in Parigi Hamlet are Muslim and the majority of them work as farmers.

The objectives of this study are as follows: to describe and analyze the process of implementing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District, and to describe and analyze the values contained in the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village, Cibogo Sub-District, Kabupaten Subang.

## **2. LITERATURE REVIEW**

### **2.1. Definition of Culture**

Culture is all the results of the work, taste, and creativity of the community. The results of the community's work produce technology and material culture or material culture needed by humans to take advantage of their natural surroundings so that their strengths and results can be devoted to the needs of society. The sense that includes the human soul embodies all the social and cultural norms and values needed to regulate social problems in a broad sense. The taste includes all the elements that are the result of the expression of the human soul who lives as a member of society. Copyright is the mental ability and thinking ability of people who live in society and which, among other things, produce philosophy and science, both in the form of pure theory and those that have been compiled to be directly practiced in people's lives. The result of this feeling and creation is called spiritual culture or immaterial culture (Soemardjan and Soemardi, 1964).

### **2.2. Social Action Theory**

Sociology is defined by Weber as the study of social action among social relations. This, according to him, is the main issue of sociology. At the heart of his thesis is the "meaningful action" of the individual. What is meant by social action is individual action as long as the action has a subjective meaning or meaning for him and is directed to the actions of others. On the other hand, individual actions directed at inanimate objects or physical objects without being associated with the actions of others are not social actions (Ritzer, 1985: 44).

Definitively, Weber formulated sociology as a science that seeks to interpret and understand (interpretative understanding) social actions and social relationships so as to arrive at causal explanations. This definition contains two basic concepts. First, the concept of social action. Second, the concept of interpretation and understanding. This last concept concerns the method for explaining the former (Ritzer, 1985: 44).

Weber's intended social action can be in the form of actions that are clearly directed at other people. It can also be an "inner" or subjective action that may occur due to the positive influence of a particular situation. Or is an act of repetition intentionally as a result of the influence of a similar situation. Or in the form of passive approval in certain situations (Ritzer, 1985: 44-45).

### **2.3. Social Interaction Theory**

Humans have relationships with each other in order to meet their basic needs in life in society or what is called social interaction. Social interactions are dynamic social relationships involving the relationship between individuals, between groups and groups of people and between individuals and groups of people (Soekanto, 1986: 51). The conditions for social interaction to occur are: first, social contact, meaning that there is a relationship between individuals, between individuals and a human group or vice versa and between a human group and another human group, both physically and non-physically. Second, in carrying out these social interactions, it can be in the form of: (a) cooperation, (b) competition, (c) conflict or conflict.

### **2.4. Symbolic Interactionism Theory**

Blumer (in Ritzer, 1985: 60-61) explains that the term symbolic interactionism refers to the distinctive nature of interactions between humans. Its peculiarity is that humans interpret each other and define each other's actions. It is not just a mere reaction of one person's actions towards another. A person's response is not made directly to the actions of others, but is based on the "meaning" given to the actions of that other person. Interaction between individuals, mediated by the use of symbols, interpretation or by mutually trying to understand each other's intentions of each other's actions. So in the process of human interaction it is not a process in which the presence of a stimulus automatically and directly causes a response. But between the

stimulus received and the response that occurs afterward, mediated by the process of interpretation by the actor. Obviously this interpretation process is a thought process which is a unique ability of humans.

## **2.5. Social Change Theory**

Every human society during its life, must experience changes. These changes for the community concerned and for outsiders who study them, can be in the form of changes that are not attractive in the sense of being less conspicuous, there are also changes whose influence is limited or broad, and there are also changes that are slow. once, but there are also those that run quickly (Soekanto, 1988: 281). Gillin and Gillin say that social changes are variations of accepted ways of life, which are caused either by changes in geographical conditions, material culture, population composition, ideology or because of diffusion or new discoveries in society (Soekanto, 1988: 285).

Selo Sumardjan stated that social changes are all changes in social institutions in a society, which have a social system, including values, attitudes and behavior patterns among groups in society. . The emphasis on this definition lies in social institutions as the basic set of human beings, the changes of which then affect other aspects of the community structure (Soekanto, 1988: 285).

## **3. RESEARCH METHODS**

### **3.1. Research Approach**

The approach in this research is a qualitative approach. The type of research used ethnography. The use of this type of research (ethnography) is very relevant and reasonable, because what the researcher wants to do here is to describe, analyze, and interpret ethnographically in the implementation of the Ngaruat Lembur tradition in Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District, so that the values the socio-cultural content contained in it becomes unearthed.

### **3.2. Research focus**

The focus in this research is as follows:

- 1) The process of organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District, includes indicators:
  - a. Initial Process
    - (1) Series of Activities in the Initial Process
    - (2) Parties Involved in Initial Process
    - (3) Public Enthusiasm in the Early Process.
  - b. Peak Process
    - (1) Series of Activities at the Peak Process
    - (2) Parties Involved in the Peak Process
    - (3) Public Enthusiasm at the Peak Process.
  - c. Final Process
    - (1) Series of Activities in the Final Process
    - (2) Parties Involved in the Final Process
    - (3) Public Enthusiasm in the Final Process.
- 2) The values contained in the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District, include indicators:
  - a. Religious Magical Values
    - (1) Types of Activities Containing Religious Magical Values
    - (2) The Process of Implementing Activities That Contain Religious Magical Values
    - (3) Benefits of Activities Containing Religious Magical Values.
  - b. Mutual Values
    - (1) Types of Activities That Contain Mutual Values
    - (2) The Process of Implementing Activities That Contain Mutual Values
    - (3) Benefits of Activities Containing Togetherness Values.
  - c. Material Values
    - (1) Types of Activities Containing Material Values
    - (2) The Process of Implementing Activities That Contain Material Values
    - (3) Benefits of Activities Containing Material Values.

### 3.3. Informant

The method used to determine the informants is by using purposive sampling (sampling aims), namely the sampling technique used by researchers if the researcher has certain considerations in taking the sample (Arikunto, 2014: 128). Therefore, the informants in this study consisted of:

- 1) The traditional figure of Parigi Hamlet (Aki Bono).
- 2) The traditional figure of Parigi Hamlet (Aki Daspin).
- 3) Head of Parigi Hamlet (Mr. Rastia).
- 4) Management of the Parigi Hamlet Youth Organization (Ujang Budi).
- 5) Religious leader of Parigi Hamlet (Mr. Ustadz Rasman Muamar).
- 6) Head of Belendung Village (Mr Hartono).
- 7) Secretary of the Education and Culture Office of Subang District (Mr. H. Aep Saefullah).
- 8) Head of the Tourism Destinations Division of the Subang District Tourism, Youth and Sports Office (Ms. Ida Erlinda).

