

Acculturing of Islamic Values in The Nyangku Panjalu Ciamis Tradition

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Abstract

This study examines the Islamic values contained in the Nyangku ceremony in the midst of the existence of the Islamic values of the Panjalu community. The Panjalu community is known for its Islam which is thick with the practice of local traditions in this case is Nahdlatul Ulama (NU). In addition, this study also wants to know the response of Panjalu Muslims to the Nyangku ceremony. This type of research is a qualitative research with a descriptive analysis approach. Sources of data used in this study is in the form of literature data and data obtained from interviews. Nyangku for the people of Panjalu is a great ritual because it contains certain meanings and values. Apart from having a certain purpose from the Panjalu kingdom itself, the nyangku ceremony is also a means of spreading Islam. The Nyangku ceremony is usually held once a year on the last Monday or Thursday of the month of Rabi'ul Awal. The purpose of the nyangku is to clean the heirlooms of the Panjalu kingdom. The purpose of holding the Nyangku ceremony is to clean up heirlooms from the Panjalu Kingdom. The essence of the nyangku ceremony is to cleanse oneself of everything that is prohibited by Islam. In addition, it also aims to commemorate the birthday of the Prophet Muhammad SAW and as a means of strengthening brotherhood among the Panjalu people. The internalization of Islamic values in the Nyangku ceremony can be seen in the aspect of the celebration date which coincides with the Birthday of the Prophet Muhammad SAW and the purification of heirlooms which has the meaning of cleansing the heart because Islam is a holy religion which also symbolizes tolerance among others.

Keywords: nyangku ceremony, panjalu, islamic values

1. Introduction

Islam is a teaching that directly descends from Allah through the intermediary of His messenger, the Prophet Muhammad SAW. In the teachings of Islam humans are required to worship Allah SWT according to the teachings conveyed by the Prophet Muhammad. The ideal teachings of Islam are the teachings exemplified by the Prophet Muhammad SAW.

The development of Islam in Indonesia cannot be separated from the role of Walisongo. Before Islam entered Java, Javanese people had their own culture which then mingled with Hindu culture. Traditions such as chanting mantras accompanied by rituals such as Selamatan are always carried out in almost every important event in life.

The Islamization carried out by Walisongo used a compromise (accommodative) approach considering the sociological conditions of the Javanese people which were thick with elements of the old culture (Hindu-Buddhist). Through this approach, the process of Islamizing the Javanese people went peacefully without any political or cultural conflicts. Islam starts from the lowest level of society by using elements of the old culture, then gradually incorporates Islamic values (syncretism method).

Like what Sunan Kalijaga did, who used the burning of incense as a room freshener so that he could be solemn in prayer or through songs containing the meanings of religious teachings such as tembang lir-ilir.

The process of Islamizing the Javanese community is also carried out through marriage, education, politics and the development of Javanese culture. The process of Islamization through marriage is carried out by establishing genealogical relationships with leaders/community/government leaders. This kind of thing was done by Sunan Kudus when he married his son and daughter. In education, it is done by establishing traditional institutions, namely pesantren. Pesantren was originally a transfer of boarding education institutions used by priests/monks in learning. The political field is carried out by establishing state regulations / guidelines / palace procedures as was done by Sunan Giri when establishing an Islamic empire. The

cultural path carried out by Sunan Bonang and Sunan Kalijaga is one of the traditions of the Maulud celebration in West Java, better known as the Nyangku Tradition.

Historically, the religious life of the Panjalu community is the result of the acculturation process of animism/dynamism culture with Islam. This of course affects the religious practice of the Panjalu community. So that the Panjalu community is known as a society whose Islam is thick with local traditions. Many traditions are still maintained by the community until now. These traditions include tingkeban / redeem weteng (seven months), maintenance of tembuni (ari-ari), ngalenggeuh (circumcision), hanjuang and nyalin. The people of Panjalu really respect their customs and ancestors. One of the traditions that until now is still glorified and preserved by the Panjalu community is the Nyangku Ceremony.

