



## Preservation of the Value of Mutual Cooperation Through the Seren Taun Traditional Ceremony in Citorek Village, Lebak – Banten

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### **Abstract**

This paper aims to describe the Value of Local Wisdom in Seren Taun in Citorek Village, Lebak Regency, Banten Province. The topic of discussion includes a study of the meaning, origins, forms of activities, and values contained in Seren Taun. The data collection process is taken using the literature review method. The result of this study highlights that mutual cooperation as the main value was exist in Seren Taun activities in the people of Citorek Village. Furthermore, Seren Taun can be applied as a learning strategy in instilling the value of mutual cooperation in elementary schools.

**Keywords:** *Local Wisdom; Mutual Cooperation; Seren Taun; Value*

### **Introduction**

Ethopedagogic is used as one of the fields of scientific studies that is expected to overcome the multidimensional crisis in Indonesia. According to Al-Wasilah (2009) the human sciences have a central role in the passion of life values and their projection for the future.

The people of Citorek Village, Lebak Regency, Cibeber District are Sundanese people who come from the western part of the island of Java. Indonesia, with the term Tatar Pasundan which includes the administrative area of the provinces of West Java and Banten. The traditional ceremony of *Seren Taun* is said to have been carried out in decline since the time of the ancient Sundanese kingdom such as the Padjajaran kingdom. During the Padjajaran kingdom, there were Sundanese teachings contained in the manuscript of the Sanghiyang Siksakandang Karesian book, an ancient book from the Sundanese kingdom at that time which contained religious teachings, moral demands, rules, work from ethical attitudes, attitudes towards the environment and care for the environment of the Pasundan Tatars (Rosidi, 2010).

The life of the people of Citorek Village, Cibeber District, Lebak Regency, has its own social and cultural characteristics. One of the activities is *Seren Taun*. In a socio-cultural perspective, the value of mutual aid is a spirit manifested in the form of individual behavior or actions that are carried out selflessly (hoping for retribution) to do something together for the benefit of a certain common or individual.

*Seren Taun* traditional ceremonial activities developed into a culture in the Sundanese community, especially in several villages in the Padjajaran kingdom area that adhere to the teachings of the Sanghiyang Siksakandang Karesian book which includes Sindang Barang village (Bogor), Urug Village, Sukajaya (Bogor), Kelekes village, Lebak (Banten), Cibeber village, Lebak (Banten), Cisolok (Sukabumi), Naga Village (Tasikmalaya), and Cigugur Village (Kuningan) (Kuntowijoyo, 2006).

## **Method**

This research activity takes one of the methods, namely Ethnography in a qualitative approach. The qualitative approach is a very relevant approach to examine phenomena that occur in a society, because activities are targeted at backgrounds and individuals holistically then the main direction is one of the parts of maximality, not related to variables or hypotheses as a result of which referring to the qualitative approach research is implemented to produce news as much as possible against news that has more facts obviously, regarding the phenomena in the field, it is clear what happened (Moleong, 2010) .

*Denzin and Lincoln in Moleong (2010) stated that qualitative research is an activity carried out in reality of the situation in a place under observation. As such, the purpose of writing down the events that occurred and was carried out using several stages that occurred and existed.*

## **Results and Discussion**

The term *seren* in Sundanese means *seserahan* or surrender and *taun* which means year. *Seren Taun* is interpreted by residents as a traditional ceremony of handing over alms (tatali) of rice harvest for a year (Ekadjati, 1995; Kuntowijoyo, 2006). The *Seren Taun* traditional ceremony is a rice harvesting ceremony of the Sundanese community which is carried out every year as a form of maintaining a good agricultural environment so that the harvest is abundant. The *Seren Taun* traditional ceremony describes a form of respect for the earth and the symbolic form of existence of its people (Ekadjati, 1995; Kartawinata, 2011; Rosidi, 2010).

The traditional ceremony of *Seren Taun* has been carried out in decline since the time of the Sunda Kingdom in the Padjajaran kingdom. This ceremony aims to glorify the rice goddess Nyi Pohaci Sanghyang Asri in Sundanese belief. According to Sundanese beliefs, Nyi Pohaci Sanghyang Asri descended on the face of the earth to give fertility to the soil, plants, and animals.

### **Traditional Ceremonial Forms of *Seren Taun***

Seten Taun ceremony is a series of rituals for handing over the harvested rice from the community to the traditional leader. The ritual procession can vary from one village to another, but the point is the same to hand over the rice harvest that will be put into the main *leuit* (granary) and accompanying granaries. Traditional leaders then give *indung pare* (mother rice/seedling) which has been given and considered auspicious to village leaders to be planted in the next growing season (Ekadjati, 1995).