### 3.4. Data analysis

The research data were analyzed using a technique developed by Miles, Huberman & Saldana (2014: 10-19) which includes the stages of data collection, data condensation, data display, and drawing conclusions or conclusion drawing/verification).

## 4. RESEARCH RESULTS AND DISCUSSION

### 4.1. Research result

In explaining the focus of research on the process of organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District, the researchers used three indicators, namely (1) the initial process, (2) the peak process, and (3) the final process.

Picture 1

Dewi Sri Procession Activities



Source: <https://kebudayaan.kemdikbud.go.id/bpnbjabar> (2022)

Picture 2

Nyandak Tumpeng Celebration Activities



Source: <https://www.kotasubang.com> (2022)

Based on the results of research on indicators of "religious magical values" as stated above, it can be concluded that: (a) Activities in the Ngaruat Lembur tradition in Parigi Hamlet that contain religious magical values, namely numbal activities, procession activities of Dewi Sri, nyandak tumpeng celebration activities, and ruatan activities. In numbal activities, the perpetrators are traditional leaders and village elders. In Dewi Sri's procession, the perpetrators are all residents of the village and the Youth Organization. In the nyandak tumpeng celebration, the perpetrators consist of religious figures, the head of the hamlet, the elders, and all the residents of the hamlet. As for the ruatan activities, the perpetrators are the dalang ruat, traditional leaders, hamlet heads, Ulu-ulu, Neighbourhood heads, and hamlet elders. (b) The numbal activity is carried out in the morning at the peak of the Ngaruat Lembur tradition which is located in the middle of the hamlet. The process of implementing the numbal activity begins with the preparation of equipment and offerings, then the traditional leaders perform the numbal ritual with certain readings, then slaughter the goat and bury the head and skin of the goat in the middle of the hamlet. The Dewi Sri procession was carried out in the afternoon at the peak of the tradition by taking the start and finish at the Deliberation Hall. The process of implementing the Dewi Sri procession begins with the preparation of all the equipment to be brought and also the preparation of the procession group line. After all the preparations have been completed, then proceed with a prayer led by religious leaders. And then the procession group was dispatched to surround the village. Dewi Sri's procession was accompanied by the art of tardug (guitar and drum). And along the way, participants in the procession are allowed to take the banquet provided by local residents which is hung in front of their terrace. And local residents also joined in the procession until they headed back to the

Deliberation Hall. The process of implementing the nyandak tumpeng celebration activity was carried out after the Dewi Sri procession. This activity took place at the Deliberation Hall. Every community in Parigi Hamlet brings rice tumpeng complete with side dishes to the activity location to be prayed for by local religious leaders. After being prayed for, the rice cone is eaten together. If in the implementation of the tradition there is wayang golek entertainment, the ruatan activity is usually carried out in the early hours after the puppet show is over. But if there is no wayang golek entertainment, the ruatan activity is carried out in the afternoon in conjunction with the nyandak tumpeng celebration. The procession of ruatan activities is carried out by the dalang witnessed by traditional leaders, the head of the hamlet, Ulu-ulu, the village elders, and the residents of the hamlet. The ruatan activity begins with wayang stories related to ruatan, followed by the ruatan ritual, and the distribution of water from ruatan to all the hamlet residents present. The water is contested because it is believed by residents to contain benefits and blessings. (c) The benefits of doing numbal activities are as a means of respecting the ancestors of the hamlet and as a means of repelling reinforcements so that the hamlet and all its citizens are given safety. The benefit of holding the Dewi Sri procession is as a means to repel the calamities that will befall the hamlet and its citizens. The benefit of carrying out the nyandak tumpeng celebration activity is as a means to express the gratitude of the villagers to God who has given soil fertility and blessings for their crops. And the benefits of holding ruatan activities are as a means of expressing gratitude to God for the produce of the earth, and as a means of rejecting reinforcements. The benefit of holding the Dewi Sri procession is as a means to repel the calamities that will befall the hamlet and its citizens. The benefit of carrying out the nyandak tumpeng celebration activity is as a means to express the gratitude of the villagers to God who has given soil fertility and blessings for their crops. And the benefits of holding ruatan activities are as a means of expressing gratitude to God for the produce of the earth, and as a means of rejecting reinforcements. The benefit of holding the Dewi Sri procession is as a means to repel the calamities that will befall the hamlet and its citizens. The benefit of carrying out the nyandak tumpeng celebration activity is as a means to express the gratitude of the villagers to God who has given soil fertility and blessings for their crops. And the benefits of holding ruatan activities are as a means of expressing gratitude to God for the produce of the earth, and as a means of rejecting reinforcements.

## **4.2. Discussion**

### **4.2.1. Focus Discussion 1: The Process of Organizing the Ngaruat Tradition Overtime for the Community of Parigi Hamlet, Belendung Village**

This research succeeded in showing the existence of the initial process, the peak process, and the final process in the implementation of the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village.

#### **1) Initial Process**

Based on the "initial process" indicator, this research was successfully shown that: (a) The series of activities carried out in the initial process of organizing the Ngaruat Lembur tradition in Parigi Hamlet sequentially included committee formation activities, fundraising activities, various food making activities, and other activities. clean the village environment. (b) The parties involved in the activities in the initial process of organizing the Ngaruat Lembur tradition in Parigi Hamlet are the Hamlet Head, Neighbourhood Heads, traditional leaders, religious leaders, Karang Taruna, and hamlet residents. (c) The enthusiasm of the community in the initial process of organizing the Ngaruat Lembur tradition in Parigi Hamlet is very high.

The results of this study are in accordance with the view of cultural theory put forward by Koentjaraningrat (1993: 44) that the system of religious rites and ceremonies (read: religious ceremonies) is a social system or patterned behavior pattern as one of the manifestations of culture. The system of rites and ceremonies in the religious system is in the form of human activities and actions in carrying out their devotion to God, gods, ancestral spirits, or other spirits, and in their efforts to communicate with God and other inhabitants of the unseen world. Rituals or religious ceremonies that usually take place repeatedly, either every day, every season, or occasionally.