The Nyangku tradition is carried out every year, precisely on Monday or the last week of Rabiul Awal. The purpose of this ceremony is to commemorate the day of the conversion of the ancestors of the Panjalu community as well as the celebration of the Birthday of the Prophet Muhammad. Briefly, the sequence of the nyangku ceremony is prayer climbing, the procession of heirlooms from Bumi Alit to Nusa Gede which is then cleaned, wrapped and stored back in Bumi Alit. The washing process is always accompanied by traditional music (gemyungan) and the reading of prayers.

Islam and culture cannot be separated, because since the beginning of the spread of Islam Walisongo's da'wah strategy has been carried out with a touch of cultural values that acculturate Islamic values. Islamic law is a dynamic law but must still be characterized by faith, worship, Quran Hadith and taqwa. footnote 30 So the change in Islamic law is intended so that Islamic law is always able to realize the benefit of human life without eliminating the values of Islam itself.

2. Research Methods

Methods that describe the type or nature of research, data sources, data, data collection techniques, data collection instruments, data collection procedures, and data analysis methods.

The method used in this research is descriptive analysis. This study examines the Nyangku ceremony to describe it and then correlate it using a cultural approach and Islamic values which are then presented using scientific narratives. The source of data used in this study is in the form of literature data and data obtained from interviews. This type of research is field research where data collection is carried out directly by following the Nyangku ceremony with the aim of being able to see, interact and get information. The focus of this research is only limited to the practice and role of the Nyangku ceremony with the limitations of the problem of meaning contained in the Nyangku ceremony and the influence of bislam in the Nyangku ceremony. Data was collected by means of observation, interviews and documentation. The data analysis technique used is observation, documentation, data analysis with data reduction and drawing conclusions.

3. Results and Discussion

3.1. Acculturation of Islamic Values in Community Traditions

The presence of Islam in Indonesia brought by the missionaries who has a dual function, because in addition to carrying the mission of Islam (as muballigh) they also functioned as Islamic merchants, with using persuasive and adaptive da'wah methods (bi al-mau'izatil al-hasanah) with Indonesian traditions or culture, so assimilation occurs and reciprocal acculturation. Peaceful spread of Islam with tradition and the culture of the local community has an influence on the acceleration of the process Islamization in Indonesia. Persuasive and adaptive approaches (peaceful and tolerant) in the development of Islam in the archipelago is a necessity that must not be carried out by Islamic missionaries, that is This is because Indonesian culture in a historical perspective has come into contact with several layers of culture and beliefs that different configurations, such as indigenous cultures (Animism and dynamism), Indian culture (Hinduism and Buddhism), etc., and each Each of these cultural layers embodies various things patterns and variations in each region where the layers of culture develop.

Islam has come and developed in Indonesia for more than five centuries, our religious understanding and appreciation still tends to be syncretic (pull and pull) between the noble values of Islam and local culture. The tradition that developed at that time can be described by the people's belief in memdi, soft and demit. This shows that our religiosity cannot be completely separated from the syncretic influence inherited by our predecessors. In society there are various traditions influenced by religion. In ancient times before Islam entered Java in the process of developing Javanese culture at this stage it was influenced by elements of Hinduism and Buddhism and absorbed the elements, this affected the religious system. Such as deifications and myths about ancestral spirits which gave birth to worship of ancestral spirits and in the end gave birth to customary law and its supporting relationships.

After the Islamic religion in Java with the condition of society that has traditions that finally show the acculturation (reciprocity) between Islam and Javanese culture by accommodating their respective interests, such as borrowing the titles of

Islamic kings borrowed from Islamic mystics, in genealogical terms. although the Javanese kings are still claimed to be descended from the gods

Currently the traditions are still carried out by people who are influenced by Islam and because there are Islamic teachings in it. Some examples of traditions that are still carried out by the community include:

a. Environmental rites

Pregnancy ceremonies include the seven-month pregnancy ceremony (mitoni) or tingkeban. The tingkeban ceremony is the main ceremony so it is often made on a large scale, especially for the first pregnancy. In this ceremony read the Al-Quran letter Mary with the aim that later if a girl is born, she will have chastity like Maryam, also Surah Yusuf which means that if a child is born a boy, he will become a human like the prophet Yusuf AS. In addition, he also reads al-Barzanji in the hope that one day his child will have noble qualities as the contents of Barzanji's content are praise for akhlaqul karimah.

