

Bridging Faith and Culture: Unearthing Islamic Values in the Sundanese *Munggahan* Tradition

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Abstract

This research aims to discuss the Islamic values contained in the *Munggahan* tradition of the Sundanese tribe as part of welcoming the holy month of Ramadan. The research method used is qualitative with literature review and field study, employing descriptive analysis to analyze complex and clear data. The research includes the understanding of the *Munggahan* tradition, the *Munggahan* tradition according to Islamic law, and the Islamic values encompassed in the *Munggahan* tradition to welcome the holy month of Ramadan in Sundanese culture. The study concludes that the *Munggahan* tradition is ancestral cultural heritage preserved by the Sundanese people to safeguard Sundanese culture, which is part of Indonesia's cultural wealth. In Islamic law, the *Munggahan* tradition is permitted and accepted by the Sundanese community, despite the absence of specific Quranic texts governing this tradition. The *Munggahan* tradition carries numerous wisdom and benefits, embodying Islamic values such as faith, practice, worship, local wisdom, and Islamic brotherhood. This research contributes to our understanding of religious values in the context of Sundanese local culture and emphasizes the importance of preserving Indonesia's cultural heritage based on Islamic teachings.

Keywords: Culture; Islam; *Munggahan*; Ramadan; Sundanese Culture.

Introduction

In the current era, there are many phenomena that have occurred, including in Indonesia, religion and tradition (culture) are something that is difficult to separate, until now the acculturation of these two things always accompanies social life in society (Pongsibanne, 2017). Religion, in this case Islam and tradition in Indonesia, is a difference but has become a unity (Iwan, 2018). Indonesia itself is a multicultural nation and is rich in ethnicity, race, religion, cultural diversity and traditions in it. This diversity has existed for a long time, and has become something that is commonly known by its people, even the whole world. This cultural diversity will always adorn the growth, development and life of the people in Indonesia (Styliste, 2017).

Indonesia itself is a country with the largest Muslim majority community as well as multicultural as evidenced by the existence of various ethnic groups with diverse traditions/cultures, including the Sundanese tribe (Frisca, 2016). The Sundanese tribe is a tribe that lives in West Java, and is the largest population of around $\pm 15.2\%$. The Sundanese tribe inhabits many areas of West Java, Jakarta, Banten, Lampung, and the western region of Central Java (Banyumasan). However, the majority are located in West Java province. West Java Province has the largest total population in Indonesia, around $\pm 65\%$ of which are native Sundanese. Sundanese as an Indonesian ethnic group, has special characteristics from other tribes. This Sundanese characteristic is found in its culture, from religiosity, art, customs, and social life (Pongsibanne, 2017).

Today, the majority of Sundanese people are Muslims. When Islam came to the

Sundanese region, the people in general already adhered to the beliefs of their ancestors (Hurgronje, 1931; Sujati, 2019). Islam came in a peaceful way, making its presence accepted. Ultimately, the term “Sunda is Islam, and Islam is Sunda” emerged. The arrival of Islam in Tatar Sunda gave its own distinctiveness to Sundanese culture. So that there is acculturation between Islam and Sundanese culture. This acculturation creates a new culture without causing the loss of the characteristics of each element (Sujati, 2019). The acculturation of Islam and Sundanese culture that integrates with each other has an impact on the Sundanese region which has become a strong Muslim base and dominates the island of Java (Noer, 2000; Sujati, 2019).

The Sundanese are not only Muslims, but there are Catholics, Christians, Buddhists, Hindus, and Sundanese Wiwitan and other beliefs (Pongsibanne, 2017). This makes the Sundanese tribe rich in religious traditions. The Sundanese tribe is a society that continues to preserve its traditions so that until now it has been preserved for generations. Among the traditions that are still preserved is the *Munggahan* tradition which is a tradition of Sundanese people who are Muslims. This *Munggahan* tradition is identical to the month of Ramadan. Various kinds of traditions are held in each region before the holy month of Ramadan.

Based on this, Ramadan is a very important time for adherents, especially those in Indonesia. In order to welcome the month of Ramadan itself is usually so lively with various events and traditions carried out by people in various regions, both cities and villages. So it is a fact that the various celebrations in order to welcome the month of Ramadan are so many and varied. Although there are differences in the celebration, but still remain in the same framework and spirit as a form of gratitude of adherents for the arrival of the awaited month of Ramadan (Styliste, 2017). The coming of the month of Ramadan is a gift from Allah, which makes its people realize to always maintain and strengthen human relations so that they are always well established (Fajar et al., 2018).

In this month of Ramadan, Muslims in every corner have unique and various celebratory traditions in welcoming the presence of Ramadan. In this month of Ramadan, Muslims are required to fast for a month. Therefore, Muslims welcome Ramadan with joy and gratitude because they can still feel and carry out the month that is blessed by Allah SWT (Styliste, 2017). In welcoming it there is usually a few days before Ramadan a tradition is held which is usually called *Munggahan*. *Munggahan* is usually celebrated by gathering and eating together or in Sundanese terms called botram, which is usually together while traveling or gathering at the parents' house (Fajar et al., 2018).

