

The Correlation of Islam with Local Culture in the Kawin Cai Tradition in Sundanese Society

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Abstract

This study aims to determine how the relationship between Islam and local culture in the *Kawin Cai* tradition of the Sundanese people. This research method is a field research by collecting data through observation, interviews, and documentation. The results of this study indicate that there is a mutually supportive correlation between Islam and local culture. The pattern of correlation between Islam and local culture can be seen from the implementation of the *Kawin Cai* tradition in the Jalaksana District community which contains Islamic values. Activities based on religious values in the *Kawin Cai* tradition include praying together, eating together and sharing among human beings. These activities have proven the correlation between Islam and local culture in Tatar Sunda, especially in Jalaksana District, Kuningan Regency. This study contributes to realizing harmony in society. It is hoped that the community will understand more and more that the implementation of local traditions is not always associated with shirk, but there is religious value in it. Such comprehension makes a significant contribution to the pluralistic society of Indonesia.

Keywords: *Kawin Cai*, Local Culture, Sundanese Culture

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana hubungan Islam dengan budaya lokal dalam tradisi *Kawin Cai* pada masyarakat Sunda. Metode penelitian ini menggunakan jenis penelitian lapangan dengan proses pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian ini menunjukkan terdapat korelasi yang saling mendukung antara Islam dan budaya lokal. Pola korelasi Islam dengan budaya lokal, terlibat dari pelaksanaan tradisi *Kawin Cai* pada masyarakat Kecamatan Jalaksana yang mengandung nilai-nilai Islam. Aktivitas yang didasari nilai-nilai agama pada tradisi *Kawin Cai* di antaranya berdoa bersama, makan bersama dan berbagi antara sesama manusia. Kegiatan-kegiatan tersebut telah membuktikan adanya korelasi antara Islam dan kebudayaan lokal di Tatar Sunda terkecuali Kecamatan Jalaksana Kabupaten Kuningan. Kajian ini berkontribusi dalam mewujudkan harmoni di masyarakat. Diharapkan masyarakat semakin memahami bahwa dalam pelaksanaan tradisi lokal tidak selalu dikaitkan dengan syirik, namun terdapat nilai agama di dalamnya. Pemahaman semacam itu menjadi kontribusi yang penting di tengah kondisi masyarakat Indonesia yang majemuk.

Kata Kunci: *Kawin Cai*, Local Culture, Sundanese Culture

Background

Religion and culture are correlated with one another and have an impact on one another. Religion and culture are correlated in that religion shapes culture's form while culture

shapes the pattern and essence of religion.¹ Religion is a teaching of God in the form of doctrine that is absolute in nature; while culture is a teaching that is empirical in nature.² In the social concept, religion is considered very

¹ Fauzi Abubakar, "Interaksi Islam Dengan Budaya Lokal Dalam Tradisi Khanuri Maulod Pada Masyarakat Aceh," *AKADEMIKA*, 21.01 (2016), 20.

² Sumper Mulia Harahap, "Islam Dan Budaya Lokal: Studi Terhadap Pemahaman, Keyakinan, Dan

Praktik Keberagamaan Masyarakat Batak Angkola Di Padangsidimpuan Perspektif Antropologi," *TOLERANSI: Media Komunikasi Umat Beragama*, 7.2 (2015), 1–2.

important to be realised in human life. In addition, religion also contributes to the process of forming the social structure of society, and religion is also considered as part of culture.³

Islam is a faith that Allah SWT has revealed. Islam reaches out to humanity and fulfils its purpose of giving human life meaning in the universe. The appearance of Islam in a world was previously occupied by non-Islamic cultures. Islam and culture are thus made to be two factors that relate to one another in order to foster acculturation. In the end, the implementation of religious rituals in Islam is different in every place. However, the Koran and hadith, which are sources of Islamic law, remain the main reference in a society where the majority are Muslim, with that Islam is similar to plurality.⁴

Islam is not only a religion with a million doctrines, but it is also considered part of the culture. Along with the correlation between Islam and local culture, it will not rule out the possibility that Islam will give colour, change, and provide updates to the culture. Islam thus experiences localisation in accordance with the existing socio-culture. This leads to the opinion derived from Hudgson that Islam will not really be the same between regions and times.⁵ Ibnu al-Qayyim al-Jauziyah⁶ conveyed his thoughts on this matter. He said:

تَغْيِيرُ الْقَوَائِدِ وَ إِيْتِنَانُهَا بِحَسَبِ تَغْيِيرِ الزَّمَانَةِ وَالْمَكَانَةِ
وَالْحَوَالِ وَالنِّيَّاتِ وَالْعَوَائِدِ

"Fatwas change and differ based on changes in time, place, social conditions, motivations and customs (traditions)".