b. Islamic holiday ceremonies: calendar ceremonies

Islamic holiday ceremonies actually follow the Islamic calendar and are related to the Islamic months. Starting from the month of Suro or Muharram. The ceremony in this month is the annual tompo ceremony, which marks the turn of the year with the usual slametan ceremony. Just invite neighbors and without any significant fuss. The month of the sura has an important meaning, because on the 10th of the sura there are major events, including the acceptance of the repentance of Prophet Adam AS, the receding of the flood of Prophet Noah AS, the non-burning of Prophet Abraham when King Namrudz was burned, the release of Prophet Musa from the pursuit of Pharaoh's army, and the release of the prophet. Yunus AS from the belly of a fish on the seabed.

Regarding the ceremonial procedure, it is to fast one day at the end of the big month (dzulhijah) then pray Asr prayer or maghrib prayer, then on the 1st of Suro, give food to orphans and their families/neighbors.

c. Haul people who are considered holy

Haul is a warning about the struggle of a person or Islamic figure (kyai) who died later, usually the haul is carried out at the same time as his death. The haul tradition can be seen in many pesantren in Java. The haul ceremony contains a pilgrimage to the tomb of the founder of the pesantren, reading the Qur'an, recitals, tahlil kubro.

d. Nyadran Ceremony

Nyadran means carrying out a sadran/sadranan ceremony, its implementation in the month of Ruwah (Java) or Sha'ban (AD) after the 15th until before Ramadan. At the end of the month of Ruwah, people take a holy bath (by washing their hair) with the intention of cleaning the body and mind to start fasting the next day.

Nyadaran is done by making salametan (wilujengan) at home in the form of sticky rice, compote and apem. Usually as offerings or offerings by burning frankincense and serving flower setaman. According to tradition, families who still have parents do not make apeman salvation (with apem). After apeman then make a pilgrimage to the ancestral tomb, before visiting the tomb has been cleaned first.

In the village of salvation, nyadran is held at the tomb. Each family whose ancestors were buried in the tomb brought or sent an ambeng (tumpeng) complete with side dishes. Now, the joint salvation is generally held at the village hall or the tomb porch. Prayer is done through dhikr and tahlil, after the prayer has a meal together.

In line with the development of the times, the implementation of nyadran has changed little by little. Fewer people are making sticky rice, compote and apem. The nyadran ceremony is one of many ceremonies or procedures to honor and commemorate ancestral spirits. Javanese people who do sadranan are mostly Muslim.

3.2. Nyangku Tradition

The Nyangku ceremony procession is a series of rituals for the purification of heirlooms from Panjalu's ancestor, Prabu Sang Hyang Borosngora (SPB). This procession is essentially so that humans are always clean in their behavior (say lampah) and clothes. The term Nyangku comes from the Arabic word yanko which means to clean. Nyangku in Sundanese is an acronym for nyaangan behavior or illuminating behavior. This ceremony is held every Monday or Thursday of the last Sunday of the month of Rabiul Awal. In addition to celebrating the birthday of the Prophet Muhammad SAW, it is also to commemorate the services of SPB who have embraced Islam and spread their teachings in Panjalu.

For people who preserve it, nyangku has its own meaning, namely as a time to introspect themselves from actions that are not in accordance with religious teachings. Before the nyangku, a week before, the Samida ceremony (the intention of Lengkong lake) was held. Samida is an activity of manaqib and reading of barzanji in the context of the birthday of the Prophet Muhammad.