Every year, *Seren Taun* ceremony held by the people of Citorek village, Cibeber District, Lebak Regency, Banten. According to the interview with one of the traditional figures from five villages and a person who in charge of leading one of the Citorek Villages in Cicurug Village in the *seren taun* event,

Olot Sariman explained that “The preparation of the activity takes one year, starting from the process of transplanting the soil, then planting fish, then hoeing again with the term *ngaluskeun* (smoothing), then *being handcuffed*, and then planting until the harvest season comes. During the Seren Taun celebration, all people are required to wear traditional clothes. Traditional clothing consists of white tops, sarong bottoms, and for men wearing *iket* or headgear. For women, the traditional clothes worn are kebaya and sarong bottoms”.

The traditional ceremonial activities of Seren Taun are described as follows (Intani & Andayani, 2006):

#### 1) *Ngareremokeun*

Bringing together male and female rice seeds from plants and praying for seeds in Sundanese language. In the recitation of the prayer, the name of Nyi Pohaci Sanghyang Asri is mentioned on the 18th of Rayaagung.

#### 2) *Ngajayak*

Handing over the harvested rice from the community to the traditional head to be mashed together which then the rice will be distributed to the needy, *Ngajayak* activities are carried out on the 18<sup>th</sup> of Rayaagung after the *ngareremokeun* activity. *Ngajayak* in Sundanese means to receive and welcome, while the number 18 which in Sundanese is pronounced as “*dalapan welas*”, connotes compassion which means love and mercy of God who has bestowed all life on His people in all corners of the earth. Before the rice is ground, the *ngajayak* procession begins with a suitable planting ritual visualized in the courtyard of the traditional leader's house. This visualization consists of spreading seeds, *nyacar*, *ngaseuk*, *salamat ngaseuk*, *mitembeyan*, *nyimpen pare dina lantayan*, *nyimpen pare dina leuit* accompanied by the sound of *rengkong* sounds and *dogdog lojor* wasps and *angklung*. In addition, there is also *kawih kawistri*, readings that accompany the entry of all harvested rice into the *leuit*, which is read by *wawacan*, *ngajayak* activities and pounding rice can be seen in figure 1 below.

#### 3) Alms Cake and Buffalo Slaughter

The next ritual is almsgiving of cakes, residents who are present scramble to pick up cakes in *dongdang* (*pikulan*) or *tampah* which is believed to give abundant blessings to those who get them. This activity was carried out on the 19<sup>th</sup> of Rayaagung. Then followed by the ritual of slaughtering buffalo. In the evening after the slaughter and cooking process, a diving event was held and a do'a was held so that the farm and its farmers here were safe in blessings. Buffalo meat was distributed to orphans around the village.

#### 4) Tomb Pilgrimage Prayer

On the 20th of Rayaagung at around 7 or 8 a.m. the traditional chief and the residents made a pilgrimage to the ancestral tomb of the traditional leader in *gedong leutik*, only then did the community spread the pilgrimage to the graves of their relatives. This is done to pray for the ancestors of the people in *urug* village.

Gotong Royong as the main value of mutual cooperation according to Sudrajat (2014) is a form of social solidarity, formed because of assistance from other parties, for personal interests or group interests so that in it there is a loyal attitude of each citizen as a unit. The character value of mutual cooperation is a character value that must be instilled in children so that there is no shift to ethical values in the life of the nation and state.

The value of gotongroyong reflects the act of appreciating the spirit of cooperation and working hand in hand to solve problems together, establish communication and friendship, and provide assistance or assistance to people in need. The sub-values of mutual cooperation, among others, respect,

cooperation, inclusiveness, commitment to joint decisions, deliberation and consensus, help, solidarity, empathy, anti-discrimination, anti-violence, and volunteerism (Komara, 2018).

The results of the observations of researchers in the field who cover the process of *seren taun* activities in Citorek Village can be activities that instill the value of mutual cooperation for their own community. This is in accordance with the opinion of (Intani & Andayani, 2006) stated that the traditional ceremony of *seren taun* can be carried out during the harvest season, to see if the community in this year has taken good care of the environment, maintained the fields properly and prevented environmental damage. It is clear from the process of community activities in carrying out.

## Religion as a Supporting Value

Religion according to Glock and Strank (in (Sari & Syuriansyah, 2012)) is the level of a person's conception of religion and the level of a person's commitment to his religion, while what is meant by the level of commitment is something that needs to be understood thoroughly, so there are various ways for individuals to become religious.

Aspects of religious values can be divided into five dimensions, namely: 1) aspects of belief, namely belief in god and accepting dogmatic things in their religious teachings; 2) the aspect of worship, namely the level of attachment of a number of behaviors in carrying out worship and religious rules; 3) the aspect of passion, namely the form of feelings in living religious rituals; 4) the aspect of knowledge, namely a person's understanding of the teachings of the religion he adheres to; 5) the experiential aspect, namely the application of religious teachings through attitudes and behaviors in everyday life (Safitri & Hasan, 2018).