³ Syaiful Hamali, "Agama Dalam Perspektif Sosiologis," *Al-Adyan*, 12.2 (2017), 224–25.

⁴ Deni Miharja, "Persentuhan Agama Islam Dengan Kebudayaan Asli Indonesia," *MIQOT*, XXXVIII.1 (2014), 189–90.

⁵ Sabara, "Islam Dalam Tradisi Masyarakat Lokal Di Sulawesi Selatan," *MIMIKRI*, 4.1 (2018), 50–51.

The correlation between religion and culture, which eventually goes hand in hand, can provide an understanding that religion has a great influence in providing colour in social life. This activity is used as a form of culture, which is seen as an awareness of religious adherents to realise a worldview. The worldview itself is defined as something that is considered good or right. Humans, religion and culture are inseparable.⁷

Therefore, the main problem in this study is that there is a correlation between Islam and local culture in the *Kawin Cai* tradition in the Jalaksana District community, Kuningan Regency. The formulation of the problem in this study is how the correlation between Islam and local culture in the *Kawin Cai* tradition in the community of Jalaksana District, Kuningan Regency. The results of this research are expected to provide benefits, both theoretical benefits and practical benefits. Theoretically, this research is expected to contribute to the richness of the world of Islamic science and culture related to the correlation between Islam and local culture in the *Kawin Cai* tradition in the Jalaksana District community, Kuningan Regency. While practically, this research can be a reference in the correlation between Islam and local culture in a tradition.

A framework is required to resolve the problem formulation in order to construct a logical research flow. Chart 1 displays the thinking framework chart.

⁶ *Islam Al-Muwaqqf 'in 'an Rabb Al-'Alamin* (Kairo: Mathba'ah al-Muniriyyah).

⁷ Hasbullah, "Dialektika Islam Dalam Budaya Lokal: Potret Budaya Melayu Riau," *Sosial Budaya: Media Komunikasi Ilmu-Ilmu Sosial Dan Budaya*, 11.2 (2014), 168–168.

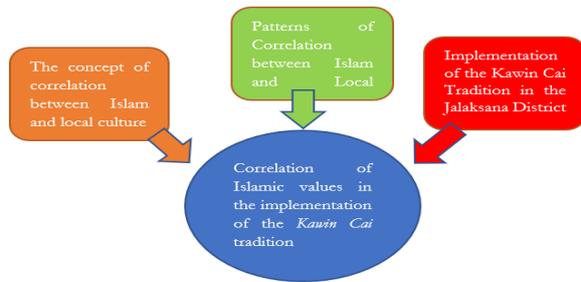


Chart 1. Thinking Framework

Previous research has been done on the relationship between Islam and regional culture in a tradition, including Fauzi Abubakar's study from 2016 with the title "Interaksi Islam dengan Budaya Lokal dalam Tradisi Khanduri Maulod pada Masyarakat Aceh," in the *Akademika* journal. This research describes the implementation of the Khanduri Maulod tradition in Aceh society and discusses Islamic values in the Khanduri Maulod tradition as a correlation between Islam and culture. This research uses descriptive qualitative methods by doing observation and documentation. Therefore, researcher used a religious anthropological approach to understand the object of research. The results of this study show that the Aceh tradition called the Khanduri Maulod tradition is a great tradition, because every village always carries out this tradition even though it is small in scope. This tradition is carried out to commemorate the birthday of the Prophet Muhammad Saw as an expression of gratitude for the sustenance obtained from Allah SWT. The implementation of this tradition is carried out in *meusaba* or popularly known as the mosque, with several activities such as eating together, helping orphans, *da'wah*, *dbiker*, and *shalawat*. As for the form of correlation between Islam and the Khanduri Maulod tradition, there is a *da'wah* conveyed through tradition, so that through this

tradition it is hoped that the community can get to know the Prophet Muhammad Saw. In addition, there is the value of *ukhuwah Islamiyah* which is realised by eating dishes together, as well as helping orphans by providing food.⁸

The equation between previous research and current research is that there is similarity in discussing the correlation between Islam and local culture in tradition. While there are differences in the object of research; the object of previous research was the *Khanduri Maulod* tradition in the Aceh community, while the object of the current research is the *Kawin Cai* tradition in the community of Jalaksana District, Kuningan Regency.