This ritual has been carried out from generation to generation since the end of the 7th century until now. There are several interrelated elements in the nyangku ceremony, namely the Panjalu community, the Bumi Alit Museum, Situ Lengkong and Nusa Gede. All of these elements are interconnected and are milestones in the shift in the historical situation of the old Panjalu to the New Panjalu. Prabu Sanghyang Cakradewa (PSC) is a just and wise king. Once the king expressed

his desire to leave the throne and become a hermit / sage. He appointed Prabu Sanghyang Lembu Sampulur (PSLS) as crown prince and PSB as patih/senopati of the kingdom.

Because of this, PSB traveled to seek knowledge of kanuragan and war with the powerful hermits in Java. Once upon a time PSC ordered PSLS and PSB to show their ability to do war and fight. Inadvertently the cloth covering PSB's calf was revealed and a tattoo was seen which indicated that the owner was embracing black magic. Knowing this, PSC was very disappointed because it was not in accordance with the Kapanjalu members (Panjalu people's philosophy of life). So PSB was ordered to remove the tattoo and seek true knowledge that leads to the path of salvation. As an indicator, if PSB has mastered true knowledge, the prabu gives a dipper from a coconut shell with holes in the bottom so that it cannot hold water.

On the second journey of PSB leaving the kingdom of Panjalu, he was given instructions to go across the sea, namely the holy land of Mecca, so with his supernatural powers he arrived in the land of Mecca. While overseas, PSB met an old man and was ordered to pull out a stick that was stuck in the ground. With all his might PSB was unable to pull out the stick. Then PSB realized that the grandfather was not a random person and asked him to be his student. The old man only asked PSB to say two sentences of the Shahada and finally that level was lifted.

As a medium for Islamic symbols, Sanghyang Borosngora pioneered the tradition Nyangku Traditional Ceremony which is held every Maulud Month (Rabiul Awal), namely: a ritual procession of purification of heirlooms received from Sultan Ali R.A. which, after being purified, is then carved in front of the group his people. This event that attracts the attention of the general public is used for: Introducing the public to Islam and remembering the events of Sanghyang Borosngora's conversion to Islam. Then Sanghyang Borosngora stayed for some time in Mecca to learn true knowledge from The grandfather who was later found to be King Sayidina Ali R.A is the Deen Al Islam, namely the Fourth Caliph. After feeling the knowledge obtained enough by him, Sanghyang Borosngora returned to the Kingdom of Panjalu. Before going home Sanghyang Borosngora was given a will from Sultan Ali to spread the message of Islam. Don't forget before going home Sanghyang Borosngora take zam-zam water using the dipper given by his father.

The zam-zam water which became the forerunner of Situ Panjalu or Situ Lengkong. Long story short after Prabu Sanghyang Cakradewa abdicated the throne and was replaced by the government of Sanghyang Lembu Sampulur II and Sanghyang Borosngora carried out the Islamic Syiar in the kingdom, After a while it expanded to areas such as Tasikmalaya, Garut, Sukabumi, Cianjur, and Bandung. Sanghyang Ox Sampulur II did not rule the Panjalu Kingdom for a long time because it was in the middle Under his leadership he moved to the Cimalaka area at the foot of Mount Tampomas. Then the throne was given to Sanghyang Borosngora. Sanghyang Borosngora in his leadership made the Kingdom of Panjalu become The first Islamic kingdom in Java. Sanghyang Borosngora spread Islamic symbols in the Panjalu area using traditional ceremonies as a means of da'wah because only by using the culture that has been run by the community, it is easy to provide explanation of Islam. Thus the traditional ceremony called the Nyangku Traditional Ceremony, which aims as a means of da'wah and means of spreading Islam at that time

Overall, nyangku is a series of traditional processions the sanctification of the heirlooms of the Panjalu ancestral heritage stored in the Alit Earth. Cleaning or sanctification of ancestral heirlooms Panjalu, Prabu Sanghyang Borosngora, essentially so that humans always clean both in our behavior (saying lampah), as well as our clothes. That matter means that we should always be careful in choosing halal food (manganese).because it is lawful), and to keep the body from being commendable.