Social activity and action to carry out a service, according to the theory of social action as proposed by Ritzer (1985: 58), is a process in which actors are involved in making subjective decisions about the means and means to achieve certain goals that have been chosen, which all of these possibilities are limited by the cultural system in the form of social norms, ideas, and values.

Based on the discussion of the results of research on the initial process of organizing the tradition of Ngaruat Lembur for the people of Parigi Hamlet, Belendung Village, the following research findings were obtained.

- Finding 1 : The series of activities in the initial process of organizing the Ngaruat Lembur tradition are the activities of forming a committee, raising funds, making various foods, and cleaning the hamlet environment.
- Finding 2 : The parties involved in the initial process of organizing the Ngaruat Lembur tradition were the head of the hamlet, the head of the RT, traditional leaders, religious leaders, youth organizations, and hamlet residents.
- Finding 3 : The enthusiasm of the community in the initial process of organizing the Ngaruat Lembur tradition was high, especially in their involvement in fundraising activities, making various foods, and cleaning the hamlet environment.

From the research findings, it can be formulated minor proposition 1, namely: "The implementation of the ruatan traditional ceremony is prepared in such a way by its supporters voluntarily and with high enthusiasm."

## 2) Peak Process

Based on the "peak process" indicator, this study successfully demonstrated that: (a) The series of activities carried out at the peak of the Ngaruat Lembur tradition in Parigi Hamlet sequentially included numbal activities, Dewi Sri procession activities, nyandak tumpeng celebration activities, ruatan activities, and puppet show activities. (b) Parties involved in the activities at the peak of the Ngaruat Lembur tradition in Parigi Hamlet, namely, the Hamlet Head, Neighbourhood heads, traditional leaders, religious leaders, village elders, Youth Organizations, and hamlet residents. (c) The enthusiasm of the community in the peak process of organizing the Ngaruat Lembur tradition in Parigi Hamlet is very high. Because the tradition is still closely held by the local community, especially the farmers, as their ancestral heritage.

Regarding the series of religious ceremonies as shown in the results of the study, Koentjaraningrat (1993: 44) suggests that the series of activities in religious rites or ceremonies (read: religious ceremonies) depend on the content of the event. A religious rite or ceremony usually consists of a combination that combines one or two or several actions, such as praying, prostrating, offering, sacrificing, eating together, dancing and singing, procession, performing sacred drama, fasting, intoxication, meditation and meditation.

Therefore, according to Koentjaraningrat (2015: 296), religious ceremonies have many elements, namely offering, sacrificing, praying, eating with food that has been purified by prayer, dancing holy dances, singing holy songs, in processions or parades, playing sacred drama arts, fasting, intoxication or clouding the mind by taking drugs until trance, drunkenness, asceticism, and meditation. Among the elements of these religious ceremonies and which are considered very important in one religion, but not known in another religion, and vice versa. In addition, a ceremonial event usually contains a series consisting of a number of these elements. Thus, in a ceremony for soil fertility, for example, the performers and priests first march to the places of offering,

Regarding people who perform and lead religious ceremonies, Koentjaraningrat (2015: 296-297) explains it through the concept of "ummah". According to him, people who adhere to religion or religion are one of the main elements of a religious ceremony. In particular, this element includes the problem of followers of a religion, their relationship with one another, their relationship with religious leaders, both during religious ceremonies and in daily life; and finally that element also includes issues such as the organization of the ummah, obligations, and rights of its citizens.

Based on the discussion of the research results on the "peak process" of organizing the tradition of Ngaruat Lembur for the people of Parigi Hamlet, Belendung Village, the following research findings were obtained.

Finding 4 : The series of activities at the peak of the Ngaruat Lembur tradition are numbal activities, Dewi Sri procession, celebration of nyandak tumpeng, wayang golek performances, and ruatan.

Finding 5 : The parties involved in the peak process of organizing the Ngaruat Lembur tradition are the Head of the Hamlet, the Head of the RT, traditional leaders, religious leaders, village elders, Karang Taruna, and hamlet residents.

Finding 6 : The enthusiasm of the community at the peak of the Ngaruat Lembur tradition was high, especially in their involvement in the Dewi Sri procession, the nyandak tumpeng celebration, and the wayang golek performance.

From the research findings, it can be formulated minor proposition 2, namely: "The peak of the ruatan traditional ceremony is designed in such a way by its supporters with various sacred and profane activities that are carried out solemnly and with high enthusiasm."

## 3) Final Process

Based on the "final process" indicator, this study was successfully shown that: (a) The series of activities carried out in the final process of organizing the Ngaruat Lembur tradition in Parigi Hamlet consisted of cleaning the event environment and disbanding the committee. (b) The parties involved in the activities in the final process of organizing the Ngaruat Lembur tradition in Parigi Hamlet are the Hamlet Head, Neighbourhood Heads, Karang Taruna, and hamlet residents. (c) The enthusiasm of the community in the final process of implementing the Ngaruat Lembur tradition in Parigi Hamlet is still high as a manifestation of their responsibility to God, to their ancestors, and to all residents of their hamlet.

In connection with the results of this study, where the hamlet residents remain responsible for all activities of the Ngaruat Lembur tradition until it is completed, Koentjaraningrat (1993: 45) stated:

"It is certainly not difficult for us to see the connection between the rites and ceremonies system and religious people, because it is the members of the community who carry out the rites and ceremonies. Likewise, the relationship between ceremony and equipment and between equipment and people can also be understood. The ceremony requires the equipment and it is the members of the Ummah who create, design, and make it.

Based on the discussion of the research results on the "final process" of organizing the tradition of Ngaruat Lembur for the people of Parigi Hamlet, Belendung Village, the following research findings were obtained.

Finding 7 : The series of activities in the final process of organizing the Ngaruat Lembur tradition, namely cleaning the event environment and disbanding the committee.

Finding 8 : The parties involved in the final process of organizing the Ngaruat Lembur tradition are the head of the hamlet, the head of the RT, the Youth Organization, and the residents of the hamlet.

Finding 9 : The enthusiasm of the community in the final process of organizing the Ngaruat Lembur tradition is still high, especially in their involvement in environmental cleaning activities.