As a theoretical basis for research, a literature review is needed. Religious studies is a systematic and methodological study of religion as an open and impartial study. Religious studies examine several elements in a religion including the origins and relationships between religions. There are several methodologies presented in the study of religions, namely historical, theological, sociological, phenomenological, psychological, and anthropological methods.⁹ In this study, researchers used an anthropological approach to examine the correlation between Islam and local culture in tradition. The anthropological approach is an approach that seeks to explore human culture that correlates with religion. It examines the extent to which culture influences religion, and examines the extent to which religion influences culture.¹⁰

This qualitative research was conducted using field research methods by conducting observation, documentation, and interview techniques to describe the correlation between Islam and local culture in the *Kawin Cai* tradition in the Jalaksana District community, Kuningan Regency.¹¹

⁸ Abubakar.

⁹ Ahmad Zarkasi, "Metodologi Studi Agama-Agama," *Al-AdYaN*, XI.1 (2016), 1.

¹⁰ Media Zainul Bahri, *Wajib Studi Agama-Agama: Di Era Teosofi Indonesia (1901-1940) Hingga Masa*

Reformasi, ed. by Ratih, I (Yogyakarta: Pustaka Pelajar, 2015).

¹¹ Muh. Askhari, "Sakramen Pembaptisan Dalam Ajaran Kristen Katolik Dan Kristen Protestan Dan Pelaksanaannya Di Gereja Santo Yakobus Dan Gereja

The qualitative method according to Sugiyono is a method carried out in a study with natural object conditions. The research method used is a descriptive qualitative approach because according to Taylor and Bogdan this is research with descriptive data results in the form of written or oral words and sentences, and observed behaviour. While the observation technique is a data collection technique by observing the object of research either directly or indirectly.¹²

The Concept of Islamic Correlation with Local Culture

Culture is often associated with religion; some claim that religion is part of culture, while others argue that culture is born from religion. However, Amer Al-Roubai denies this statement, according to him Islam is not a product created from culture. Rather, culture and civilisation are the result of Islam. Civilisation as found in the Quran and as-Sunnah is Islamic civilisation.¹³

Islam is an open and selective religion. From one side, Islam will be a religion that is very open to receiving suggestions and input from outside, but Islam will also be selective, where Islam will not easily accept all types of culture, unless the culture is in line with Islamic law.¹⁴ Islam is also a religion that highly values the existence of a culture in the midst of society. Therefore, the presence of Islam in society does not cause tension, but on the contrary Islam and culture are closely related.¹⁵

Islam is one of the factors in the formation of a culture in society, but the influence given is not comprehensive. This can

be proven by the fact that many followers of Islam who live in rural settlements still instil the values of animism and dynamism in their lives.¹⁶

Islam and culture cannot go their separate ways when building cultural identity. Religion teaches several scopes of teachings, namely morals, morals, spirituality, ethics, and others. Meanwhile, culture covers several aspects of human life including social, political, economic, artistic, educational and other aspects. Islam in Indonesia is built on a multicultural culture that comes from the traditions of ancestors, Hinduism, Buddhism, Japan, Europe, and is influenced by modern culture.¹⁷

In a broader sense, Islam and local culture have always coexisted throughout the history of its existence, therefore Islam provides a recipe for the strategy of expanding Islam by providing local culture religious vigour. Islam, which is utilised as an idea in social and cultural contexts and is also known as the big tradition, and Islam, which is used as a cultural reality and is also known as the tiny tradition, serve as two examples of how Islam and culture are related.¹⁸ In this case religion does not limit the existence of culture in society. In the determination of Islamic law there is also the term *'urf*, which is defined by al-Qurthubi as something that is taken into consideration in determining Islamic

GPI Bukit Zaitun Di Kota Makassar” (Universitas Islam Negeri Alauddin Makassar, 2019).

¹² Efrti Yudarti, “Implementasi Nilai-Nilai Islam Pada Budaya Lokal (Buharak, Ngumbai Lawok, Dan Siba Muli) Di Kabupaten Pesisir Barat” (Universitas Islam Negeri Raden Intan Lampung, 2019).

¹³ Fitriyani, “Islam Dan Kebudayaan,” *Al-Ulum*, 12.1 (2012), 132.