## Development of the Value of Mutual Cooperation in Education in Elementary Schools

The mutual cooperation (*gotong royong*) was defined as “a form of social solidarity, formed because of assistance from other parties, for personal interests or group interests so that in it there is a loyal attitude of each citizen as a unit” (Sudrajat, 2014). The value of mutual cooperation is a character value that must be instilled in children so that there is no shift to ethical values in the life of the nation and state (Komara, 2018). In conveying the value of mutual cooperation contained in *seren taun* activities for students in elementary schools, it can be done by means of mutual cooperation, which is a value that must be instilled in children so that there is no shift to ethical values in the life of the nation and state. The value of mutual cooperation reflects the act of appreciating the spirit of cooperation and working hand in hand to solve problems together, establish communication and friendship, and provide assistance or assistance to people in need. The sub-values of mutual cooperation, among others, respect, cooperation, commitment to joint decisions, deliberation and consensus, help, solidarity, empathy, anti-discrimination, anti-violence, and volunteerism (Komara, 2018).

It is concluded that mutual cooperation is a form of active participation of the community in solving problems together, for the common good as well. The value of mutual aid is the values of human behavior that relate to fellow human beings in the form of cooperation to solve a problem. This analysis emphasizes how many students are able to apply the value of mutual aid. It is stated that in mutual cooperation, one of them is the value of helping each other and the ability to work together.

Table 1. The Development of Research on the Value of Mutual Cooperation in the Last 10 Years

No	Aspects	Periodization		
		2011 – 2014	2015 – 2018	2019
1.	Research Object/Problem/Title	Rural Community Empowerment through Mutual Cooperation Rural Community Self-support through Mutual Cooperation (Warto, 2016)	Internalization of the Character Value of Mutual Cooperation in Social Studies Learning to Build Social Capital for Students (Utomo, 2018)  <i>Seren Taun</i> Culture as Local Wisdom of the Cisungsang Kasepuhan Community, Lebak Regency, West Java Province (Halimah & Guntara, 2017)	Study on Community Participation in the Implementation of Mutual Cooperation in Bumi Etam Village, Kaibun District, East Kutai Regency (Pratama & Suputra, 2019)
2.	Research Approaches/Methods/Techniques	Data collection was carried out by interviews, observations, and document reviews (Warto, 2016)	The approach in this study is qualitative with phenomenology research design (Utomo, 2018)  This study uses a qualitative approach, primary data were obtained from five informants selected purposively and snowball (Halimah & Guntara, 2017)	The type of research used is descriptive and will be analyzed qualitatively (Pratama & Suputra, 2019)
3.	Research Results	The research found a pattern of empowerment.the empowerment of completing work by working in the field of livelihood, construction of public infrastructure and facilities, and religious, (Warto, 2016)	The results of this study show that the value is mutually beneficial characteristic assistance is internalized in three stages, namely 1) transformation; 2) transactions; and 3) transinternalization of values. (Utomo, 2018)  The results showed that the values contained in the <i>Seren Taun</i> traditional culture were in the form of guidance and spectacle values. (Halimah & Guntara, 2017)	From the results of the study, it shows that the community has not shown maximum results, it can be seen from the absence of participation in making financial donations.

Based on the table above, we can see some research on the character of mutual aid developed in schools. The research above reinforces that the value of mutual aid needs to be implemented in learning in other things, mutual aid has a humanitarian dimension that can actually be a binder of togetherness. This

nation must be interested in the value of mutual aid through education. Therefore, the role of educators, teachers must be able to implement it either in learning methods or strategies that are worth mutual cooperation to continue to strengthen and channel the culture in Indonesia.

From the comparison of the five researches above, the research method has something in common, namely using descriptive qualitative methods. All of which research examines problems related to the value of mutual aid. Likewise, the results of the five studies above can be concluded that in the *seren taun* there is the value of mutual cooperation where the value of mutual cooperation is very influential, including for. 1) transformation; 2) transactions; and 3) transisternalization of value, in the form of the value of guidance and spectacle. Although there is one study in which the results of the condition of the community have not shown maximum results, it can be seen from the absence of participation in financial donations. However, we can take the positive side of the *seren taun* activity where there is a value of mutual cooperation which is very useful for learning in schools and in the community.

## **Conclusion**

The explanation above can be concluded that *seren taun* is one of the cultural diversities in Indonesia found in various regions. In *seren taun* activities, there is a form of community values in it, one of these values, namely the value of mutual cooperation. The value of mutual cooperation is created in the process of *seren taun* activities where the community is all involved in the event from the beginning of the activity to the end starting from the young to the old. They forged a cohesion together to make the event a success.

That is where a society is created that maintains its cultural diversity. As such, the value of mutual cooperation is very important in *seren taun* activities because the value of mutual cooperation can provide an example and can be conveyed by the next generation by generations of educators in realizing the integrity of their own cultural sustainability. *Seren taun* activities can be used as an example of learning references in elementary schools which are to strengthen the character of students in maintaining the integrity of their cultural sustainability through the character of mutual cooperation.

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