From the research findings, it can be formulated minor proposition 3, namely: "The implementation of the ruatan traditional ceremony is completed by its supporters with a high sense of responsibility and sincere devotion to God, ancestors, and their social environment."

#### **4.2.2. Focus Discussion 2: The Values Embodied in the Ngaruat Lembur Tradition for the Parigi Hamlet, Belendung Village**

This study succeeded in revealing the existence of religious magical values, togetherness values, and material values in the implementation of the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village.

##### **1) Religious Magical Values**

Based on the indicator of "religious magical values", this study succeeded in revealing that: (a) Activities in the Ngaruat Lembur tradition in Parigi Hamlet that contain religious magical values, namely numbal activities, Dewi Sri procession activities, activities nyandak tumpeng celebrations, and ruatan activities. In numbal activities, the perpetrators are traditional leaders and village elders. In Dewi Sri's procession, the perpetrators are all residents of the village and the Youth Organization. In the nyandak tumpeng celebration, the perpetrators consist of religious figures, the head of the hamlet, the elders, and all the residents of the hamlet. As for the ruatan activities, the perpetrators are the dalang ruat, traditional leaders, hamlet heads, Ulu-ulu, Neighbourhood heads, and hamlet elders. (b) The numbal activity is carried out in the morning at the peak of the Ngaruat Lembur tradition which is located in the middle of the hamlet. The process of implementing the numbal activity begins with the preparation of equipment and offerings, then the traditional leaders perform the numbal ritual with certain readings, then slaughter the goat and bury the head and skin of the goat in the middle of the hamlet. The Dewi Sri procession was carried out in the afternoon at the peak of the tradition by taking the start and finish at the Deliberation Hall. The process of implementing the Dewi Sri procession begins with the preparation of all the equipment to be brought and also the preparation of the procession group line. After all the preparations have been completed, then proceed with a prayer led by religious leaders. And then the procession group was dispatched to surround the village. Dewi Sri's procession was accompanied by the art of tardug (guitar and drum). And along the way, participants in the procession are allowed to take the banquet provided by local residents which is hung in front of their terrace. And local residents also joined in the procession until they headed back to the Deliberation Hall. The process of implementing the nyandak tumpeng celebration activity was carried out after the Dewi Sri procession. This activity took place at the Deliberation Hall. Every community in Parigi Hamlet brings rice tumpeng complete with side dishes to the activity location to be prayed for by local religious leaders. After being prayed for, the rice cone is eaten together. If in the implementation of the tradition there is wayang golek entertainment, the ruatan activity is usually carried out in the early hours after the puppet show is over. But if there is no wayang golek entertainment, the ruatan activity is carried out in the afternoon in conjunction with the nyandak tumpeng celebration. The procession of ruatan activities is carried out by the dalang witnessed by traditional leaders, the head of the hamlet, Ulu-ulu, the village elders, and the residents of the hamlet. The ruatan activity begins with wayang stories related to ruatan, followed by the ruatan ritual, and the distribution of water from ruatan to all the hamlet residents present. The water is contested because it is believed by residents to contain benefits and blessings. (c) The benefits of doing numbal activities are as a means of respecting the ancestors of the hamlet and as a means of repelling reinforcements so that the hamlet and all its citizens are given safety. The benefit of holding the Dewi Sri procession is as a means to repel the calamities that will befall the hamlet and its citizens. The benefit of carrying out the nyandak tumpeng celebration activity is as a means to express the gratitude of the villagers to God who has given soil fertility and blessings for their crops. And the benefits of holding ruatan activities are as a means of expressing gratitude to God for the produce of the earth, and as a means of repelling reinforcements. The benefit of holding the Dewi Sri procession is as a means to repel the calamities that will befall the hamlet and its citizens. The benefit of carrying out the nyandak tumpeng celebration activity is as a means to express the gratitude of the villagers to God who has given soil fertility and blessings for their crops. And the benefits of holding ruatan activities are as a means of expressing gratitude to God for the produce of the earth, and as a means of rejecting reinforcements. The benefit of holding the Dewi Sri procession is as a means to repel the calamities that will befall the hamlet and its citizens. The benefit of carrying out the nyandak tumpeng celebration activity is as a means to express the gratitude of the villagers to God who has given soil fertility and blessings for their crops. And the benefits of holding ruatan activities are as a means of expressing gratitude to God for the produce of the earth, and as a means of repelling reinforcements.

The results of this study are in accordance with what was stated by Koentjaraningrat (2015: 153) that cultural values are the highest level in customs (read: traditions) which contain ideas that conceptualize the most valuable things in the life of the people who live in it. rooted in the deepest emotional part of the human psyche.

Regarding religious magical values at a ceremony, KT Preusz (in Koentjaraningrat, 1993: 25) explains that the center of every religious and belief system in the world is rites and ceremonies, and through the forces which he considers to play a role in supernatural acts. In this way, humans think that they can fulfill their needs and achieve their life goals, both material and spiritual. Thus, he considers occult acts and religious ceremonies as only two aspects of one action, and in fact it is often seen that he considers religious ceremonies to be occult in nature. That is why in his book he often uses the term *magisch-religious*.

In relation to sacred values, Koentjaraningrat (2015: 295) suggests that all human activities related to religion are based on a vibration of the soul, which is usually called religious emotion. This religious emotion is usually experienced by every human being even though the emotional vibration may only last for a few seconds and then disappear again. It is this religious emotion that drives them to take religious actions. Basically, religious emotion causes that an object, an action, an idea gets a sacred value and is considered sacred. Likewise, objects, actions, or ideas that are usually not sacred (profane),

The results of the research above (where the villagers interact in the implementation of the Ngaruat Lembur tradition which contains symbols and religious magical values) are certainly in line with the view of symbolic interactionism theory as stated by Blumer (in Ritzer, 1985: 60-61) that in symbolic interactionism refers to the distinctive nature of human interaction. Its peculiarity is that humans interpret each other and define each other's actions. It is not just a mere reaction of one person's actions towards another. A person's response is not made directly to the actions of others, but is based on the "meaning" given to the actions of that other person. Interaction between individuals, mediated by the use of symbols, interpretation or by trying to understand each other's intentions. So in the process of human interaction it is not a process in which the presence of a stimulus automatically and directly causes a response. But between the stimulus received and the response that occurs afterward, it is mediated by the process of interpretation by the actor.