¹⁴ Eman Supriatna, “Islam Dan Kebudayaan (Tinjauan Penetrasi Budaya Antara Ajaran Islam Dan Budaya Lokal/Daerah),” *Sosbum Insentif*, 2.2 (2019), 284.

¹⁵ Deden Sumpena, “Islam Dan Budaya Lokal: Kajian Terhadap Interelasi Islam Dan Budaya Sunda,” *Ilmu Dakwah*, 6.9 (2012), 109.

¹⁶ Endang Rochmiatun and Bambang Putwanto, “Perubahan Ekonomi Dan Perkembangan Islam Di BEngkulu Akhir Abad XIX Sampai Awal Abad XX,” *Sosiobumanika*, 16B.1 (2003), 38–39.

¹⁷ Japarudin, *Islam Dan Budaya Lokal Dalam Tradisi Tabut*, ed. by Rini Fitria, I (Yogyakarta: Samudra Biru, 2021).

¹⁸ Abubakar.

law based on adjustments to existing traditions in society.¹⁹

Patterns of Correlation between Islam and Local Culture

The process of the entry of Islam in the archipelago can be divided into three phases, namely the arrival of Islamic traders in Indonesian ports, sourced from Chinese news, and the entry of several Islamic communities on several islands in Indonesia. Meanwhile, the process of the entry of Islam into the archipelago through several channels, namely the marriage route, the trade route, the Sufism route, the education and political routes, and the da'wah route.²⁰ The entry of Islam into the archipelago was easy; the values of tolerance brought by Islam were felt, in addition to the existence of previous religions. The process of Islam entering the archipelago was brought by traders from Gujarat and Arabia. After that, they formed a community and they were known for their wealth and enthusiasm in preaching.²¹ If in its arrival Islam eradicates the traditions and culture of the archipelago that are contrary to Islam, then Islam will not be accepted easily.²²

The correlation between religion and culture occurs hand in hand and in a short period of time, so this will give birth to something called a different relationship pattern. The differences are caused by the social conditions and demographic factors of the community itself. The correlation between religion and culture occurs hand in hand and in a short period of time, so this will give birth to something called a different relationship pattern. The differences are caused by the social

conditions and demographic factors of the community itself.²³ However, in the process of interaction between Islam and local culture, local culture still plays a very strong role, so there is an acculturation between Islam and local culture. When something different comes together, then to achieve integration of the two elements will not run smoothly. It can be said that when two cultures meet, there will be elements that can be accepted by other cultures; in addition, there will be rejection of the cultural elements brought. The two cultures will attract each other which will lead to an attitude of adaptation. However, if the incoming culture has conflicting cultural elements, a modification can be made so that the incoming culture is appropriate and does not conflict with the teachings of the existing culture. This is an interaction, because basically every culture can select the outside culture that will enter, this can be done rejection, integration, modification, silence of outside culture against the original culture.²⁴

In sociohistorical studies, the correlation between Islam and local culture occurs in three patterns, including: First, the Pasai pattern, where Islam developed along with the development of Islam and the state became central in social politics. Second, the Malacca pattern is the preaching of Islam using magic power. And third, the Javanese pattern is the preaching and penetration of Islam carried out by conquering local power carried out by Islam.²⁵

¹⁹ Iim Fahimah, "Akomodasi Budaya Lokal (Urf) Dalam Pemahaman Fikih Ulama Mujtahidin," *MIZANI:Wacana Hukum*, 5.1 (2018), 14.

²⁰ Didin Saefuddin Buchori, *Sejarah Politik Islam* (Jakarta: Pustaka Intermasa, 2009).

²¹ Ajud Thohir, *Perkembangan Peradaban Di Kawasan Dunia Islam* (Jakarta: PT: Raja Grafindo Persada, 2009).

²² Achmad Royhan Choidab and others, *Interaksi Agama Dan Budaya Di Masyarakat*, ed. by Eni Yulaiha and

M. Taufiq Rahman, I (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020).

²³ Deni Miharja, *Islam Dan Budaya Sunda: Integrasi Nilai-Nilai Islam Dalam Budaya Sunda Masyarakat Kampung Adat Cikondang* (Bandung: Manggu Makmur Tanjung Lestari, 2019).

²⁴ Abubakar.

²⁵ Abubakar.