Likewise, birth clothes should be in accordance with religious rules (pake).because it is holy), moreover the inner garment. Meanwhile, Bumi Alit or pasucian was originally located on Earth Sakti or Bumi Alit, then moved to Panjalu Village by Prabu Sanghyang Borosngora with the heirlooms of the Panjalu Kingdom. The ritual organizers consist of the elders and descendants of the Menak Panjalu, elements of the village government, relevant agencies, LKMD, community leaders, kuncen, and the community who help carry out the ritual under coordination Borosngora Foundation. In order to prepare the ingredients for performing rituals, in the past from the 1st to the end of the month Maulud, a family descendant of Panjalu prepares red rice which then peeled by hand as an ingredient for making tumpeng and offerings (sasajen). In addition, they make pilgrimages to the tombs of the Kings of Panjalu and the regent successor to King Panjalu. This trip also informs the kuncen who served at the patilasan or the funeral of the Panjalu ancestor about Nyangku's implementation plan.

Furthermore, Kuncen Bumi Alit or an officer appointed by the chairman performers of rituals, take holy water for the purpose of washing objects Panjalu ancestors from seven springs, namely Situ Lengkong water source, Karantenan (Gunung Sawal), Kapunduhan (tomb of King Rahyang Kuning), Cipanjalu Kubang Kelong, Articleleman/Pasanggrahan, and Kulah Bongbangkencana. In its development, the water source used in the nyangku ritual increased to nine, with the addition of a water source Mount Bitung, and Ciomas. Water from the nine water sources inserted into the kele made of one segment of bamboo which is in one of the the end is given a hole to enter holy water from each spring.

The function of storing water in the kele is that the water will not discolored, and protected from sunlight. In the meantime, the water from each kele is named after the spring that is stored in it. After that, the water is prayed for 40 days in Ciomas. Next on the 41st night the waters that have been prayed for are brought together and brought to Alit Earth to then be used to wash Panjalu's heirlooms on nyangku ritual.

Another need is to prepare offerings consisting of seven kinds of offerings, namely red rice cone, yellow rice cone, grilled chicken, fried fish caught from Situ Lengkong, Moringa leaf vegetables, free-range chicken eggs and tubers (seven kinds of beubeutian). Furthermore, seven types are also provided drinks, namely bitter coffee, sweet coffee, clear water, tea

water, rose water, bajigur water, and Banana salad. Apart from that, other ritual equipment to be prepared in nine colorful umbrellas. In the meantime, be prepared too waditra, gembyung to be played in the ritual procession of Nyangku, umbrella. My lord is depicted by the color of the single umbrella, yellow umbrella-umbrella glory - a source of acknowledgment that Allah is One, Most Great, and Maha Jaya. The color of the umbrella is stacked in two, the green umbrella - the umbrella of prosperity - prosperity in this world and in the hereafter - the book of Allah and the Sunnah of the Prophet.

Color three-stack umbrella, white umbrella – the foundation to success and prosperity is daily behavior, namely good morals, sincerity, Sincerity and surrender are directed to Allah alone. Temporary that, the officer in charge of the ritual sites both in the square and on Bumi Alit together with local residents prepare the place according to the rules custom. They work together selflessly, together as citizens Panjalu, especially direct descendants of King Sanghyang Borosngora unite so that the ritual runs smoothly. On the night before the Nyangku ritual held, a Mauludan event was held to commemorate the birth of the Prophet Muhammad, PBUH. This event was attended by Panjalu elders and the community from various corners of the Panjalu District.

The event opened with the order of events: opening, followed by reading the holy verses of the Qur'an, Tawasul, and Barjanzi, then an explanation or a brief history of the implementation of the nyangku ritual by the Chairman of the Borosngora Foundation, the remarks started from representatives of the local government, then the elders of Panjalu, and Head of Culture Disbudpora Ciamis Regency. Program Next is the description of the Prophet's Maulud. After that the event closed with a prayer. After the main event was over, the gembyungan was performed which lasted until the early hours of the morning. The next day, a nyangku ritual procession was held. Participant rituals with traditional Panjalu clothes gathered in the Panjalu square. Then together to Bumi Alit to pick up and carry things Panjalu's heirloom to Situ Lengkong. The procession starts from the line carrier of Purwa Daksina (kelebet), kele line, kuncen line, line the hajj/hajah, and closed by a line of community members. This procession increasingly widespread with the combination of gembyung and shalawat musical accompaniment Prophet Muhammad SAW.