Based on the discussion of the results of the research on "religious magical values" contained in the tradition of Ngaruat Lembur for the people of Parigi Hamlet, Belendung Village above, the following research findings were obtained.

- Finding 10 : The more dominant activities containing religious magical values in the implementation of the Ngaruat Lembur tradition are numbal activities, Dewi Sri procession, nyandak tumpeng celebration, and ruatan activities.
- Finding 11 : The process of implementing activities that contain religious magical values in the implementation of the Ngaruat Lembur tradition is carried out by the community with full reverence.
- Finding 12 : There are activities that contain religious magical values in the implementation of the Ngaruat Lembur tradition which have been used as a means of expressing gratitude for the villagers for the harvest, as a means of respecting the ancestors of the village, and as a means of repelling reinforcements from various disasters that will befall the village. and its citizens.

From the research findings, it can be formulated minor proposition 4, namely: "Various activities that contain religious magical values in the implementation of ruatan traditional ceremonies are used by their supporters as a means of expressing gratitude for the produce of the earth, as a means of respecting the ancestors, and as a means of repelling reinforcements for the safety of the region."

## **2) Mutual Values**

Based on the indicator of "togetherness values", this study succeeded in revealing that: (a) Activities in the Ngaruat Lembur tradition in Parigi Hamlet that contain togetherness values are committee formation activities, fundraising activities, various food making activities, and village clean-up activities. In the activity of forming the committee, the perpetrators included the Head of the Hamlet, the Heads of the RT, and the Youth Organization. In fundraising activities, the perpetrators are the Treasurer and the fundraising section. In the activity of making various foods, the perpetrators are the consumption section, the wives of the Hamlet Head and his staff, and the women of the hamlet residents. And in the hamlet environmental cleaning activities, the perpetrators are male residents of the hamlet who are coordinated by the respective Neighbourhood Head. (b) The activity of forming the organizing committee for the Ngaruat Lembur tradition is carried out a week before the peak of the implementation. The process of forming the committee begins with the appointment of the main ranks of the committee, namely the Chair, Secretary, and Treasurer by the Hamlet Head. Meanwhile, the sections are appointed by the main committee. The committee is headquartered at the Deliberation Hall. Through the committee's deliberation, it was agreed on the division of committee tasks, and the schedule of events for a series of activities on the implementation of the Ngaruat Lembur tradition in Parigi Hamlet. Fundraising activities have been carried out since a week before the peak of the Ngaruat Lembur tradition. The process of implementing fundraising activities begins with notification to the hamlet residents through their respective Neighbourhood Head regarding the provisions for donations that are grouped based on their economic capacity. Then the fundraising section personnel went to people's homes to collect donations from residents. Donations of funds collected are submitted to the treasurer of the committee. And then the funds are used to meet the needs in the implementation of the tradition. The activity of making various foods starts from the day before the peak of the Ngaruat Lembur tradition. The activity was carried out in the Public Kitchen. The process of implementing the activity begins with shopping for food ingredients. Then cook a variety of foods according to the needs of the event, and package and serve various foods as dishes at a predetermined event. The hamlet environmental clean-up activity was carried out the day

before the peak of the Ngaruat Lembur tradition. The activity was carried out throughout the Parigi Hamlet. The process of carrying out cleaning and decorating activities in the hamlet begins with cleaning and tidying roads, water ditches, trees, and the yard of the hamlet residents. Then proceed with decorating the hamlet at the gates of public roads and at the center of the event location. (c) The benefits of carrying out the activities of forming a committee are to bring order and facilitate coordination between the committee, activity actors, and related parties in the process of organizing the Ngaruat Lembur tradition. The benefit of holding a fundraising activity is to collect a number of funds needed to finance the process of organizing the Ngaruat Lembur tradition. In addition, it is to foster a sense of responsibility with the villagers in the implementation of the traditional heritage. The benefit of carrying out various food making activities is to provide consumption that will be served to invitees, activity actors, and the implementing committee in the process of organizing the Ngaruat Lembur tradition. Meanwhile, the benefits of holding a hamlet environmental cleaning activity are to create a healthy, comfortable, and beautiful hamlet environment in welcoming the Ngaruat Lembur tradition.

The results of this study are in accordance with the view of cultural theory put forward by Koentjaraningrat (1994: 11-12) that cultural values are the highest, abstract and broad layer of customs (read: traditions) which conceptualize the most important things. Value in public life, one concept that has high value is if humans like to cooperate with each other based on a great sense of solidarity. This concept, which we usually call the value of mutual cooperation, has a very broad scope because almost all human works are usually done in collaboration with other people.

The results of the research above are also in line with the explanation put forward by W. Robertson Smith (in Koentjaraningrat, 1993: 24), that in religious or religious ceremonies which are usually carried out by many members of the community who adhere to the religion or religion concerned together have a social function to intensify community solidarity.

According to Abdulsyani (1992: 155), in cooperation there are certain activities aimed at achieving common goals by helping each other and understanding each other's activities.

Based on the discussion of the results of the research on "togetherness values" contained in the tradition of Ngaruat Lembur for the people of Parigi Hamlet, Belendung Village above, the following research findings were obtained.

- Finding 13 : There are activities that are more dominant containing the values of togetherness in the implementation of the Ngaruat Lembur tradition, namely the activities of forming committees, raising funds, making various foods, and cleaning the hamlet environment.
- Finding 14 : The process of implementing activities that contain togetherness values in the implementation of the Ngaruat Lembur tradition is carried out voluntarily and in mutual cooperation.
- Finding 15 : There are activities that contain the values of togetherness in the Ngaruat Lembur tradition that have been useful to help carry out the implementation of the annual tradition that has been passed down from generation to generation.

From the research findings, it can be formulated minor proposition 5, namely: "Various activities that contain the values of togetherness in the implementation of the ruatan traditional ceremony are used by their supporters as a means of strengthening brotherly ties that are built on the principle of voluntary and mutual cooperation."