Implementation of the *Kawin Cai* Tradition in the Jalaksana District Community

In life, humans will not be separated from the ancestral heritage that has been passed down from generation to generation. But today, the culture of ancestral heritage is only a small part that still maintains its existence. In Kuningan Regency, the process of cultural acculturation has long occurred so that Kuningan Regency is rich in culture. As for some of the artworks in Kuningan Regency that are still maintained in existence, namely *kuda lumping*, *buyung dance*, *goong rendog*, *saptonan*, *cingcowong*, and *wekwek drama*. But besides the culture that has been mentioned, there is also a tradition that still exists in Kuningan Regency, namely the *Kawin Cai* tradition.²⁶

The tradition of *Kawin Cai* is one of the traditions that still exists in Kuningan Regency. The implementation of the *Kawin Cai* ceremony took place at Balong Dalem Babakanmulya Village, Jalaksana District. The *Kawin Cai* ceremony is an activity by marrying water sourced from two different springs, namely the source of the spring located in Cikembulan Cibulan with the source of the spring in Tirtayatra Balong Dalem. The *Kawin Cai* ceremony is usually held on the night of Friday Kliwon in the month of Ruwah. The purpose and meaning of the *Kawin Cai* ceremony include: First, as a form of request shown to God so that water will be poured out to fertilise human life. Second, to preserve the Balong Dalem area so that it remains beautiful, so that visitors are comfortable when visiting Balong Dalem. And third, as an attraction for people who come from outside or within the region.²⁷

This was also conveyed from the results of an interview with Mr Adim Sardim, as a religious leader as well as the head of the *Kawin Cai* tradition:

²⁶ Euis Theresnawaty S., "Sejarah Sosial-Budaya Kabupaten Kuningan," *Patanjala*, 8.1 (2016), 95.

²⁷ Tegar Wicaksono, Nurudin, and Farida Nurfalah, "Makna Pesan Dalam Tradisi Upacara Adat Kawin Cai Di Situ Balong Dalem Berbasis Lokal Wisdom

"..... From 2000 until now, the culture of Kuningan Regency must be preserved; that's why the collaboration between thanksgiving in the village and the Regency was made into a *Kawin Cai* ceremony between two villages, Babakanmulya Village and Maniskidul Village, which took place at the Tirtayatra Balong Dalem tourist attraction and at Cikembulan Cibulan Manis Kidul."²⁸

One of the residents of Jalaksana District who attended the *Kawin Cai* ceremony tradition, Mrs. Mila, had the same sentiment.

The background to the *Cai Kawin* tradition still exists in Babakanmulya Village, Kuningan Regency, is also motivated by several factors. The supporting factors are from the Babakanmulya Village community itself. The people of Babakanmulya Village really support the continuation of the *Kawin Cai* tradition because this tradition is a momentum that can be used to express people's gratitude to Allah SWT. In addition to expressing gratitude, the community also wants to maintain the culture that has been passed down by their ancestors to the people of Babakanmulya Village with the hope that by continuing to carry out the *Kawin Cai* tradition, the existing culture will not be lost and with the hope that the culture owned can be recognized by the wider community, especially the community. Kuningan District. There are several ways used by the elders of Babakanmulya Village to maintain the *Kawin Cai* tradition, namely by regenerating. In every school in Babakanmulya Village, students are often taught to learn things that are usually done during the *Kawin Cai* tradition, one of which is by teaching dances that are usually performed during the *Kawin Cai* tradition.

Desa Babakan Mulya Kecamatan Jalaksana Kabupaten Kuningan," *SIGNAL*, 10.2 (2021), 362.

²⁸ Interview with Adim Sardim, on 23 Mei 2022 in Balai Desa Babakanmulya.

The implementation of the *Kawin Cai* ceremony is carried out through several processes, including:²⁹

- a. In the morning at 06:00 a goat or sheep is slaughtered at the Balong Dalem tourist attraction. The slaughter of goats was led directly by Mr. Adim Sardim as a religious leader as well as the customary leader in carrying out the *Kawin Cai* tradition.



Source: Documentation of Balai Desa Babakanmulya

Figure 1. Sheep Slaughter

- b. Departure of envoys from the Balong Dalem tourist attraction to collect water from Cikembulan. The envoys who were sent consisted of three people, namely one bride and two figures who were in charge of carrying a jug which would later be filled with water.



Source: Documentation of Balai Desa Babakanmulya

Figure 2. Departure from the Balong Dalem Tourism Object to Cikembulan

- c. Welcome and receive water from Cikembulan, then pour it out together with water from the Tirtayatra Balong Dalem water source. The water that has been taken from Cikembulan is poured out with water that is in the

Tirtayatra Balong Dalem spring right above the wedding stone.