Arriving at Situ Lengkong, ritual participants cross to Nusa Larang by boat and escorted by twenty boats. Those things then paraded towards the building where the objects will be placed. Furthermore, one by one the objects were opened and then cleaned with holy water from nine springs and lime. Correspondingly, the history is read Panjalu by the Chairman of the Borosngora Foundation. Sword items for example Dzulfikar's Sword, Cis, Kujang, Commando Keris, Regent's Handle Keris Panjalu, sanctified Pancore, among others, dipintonkeun (heirloom title), watered, clean, copied¹⁴, beber umbrella¹⁵ and ngabralkeun¹⁶. Deep cleaning nyangku is symbolized by the pouring of holy water from nine springs in wewengkon¹⁷ Panjalu, whose water collection begins with the ijab qabul through the ngawit ritual in Ciomas in the month of Safar. Next, this water is prepared to be served/carried by the mothers in a bamboo container called (keleh).

The rest of the purification water for Panjalu heirlooms is brought for later given to people who need it. In nyangku rituals/customs, there are two types of art that are shown, namely Debus at the beginning of the night before The ritual takes place at Panjalu Square, and Gembyung Yang performed as the closing of the series of events before the Nyangku ritual implemented, taking place at Bumi Alit.

3.3. The Meaning and Influence of Islam in the Nyangku Ceremony

The traditional nyangku ceremony in Panjalu has ritual, social, educational and educational functions Religious Tourism. Of the four functions, the ritual function is the most dominant. Rituals carried out by the Panjalu community at traditional ceremonies Nyangku is carried out on the basis of their belief in the truth of the story with the hope of getting a blessing. So in every traditional ceremony One of the shows is the story telling of Sanghiyang Prabu Borosngora. Thing This is done to inform, reminisce, and convince the people who attended the ritual so that the retelling of the story of Sanghiyang Prabu Borosngora became important. Storytelling Sanghiyang Prabu Borosngora at the Nyangku traditional ceremony at night before the speech of the Prophet's birthday, as well as in the afternoon before the washing ceremony heirlooms are carried out by the Borosngora foundation.

Nyangku traditional ceremonies form social identity Panjalu community. For the descendants of Sanghiyang Prabu Borosngora, traditional ceremonies nyangku is used to remember and maintain SPB lineage in each generation starting from the SPB ancestor to the present generation. In this section, the SPB serves as a marker of social identity and binding social solidarity of the Panjalu community, both those living in the Panjalu area and surrounding areas as well as those who migrated outside Panjalu. Nyangku traditional ceremony has an educational function, namely as a medium of education. Traditional ceremonies nyangku is used as a medium to convey traditional values and local wisdom that lives in the Panjalu community. Developed values is faith in Allah and trisilas (pencil sharpening, penance penance, and penance nurturing). The traditional nyangku ceremony makes a significant contribution to legitimizing the sacredness of religious-tourism in several places of pilgrimage around Panjalu, especially Nusa Geude Situ Lengkong and Bumi Alit as a place for traditional ceremonies held. Its legitimacy is in the form of the sacredness of place and time.

In terms of location, Nusa Gede Situ Lengkong and Bumi Alit are relics of a saint equivalent to a "wali" namely Prabu Borosngora, which is claimed a first propagator of Islam in the Pasundan or Priangan level. In terms of time, the month of Maulid is considered by the people of Panjalu as a full month blessing so that the pilgrims in that month become the culmination. Every result Culture has a function and meaning both written, oral, and written cultural results. as well as traditional ceremonies. A traditional ceremony as a result of any culture its form when it is used in a society, it will generate

meaning. Every cultural activity functions or functions well by itself has meaning. Likewise with the ceremony nyangku customs in Panjalu as a result of the process between the ideological relationship with the society which is an extrinsic relationship has a function and meaning. The ritual function of the nyangku traditional ceremony for the Panjalu community includes manifest function. A manifest function is a visible function, a function that desired and recognized by society.