### **3) Material Values**

Based on the "material values" indicator, this study was successful in revealing that: (a) Activities in the Ngaruat Lembur tradition in Parigi Hamlet which dominantly contain material values are only in entertainment activities "wayang golek performances". In these entertainment activities, the main actors are the dalang, the head of the hamlet, religious leaders, elders, and hamlet residents. (b) The entertainment activity of the wayang golek show is carried out on the peak day of the Ngaruat Lembur tradition which is held at the Deliberation Hall. The process of implementing the puppet show entertainment activities began after the Dewi Sri procession until the early hours of the morning. At the entertainment activity there were welcome remarks from the Chair of the Committee, from the Head of the Hamlet, and from the Village Head. After the event, the entertainment of the puppet show continued until the early hours of the morning. (c) The benefit of conducting entertainment activities for wayang golek shows is to provide a sense of joy and happiness for the villagers, as an expression of their gratitude for the harvest of their crops. Entertainment activities also have a positive economic impact on hamlet residents who trade around entertainment locations. And this entertainment activity at certain times is usually used by certain parties as a means of practical politics.

The results of this study are in accordance with the explanation put forward by Heinemann & Schneider (in Haryanto, 2015: 135) that religion in the cultural dimension can have an economic impact in various aspects. In this case, Max Weber (in Robertson, 1995: 6-8) reveals that the way of life determined by religion is influenced by economic and political factors that work within geographic, political, social, and national boundaries. However, no matter how sharp social influences, whether characterized by economic or political aspects, on religious ethics in certain cases, it must obtain its validity from religious sources, especially from the content of religious sources, especially from the content of teachings or doctrines. . Often later

generations reinterpret the teaching or promise in an elementary form. Such reinterpretation aims to harmonize revelation with the needs of the community.

From the results of the research above, it was revealed that during the Ngaruat Lembur tradition in the Parigi Hamlet, Belendung Village, there had been a shift in values in profane activities (such as in the entertainment activities of wayang golek performances) as a result of social changes in the area. In this case, Selo Sumardjan (in Soekanto, 1988: 285) states that social changes usually occur in social institutions in a society that has a social system, including values, attitudes and patterns. behavior among groups in society. The emphasis lies on social institutions as the basic set of human beings, the changes which then affect other aspects of the structure of the society.

Based on the discussion of the results of the research on "material values" contained in the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village above, the following research findings were obtained.

- Finding 16 : There are activities that are more dominant containing material values in the implementation of the Ngaruat Lembur tradition, namely in the entertainment activities of wayang golek performances.
- Finding 17 : The process of implementing the entertainment activities of the wayang golek entertainment in the Ngaruat Lembur tradition is presented in a contemporary (modern) event package.
- Finding 18 : The entertainment activities of wayang golek performances during the Ngaruat Lembur tradition have been used by the villagers as a means of entertainment after the harvest arrives, as a means of people's economy through trading at entertainment locations, and at certain times used as a means of practical politics.

From the research findings, it can be formulated minor proposition 6, namely: "Activities that contain material values in the implementation of ruatan traditional ceremonies are used by their supporters as a means of entertainment, populist economy, and practical politics."

Based on the minor propositions mentioned above, the formulation of the Major Proposition in this study is: "Ruatan traditional ceremonies are held by their supporters through various sacred and profane activities which serve as life guidelines in creating a balance between the microcosm and macrocosm."

**Table 1**  
**Existing Research Model**

Phenomenon	Focus & Indicator	Data	Data analysis	Finding	Proposition Minor	Major Proposition
There is a process of organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village.	<b>Initial process</b> organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village.	Primary data were obtained through in-depth interviews, participatory observations, and scrutiny of related documents.	Data analysis uses an interactive model from Miles, Huberman & Saldana (2014) through the stages: Data Condensation, Data Display, and Conclusions Drawing.	<p><b>Finding 1:</b> The series of activities in the initial process of organizing the Ngaruat Lembur tradition, namely the activities of forming a committee, raising funds, making various foods, and cleaning the hamlet environment.</p> <p><b>Finding 2:</b> The parties involved in the initial process of organizing the Ngaruat Lembur tradition are the head of the hamlet, the head of the RT, traditional leaders, religious leaders, Karang Taruna, and hamlet residents.</p> <p><b>Finding 3:</b> The enthusiasm of the community in the initial process of organizing the Ngaruat Lembur tradition was high,</p>	<b>Proposition 1:</b> The implementation of the ruatan traditional ceremony is prepared in such a way by the supporters voluntarily and with great enthusiasm.	Ruatan traditional ceremonies are held by their supporters through various sacred and profane activities which serve as a reference in creating a balance between the microcosm and macrocosm.

Phenomenon	Focus & Indicator	Data	Data analysis	Finding	Proposition Minor	Major Proposition
				<p>especially in their involvement in fundraising activities, making various foods, and cleaning the village environment.</p>		
	<p><b>Peak process</b> organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village.</p>	<p>Primary data were obtained through in-depth interviews, participatory observations, and scrutiny of related documents.</p>	<p>Data analysis uses an interactive model from Miles, Huberman &amp; Saldana (2014) through the stages: Data Condensation, Data Display, and Conclusions Drawing.</p>	<p><b>Finding 4:</b> The series of activities at the peak of the Ngaruat Lembur tradition, namely numbal activities, Dewi Sri procession, celebration of nyandak tumpeng, wayang golek performances, and ruatan.</p> <p><b>Finding 5:</b> The parties involved in the peak process of organizing the Ngaruat Lembur tradition are the head of the hamlet, the head of the neighbourhood, traditional leaders, religious leaders, village elders, youth organizations, and hamlet residents.</p> <p><b>Finding 6:</b> The enthusiasm of the community at the peak of the Ngaruat Lembur tradition is high, especially in their involvement in the Dewi Sri procession, the nyandak tumpeng celebration, and the wayang golek performance.</p>	<p><b>Proposition 2:</b> The culmination of the implementation of the ruatan traditional ceremony is designed in such a way by its supporters with various sacred and profane activities which are carried out solemnly and with high enthusiasm.</p>	
	<p><b>Final Process</b> organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village.</p>	<p>Primary data were obtained through in-depth interviews, participatory observations, and scrutiny of related documents.</p>	<p>Data analysis uses an interactive model from Miles, Huberman &amp; Saldana (2014) through the stages: Data Condensation, Data Display, and Conclusions Drawing.</p>	<p><b>Finding 7:</b> The series of activities in the final process of organizing the Ngaruat Lembur tradition, namely cleaning the event environment and disbanding the committee.</p> <p><b>Finding 8:</b> The parties involved in the final process of organizing the Ngaruat Lembur tradition are the Head of the Hamlet, the Head of</p>	<p><b>Proposition 3:</b> The holding of the ruatan traditional ceremony was ended by the supporters with a high sense of responsibility and sincere devotion to God, ancestors, and their social environment.</p>	