Source: Personal Documentation

Figure 3. Water Reception from Cikembulan

- d. All the people attending the *Kawin Cai* ceremony sit cross-legged in front of the wedding stone, accompanied by religious leaders to pray together asking God Almighty to give blessings from the union of the two springs and to provide benefits to Babakan Mulya Village and the existing village. around Babakanmulya Village. d. All the people attending the *Kawin Cai* ceremony sit cross-legged in front of the wedding stone, accompanied by religious leaders to pray together asking God Almighty to give blessings from the union of the two springs and to provide benefits to Babakan Mulya Village and the existing village. around Babakanmulya Village.



Source: Documentation of Balai Desa Babakanmulya

Figure 4. Implementation of Joint Prayer

- e. The results of the unification of the two springs were then disbursed to several Village officials who participated in carrying out the *Cai Kawin* ceremony tradition.

²⁹ Ayu Citra Dewi, "Makna Tradisi Upaca Adat Kawin Cai Di Desa Babakanmulya Kecamatan Jalaksana

Kabupaten Kuningan Jawa Barat" (Universitas Islam Negeri Szarif Hidayatullah Jakarta, 2021).



Source: Personal Documentation

Figure 5. Disbursement of water from the pooling results to village officials

- f. The *Kawin Cai* event will end with a joint meal among the people who have attended the ceremony.



Source: Documentation of Balai Desa Babakanmulya

Figure 6. Closing and Eating Together

This was also conveyed from the results of an interview with Mr. Adim Sardim, as a religious leader and head of the *Kawin Cai* tradition, he said:

“...Cai's marriage process in general begins with the slaughter of a sheep or goat; at least one tail, at most not specified. Slaughtering is carried out at around 06:30 at the Balong Dalem tourist attraction. After the meat is cooked by the women, it is brought back to the thanksgiving place at the Balong Dalem tourist attraction. After that, at 13:00 a delegation left for Balong Dalem to Cikembulan to collect water to be brought to Balong Dalem

Tirtayatra. Around 2:30 p.m. you will be welcomed, poured out and united with the springs in Balong Dalem Tirtayatra Babakanmulya”.³⁰

Correlation of Islamic Values in the Kawin Cai Tradition

In principle, the process of Islamization in the Sundanese order proceeded in a peaceful way, one of which was carried out by means of a cultural approach. However, there are a number of Sundanese regions that have carried out Islamization in a conflict way, namely Rajagaluh Majalengka, Kalapa Jakarta, Galuh Ciamis, Datar Banjar, Madiri Mandirancan, Jawakalapa, Gegelang Pandeglang, Salajo, and Pakwan Bogor.³¹

From the data above it can be seen that Islam entered the Kuningan area in a peaceful way. The correlation between Islam and Sundanese culture is getting stronger from the tendency of the majority of the Sundanese people to embrace Islam. In addition, Islamic teachings are very easily accepted by the Sundanese people, because the nature of Islamic teachings is not much different from the characteristics of Sundanese culture at that time.³² There are two things that influence Islamic teachings so easily accepted by the Sundanese people. First, Islamic teachings which are simple in nature so that they are easily accepted by Sundanese culture which also has simple cultural characteristics, teachings regarding faith, worship, especially moral teachings in Islam in accordance with the dynamic character of the Sundanese people. Secondly, the culture of origin that is the "wrapper" of Islam is an eastern culture that is not foreign to the Sundanese. Therefore, when

³⁰ Wawancara dengan Adim Sardim, tanggal 23 Mei 2022 di Balai Desa Babakanmulya.

³¹ Undang Ahmad Darsa, “Islam Dan Panorama Keagamaan Masyarakat Tatar Sunda,” *INDO-ISLAMIKA*, 7.1 (2017), 119.