Latent functions are hidden functions, unwanted functions, and not realized by the community concerned. The functions of traditional ceremonies including the manifest function is the function of education, politics, entertainment, and rituals. The nyangku traditional ceremony is based on the story of Sanghiyang Prabu Borosngora (religious legend) and the facts are believed to be true by Panjalu community. Religious legends are legends of saints like the story of the wali sanga in Java, they were spreaders of Islam at the time of Islam began to enter the island of Java. Based on that belief, the Panjalu people holding traditional ceremonies such as nyangku traditional ceremonies. Manifest function telling SPB stories at rituals to convince, remind, and inform the visitors of the ritual so that they want perform the rituals.

The educational functions of the traditional nyangku ceremony for the Panjalu community include: on the manifest function (real). Folklore has a function (function) in collective life. Folklore and traditional ceremonies for example has uses as an educational tool, solace, social protest, and projection of hidden desires. The traditional nyangku ceremony has two functions education, namely as educational materials and media. 1) Traditional ceremony nyangku are used as educational materials for traditional values and local wisdom. The values developed are faith in Allah, obedience to Allah parents, and trisilas (pencil honing, penance asih, and penance nurturing). 2) Traditional ceremony nyangku is used as a medium to convey traditional values and local wisdom that lives in the Panjalu community. The traditional nyangku ceremony is carried out based on the story of Sanghiyang Prabu Borosngora. Story Sanghiyang Prabu Borosngora is a story of Islamization in the kingdom of Panjalu dan Tatar A cheerful character with a child who is very obedient and obedient to his parents. Obedience and obedience to parents is an obligation for everyone child.

In the past, the Nyangku Traditional Ceremony was a ritual event that considered great, because of a certain purpose from the kingdom walk alone. The intention is to use the Nyangku Traditional Ceremony as a means of spreading Islam. Nyangku Traditional Ceremony usually held once a year, namely in the month of Rabiul Awal Hijriyah year last week which can be done on Monday or Thursday. As has been explained that the purpose of the Nyangku Traditional Ceremony is ancient times was to clean up the heirlooms of the Panjalu Kingdom and as a one of the missions of spreading Islam. Purpose of holding. The Nyangku traditional ceremony now is only limited to cleaning things heirlooms of the Panjalu Kingdom. The essence of the Nyangku Traditional Ceremony is to rid oneself of everything that is forbidden by Islam. The Nyangku traditional ceremony also aims to commemorate the Prophet's Birthday Muhammad SAW, as well as a means to strengthen the brotherhood of the Panjalu community.

4. Conclusion

Conclusions must answer the problems and objectives of the study. The conclusion is not a summary nor is it a rewrite of the discussion. The first paragraph is written left-aligned, straight with the chapter title.

Nyangku is a ritual event that is considered great, because the existence of a certain purpose than the Panjalu kingdom itself. Meaning that is using the Nyangku Traditional Ceremony as a means of spread of Islam. The Nyangku Traditional Ceremony is usually held one time times a year, namely in the month of Rabiul Awal Hijriyah the last which can be done on Monday or Thursday. As has been explained that the purpose of the Nyangku Traditional Ceremony in ancient times was to clean the heirlooms of the Panjalu Kingdom and as one of the missions of spreading Islam. The purpose of The implementation of the Nyangku Traditional Ceremony is now only limited to cleaning the heirlooms of the Panjalu Kingdom. The essence of the Nyangku Traditional Ceremony is to cleanse oneself from everything that is forbidden by Islam. Nyangku Traditional Ceremony also aims to commemorate the birthday of the Prophet Muhammad, as well as a means to strengthen the brotherhood of the Panjalu community.

The influence of Islam can be seen in the aspect of the celebration date that coincides Birthday of Prophet Muhammad. And the purification of heirlooms is considered as a cleansing of the heart because Islam is a holy religion and also symbolizes tolerance

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