Phenomenon	Focus & Indicator	Data	Data analysis	Finding	Proposition Minor	Major Proposition
				the RT, the Youth Organization, and the residents of the hamlet. <b>Finding 9:</b> The enthusiasm of the community in the final process of organizing the Ngaruat Lembur tradition is still high, especially in their involvement in the event's environmental cleaning activities.		
The existence of cultural values contained in the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village.	<b>Religious Magical Values</b> on the Implementation of the Ngaruat Lembur Tradition for the Parigi Hamlet Community, Belendung Village	Primary data were obtained through in-depth interviews, participatory observations, and scrutiny of related documents.	Data analysis uses an interactive model from Miles, Huberman & Saldana (2014) through the stages: Data Condensation, Data Display, and Conclusions Drawing.	<b>Finding 10:</b> The more dominant activities that contain religious magical values in the Ngaruat Lembur tradition are numbal activities, Dewi Sri procession, nyandak tumpeng celebration, and ruatan activities.  <b>Finding 11:</b> The process of carrying out activities that contain religious magical values in the Ngaruat Lembur tradition is carried out by the community with full reverence. <b>Finding 12:</b> There are activities that contain religious magical values in the implementation of the Ngaruat Lembur tradition which have been used as a means of expressing the gratitude of the villagers for the harvest, as a means of respecting the ancestors of the village, and as a means of repelling reinforcements from various calamity that will befall the village and its citizens.	<b>Proposition 4:</b> Various activities that contain religious magical values in the implementation of ruatan traditional ceremonies are used by their supporters as a means of expressing gratitude for the produce of the earth, as a means of respecting the ancestors, and as a means of rejecting reinforcements for the safety of their area.	
	<b>Mutual Values</b> on the Implementation of the Ngaruat Lembur Tradition for the Parigi Hamlet Community,	Primary data were obtained through in-depth interviews, participatory observations, and scrutiny	Data analysis uses an interactive model from Miles, Huberman & Saldana (2014) through the	<b>Finding 13:</b> There are activities that are more dominant containing the values of togetherness in the implementation of the Ngaruat Lembur tradition, namely the activities of forming	<b>Proposition 5:</b> Various activities that contain the values of togetherness in the implementation of traditional ruatan	

Phenomenon	Focus & Indicator	Data	Data analysis	Finding	Proposition Minor	Major Proposition
	Belendung Village	of related documents.	stages: Data Condensation, Data Display, and Conclusions Drawing.	committees, raising funds, making various foods, and cleaning the hamlet environment.  <b>Finding 14:</b> The process of implementing activities that contain the values of togetherness in the implementation of the Ngaruat Lembur tradition is carried out voluntarily and in mutual cooperation. <b>Finding 15:</b> There are activities that contain the values of togetherness in the Ngaruat Lembur tradition which have been useful in helping the implementation of the annual tradition that has been passed down from generation to generation.	ceremonies are used by their supporters as a means of strengthening brotherly ties that are built on the principles of voluntary and mutual cooperation.	
	<b>Material Values</b> on the Implementation of the Ngaruat Lembur Tradition for the Parigi Hamlet Community, Belendung Village	Primary data were obtained through in-depth interviews, participatory observations, and scrutiny of related documents.	Data analysis uses an interactive model from Miles, Huberman & Saldana (2014) through the stages: Data Condensation, Data Display, and Conclusions Drawing.	<b>Finding 16:</b> There are activities that are more dominant in containing material values in the Ngaruat Lembur tradition, namely in the entertainment activities of wayang golek performances.  <b>Finding 17:</b> The process of implementing the entertainment activities of the wayang golek show at the Ngaruat Lembur tradition is presented in a contemporary (modern) event package.	<b>Proposition 6:</b> Activities that contain material values in the implementation of ruatan traditional ceremonies are used by their supporters as a means of entertainment, populist economy, and practical politics.	
				<b>Finding 18:</b> The entertainment activities of wayang golek performances at the Ngaruat Lembur tradition have been used by the villagers as a means of entertainment after the harvest arrives, as a means of people's economy through trading at entertainment locations, and at certain		

Phenomenon	Focus & Indicator	Data	Data analysis	Finding	Proposition Minor	Major Proposition
				times used as a means of practical politics.		

## 5. CONCLUSION AND SUGGESTION

### 5.1. Conclusion

Based on the discussion of the research results, it can be concluded as follows:

- 1) The process of organizing the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District is carried out through the initial process, the peak process, and the final process. In the initial process, the series of activities he carried out included committee formation, fundraising, making various foods, and cleaning the hamlet environment. The parties involved include the head of the hamlet, the head of the Neighbourhood, traditional leaders, religious leaders, youth organizations, and hamlet residents. And the enthusiasm of the community is high, especially in their involvement in fundraising activities, making various foods, and cleaning the village environment. At the peak, the series of activities included numbal activities, the Dewi Sri procession, the celebration of nyandak tumpeng, wayang golek performances, and ruatan. The parties involved are the head of the hamlet, the puppeteer, the head of the RT, traditional leaders, religious leaders, village elders, youth organizations, and hamlet residents. And the enthusiasm of the people is high, especially in their involvement in the Dewi Sri procession, the nyandak tumpeng celebration, and the wayang golek show. In the final process, the series of activities were cleaning the event environment and disbanding the committee. The parties involved are the head of the hamlet, the head of the Neighbourhood, the Youth Organization, and the residents of the hamlet. And the enthusiasm of the community is still high, especially in their involvement in environmental cleaning activities. The series of activities are environmental clean-up activities and committee disbanding activities. The parties involved are the head of the hamlet, the head of the Neighbourhood, the Youth Organization, and the residents of the hamlet. And the enthusiasm of the community is still high, especially in their involvement in environmental cleaning activities. The series of activities are environmental clean-up activities and committee disbanding activities. The parties involved are the head of the hamlet, the head of the Neighbourhood, the Youth Organization, and the residents of the hamlet. And the enthusiasm of the community is still high, especially in their involvement in environmental cleaning activities.
- 2) The values contained in the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village, Cibogo Sub-District, Subang District consist of religious magical values, togetherness values, and material values. Religious magical values are contained in numbal activities, Dewi Sri procession, nyandak tumpeng celebration, and ruatan activities. The process of carrying out its activities is carried out by the community with full reverence. And the benefits are as a means of expressing the hamlet's gratitude for the harvest, as a means of respecting the hamlet's ancestors, and as a means of repelling reinforcements from various calamities that will befall the hamlet and its citizens. The values of togetherness are contained in the activities of forming committees, raising funds, making various foods, and cleaning the village environment. The process of carrying out activities is carried out voluntarily and in mutual cooperation. And the benefit is to help carry out the annual tradition that has been passed down from generation to generation. Material values are contained in the entertainment activities of wayang golek performances. The implementation process is presented in a contemporary (modern) event package. And its benefits are as a means of entertainment for the people after the harvest arrives, as a means of people's economy through trading in entertainment locations, and at certain times it is used by certain parties as a means of practical politics. The implementation process is presented in a contemporary (modern) event package. And its benefits are as a means of entertainment for the people after the harvest arrives, as a means of people's economy through trading in entertainment locations, and at certain times it is used by certain parties as a means of practical politics. The implementation process is presented in a contemporary (modern) event package. And its benefits are as a means of entertainment for the people after the harvest arrives, as a means of people's economy through trading in entertainment locations, and at certain times it is used by certain parties as a means of practical politics.