³² Irham Yuflih, “The Meaning of the Ritual Concept of Aliran Kebatinan Perjalanan (Akp) in the

Karang Pawitan Community, Pakutandang Village, Ciparay District, Bandung Regency,” *SMARATUNGGGA: JURNAL OF EDUCATION AND BUDDHIST STUDIES*, 2.1 (2022), 21–33 <<https://doi.org/10.53417/sjeb.v2i1.68>>.

the Sundanese form their identity together with the process of Islamization, then Islam goes hand in hand with the process of Islamization, then Islam is part of Sundanese culture which manifests unconsciously into their Sundanese identity. Islam entered into the life of the Sundanese people through education and preaching, not by way of conquest.³³

In its development, the Sundanese did not only experience interactions with Islamic teachings, but the Sundanese also experienced interactions and changes with other teachings. Changes that occur are caused by several factors, namely internal and external factors. Changes caused by external factors occur in five changes. First, the changes caused by Hindu-Buddhist influence. Second, influenced by Islamic teachings. Third, changes occur because they are influenced by culture originating from Java. Fourth, influenced by Arab culture originating from the European region. And fifth, the changes that occur are caused by national culture because the Sundanese themselves are one of the areas that stand in the territory of the Unitary State of the Republic of Indonesia.³⁴

The influence of Islam in the *Kawin Cai* tradition can be seen from the meaning of the tradition itself, not just uniting the two springs. The *Kawin Cai* tradition is used as a momentum for the community to pray to God to be grateful for what God has given. That's why in the *Kawin Cai* tradition a joint prayer is held. Through prayer in the *Kawin Cai* tradition, it is hoped that humans will remain humble to God, because God is the almighty Essence. In the holy book of the Koran, humans are encouraged to always draw closer to Allah by praying. This is stated in surah Ghafir verse 60.³⁵

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

“And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”

This was obtained from the results of an interview with Mr. Adim Sardim, as a religious leader as well as the traditional head of the *Kawin Cai* tradition, he said:

“...Thank God for creating water and being able to irrigate the six villages, including Babakanmulya Village, Jalaksana Village, Ciniru Village, Naggerang Village, Padamenak Village, and Sadamantra Village.”³⁶

Islamic values in the *Kawin Cai* tradition, namely strengthening *ukhuwah Islamic*, can be seen from the shared meals. As taught in Islam that *ukhuwah Islamiyah* is a form of pious and faithful Muslims. In carrying out *ukhuwah Islamiyah*, a common way is needed between human beings so that they can feel the pleasure of the meaning of *ukhuwah Islamiyah*.³⁷ In the *Kawin Cai* tradition, goats are also slaughtered which are then cooked and distributed to the community. This is very much in line with Islamic teachings, Islam itself teaches humans to share with fellow human beings with compassion and on the basis of love between one another.³⁸ In the Kor'an there are also verses that instruct humans to share with others and prohibit their followers from being stingy, as

³³ Deni Miharja, “Sistem Kepercayaan Awal Masyarakat Sunda,” *Al-Adyan : Jurnal Studi Lintas Agama*, 10.1 (2015), 19–36.

³⁴ Deni Miharja, “Sistem Kepercayaan Awal Masyarakat Sunda,” *Al-Adyan*, 10.1 (2015), 22.

³⁵ Musrsalim, “Doa Dalam Perspektif Al-Quran,” *Al-Ulum*, 11.1 (2011), 68.

³⁶ Wawancara dengan Adim Sardim, tanggal 23 Mei 2022 di Balai Desa Babakanmulya.

³⁷ Iqbal Arpanudin, “Implementasi Nilai Sosial Ukhuwah Islamiah Di Pondok Pesantren,” *Humanika*, 16.1 (2016), 12.

³⁸ Achmad Fajar Isnaini, “Wawasan Al-Quran Tentang Filantropi (Solusi Kesenjangan Sosial)” (Institut Perguruan Tinggi Ilmu Al-Quran, 2018).

stated in surahs al-Nahl verse 27 and al-Isra verse 29.³⁹

Conclusion

The Cai Marriage Tradition is a tradition carried out by the people of Babakanmulya Village, Jalaksana District, Kuningan Regency. This tradition is carried out to ask for rainwater to be sent down to fertilize the local community. The Cai Marriage Tradition is carried out once a year on Friday kliwon in the month of Ruwah. Activities in the *Kawin Cai* tradition apart from praying together, are also filled with eating together and also sharing among human beings. These activities have proven that there is a correlation between Islam and local culture in Tatar Sunda, especially in the Jalaksana District, Kuningan Regency. But the most important thing from the *Kawin Cai* tradition is to strengthen Islamic teachings in humans.

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³⁹ Lukman Hakim and Ahmad Danu Syaputra, "Al-Quran Dan Pengetasan Kemiskinan," *Ilmiah Ekonomi Islam*, 6.03 (2020), 631.

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