### 5.2. Implications of Research Results

#### 5.2.1. Theoretical Implications

Based on the discussion of the results of research on the Ngaruat Lembur tradition for the people of Parigi Hamlet, Belendung Village using cultural theory and other relevant social theories, this study resulted in the formulation of the major propositions, namely: as a guide for life in creating a balance between the microcosm and macrocosm.”

Based on the results of this study, the theoretical implications are to support the cultural theory proposed by Koentjaraningrat (1994: 5-12; 2015: 153-166) which reads as follows: First, that all ideas, patterned behavior, and objects made by humans in social life is a form of culture. Second, that customs are an ideal form of culture that regulates and gives direction to human

behavior and work. Third, that cultural values are the highest level in customs which contain ideas that conceptualize the most valuable things in people's lives which are rooted in the deepest emotional part of the human soul. Fourth, that cultural values function as a guide that gives direction and orientation to the lives of citizens. Fifth, that the religious system (read: religious system) is one of the seven elements of universal culture that manifests in three forms, namely the cultural system, social system, and elements of physical culture. And sixth, that the religious system has a form as a system of beliefs and ideas about God, gods, spirits, hell, heaven, and so on; also has the form of a ceremony; and besides that it has a form as sacred objects and religious objects. also has the form of a ceremony; and besides that it has a form as sacred objects and religious objects. also has the form of a ceremony; and besides that it has a form as sacred objects and religious objects.

Regarding the cultural value system, Koentjaraningrat (2015: 153-154) further explains that the cultural value system is the highest and most abstract level of customs. This is because cultural values are concepts about something that exists in the minds of most of the people that they consider valuable, valuable, and important in life so that it can function as a guide that gives direction and orientation to the lives of the members of the community. Although cultural values function as guidelines for human life in society, but as a concept of a cultural value it is very general, has a very broad scope and is usually difficult to explain rationally and clearly. However, precisely because of its general nature, broad and not concrete, then cultural values in a culture are in the emotional area in the soul realm of the individuals who become citizens and the culture concerned. In addition, these individuals since childhood have been infused with cultural values that live in their society so that these concepts have long been rooted in their soul realm. That is why other cultural values in a short time, by discussing them rationally. In people's lives, both complex and simple, there are a number of cultural values that are related to one another to form a system. The system serves as a guide for ideal concepts in culture that provide strong motivation for the direction of life of its citizens.

Regarding religious ceremonies (read: religious ceremonies), Koentjaraningrat (2015: 296) explains that the religious ceremony system specifically contains four aspects, namely: where religious ceremonies are carried out, when religious ceremonies are carried out, ceremonial objects and tools, and people. -the person who performs and leads the ceremony. The ceremonies themselves also have many elements, namely: offering, sacrificing, praying, eating with food that has been purified by prayer, dancing holy dances, singing holy songs, processions or parades, playing sacred drama arts, fasting, intoxication (blurring the mind with taking drugs until possessed, drunk), meditating, and meditating. Among the elements of these religious ceremonies and which are considered very important in one religion, but not known in another religion, and vice versa.

### **5.2.2. Practical Implications**

The results of this study can be used as input for the parties concerned, namely:

- 1) For the Belendung Village Government, the results of this study can be an initial reference in the effort to declare "Belendung Village as a Cultural Themed Tourism Village".
- 2) For the Education and Culture Office of Subang District, the results of this research can be used as initial data in the development activities of the existence of the Ngaruat Lembur tradition in Parigi Hamlet, both as a local and national cultural asset.
- 3) For the Department of Tourism, Youth and Sports of Subang District, the results of this study can be input in efforts to increase community participation in traditional activities or local wisdom to realize "Belendung Village as a Culture-Based Tourism Village".

### **5.3. Suggestion**

Some suggestions that researchers can put forward in connection with the conclusions of the results of this study are:

- 1) In the initial process of organizing the Ngaruat Lembur tradition in Parigi Hamlet, Belendung Village, it should be prepared in a longer time allocation (not just one week) so that the preparation is even more mature.
- 2) At the peak of the Ngaruat Lembur tradition in Parigi Hamlet, Belendung Village, the entire series of events should be carried out in a more orderly manner. Therefore, it is recommended that every activity be guided by the standards that have been applied in Parigi Hamlet, so that each activity has a characteristic.
- 3) In the final process of organizing the Ngaruat Lembur tradition in Parigi Hamlet, Belendung Village, it is recommended that the organizing committee report the activities that have been carried out in writing and provide recommendations for implementation in the following year.
- 4) In activities that contain religious magical values, it is suggested that in its implementation it still refers to the standards that have been set by the previous organizers.
- 5) It is suggested that activities that contain togetherness values should be implemented further through more intensive coordination with government organizations, youth organizations, and local community organizations.
- 6) It is recommended that entertainment activities be carried out with more attractive packaging, so that they can attract the attention of visitors (tourists) from various regions.

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