This tradition of welcoming the holy month of Ramadan has a variety of uniqueness in its implementation in each region. In Indonesian society, especially the Sundanese, the *Munggahan* tradition is usually celebrated by gathering family, relatives and friends (Zhafran, 2020). Both in villages and cities, this mungguh tradition is still maintained. Especially in Tatar Sunda, West Java, this moment is never missed (Rani, 2010). In the tradition of *Munggahan* welcoming the holy month of Ramadan is usually carried out with joy by Muslim residents. Muslims are certainly very excited and happy when welcoming the holy month of Ramadan, an opportunity that only exists once a year. Because if worship in the month of Ramadan will be given a higher reward than in other months (Zhafran, 2020). In its own implementation, the *Munggahan* tradition is very diverse, such as gathering family and relatives, botram or eating, forgiving each other, praying, pilgrimage, tasyakuran, traveling, or doing *Munggahan* alms (Rahmah, 2014).

The *Munggahan* tradition, which has become an inherent habit in the community, makes the community continue to preserve it. With this *Munggahan* tradition, people can represent their joy in welcoming the month of Ramadan. Therefore, this *Munggahan*

tradition is an activity that will always be carried out when a few days before the month of Ramadan (Nawawi, 2016). As for the social perspective, this *Munggahan* tradition, apart from being a tradition, can also be a social media as an adhesive for relationships between individuals or groups, as well as an effort to create harmony in society. Because in the implementation of this *Munggahan* tradition, there are no boundaries or social classes in society that distinguish them (Nawawi, 2016) (Nawawi, 2016).

The *Munggahan* tradition is a cultural custom of the Sundanese people in West Java in welcoming the month of Ramadan (Sugiyanto & Soedarto, 2016). But unfortunately, in 2020 to 2021 also in the midst of the Covid-19 virus outbreak in Indonesia, this *Munggahan* tradition had to be eliminated (Aminullah, 2020). In West Java, there are many Covid-19 cases that increase every day. So in accordance with the government's recommendation, the activity was eliminated. As an effort to prevent its spread. Although temporarily eliminated, the ban is generally only for events that are celebrated in one place in a crowd. However, the main essence is to always be grateful to Allah Swt. and can still be celebrated with family (Zhafran, 2020).

The results of previous research have contained studies on the *Munggahan* tradition, which are relevant to the study in this article. Thus, the research can be used as reference material in the process of preparing the article. Among others, research from Budi Sujati (2019), with the title "Cultural Traditions of Islamic Communities in Sundanese Tatar (West Java)," published in *Ishlah: Journal of Ushuluddin, Adab and Dakwah Studies*, Volume 1 Number 1, pages 37-51. This research examines the traditions of Sundanese people who adhere to Islam, which should have an important role in maintaining and preserving their traditions that have been acculturated with Islam. So as to create local traditions based on Islam. Because it is not uncommon that Sundanese people who from the beginning are familiar with the teachings brought by Islam, because the teachings of their ancestors are almost similar. This research uses a qualitative approach. The discussion in this study includes the early history of the entry of Islam in the Sundanese tribe, laws, customs and traditions of the Sundanese tribe. This study concludes that there are so many cultures that are acculturated with Islam, so that one of them makes Sundanese people have a diverse and unique culture in Indonesia, which can even be used as an example for other nations in uniting a difference (Sujati, 2019).

Then research from Muhamad Fajar N, Sulasman, Usman Supendi (2018), entitled "Religious Traditions of the Bandung City Community in the Month of Ramadan 1990-2000," published by *Historia Madania*, Volume 2 Number 2, pages 75-90. This research examines the traditions of the people in the city of Bandung during the month of Ramadan from 1990-2000. In studying it, a historical approach is used. The results and discussion of this study show that the traditions of the people in the city of Bandung during the month of Ramadan are so lively with various habits in each region that have become a culture in the city of Bandung, one of these traditions is *Munggahan*, *ngabuburit* and other traditions that have been embedded and passed down to future generations. This research concluded that social religious life in Bandung and urban life in other cities, has multiple social problems in the implementation of a tradition. With this in mind, efforts need to be made to develop supporting facilities that provide comfort for the people of Bandung especially during the month of Ramadan. From this research it is concluded (Fajar et al., 2018).

Research from Nurul Hidayah (2018), with the title "Mungghah-Mungghah Tradition (Analysis of Community Rituals Before Marriage in Gembol Village, Karanganyar District, Ngawi Regency)," from the Al-Ahwal Al-Syakhshiyah Department, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang. This study discusses the factors and background of the implementation of the *Munggahan* tradition, the

relationship between Islam and culture in the *Munggahan* tradition, and the perspective of Islamic law on the *Munggahan* tradition. The study used field studies, and qualitative methods by conducting interviews, observation, documentation and descriptive analysis in collecting and processing the data. This study concludes that the background of the implementation of this *Munggahan* tradition has become a hereditary custom, ritual, and religious practice. The relationship between Islam and culture in this *Munggahan* tradition always runs harmoniously and complements each other. Then in Islamic law, this tradition can continue to be implemented because this tradition does not violate Islamic provisions (Hidayah, 2018).

Research from Salma Al-Zahra Ramadhani and Nor Mohammad Abdoeh (2020), entitled “Punggahan Tradition Ahead of Ramadan,” published by Al-Mada: Journal of Religion, Social and Culture, Volume 3 Number 1 pages 51-65. This research discusses the tradition of punggahan or *Munggahan* when approaching Ramadan. The method used is qualitative with a field study of the punggahan implementation process, the meaning of the punggahan tradition, the Islamic perspective on the punggahan tradition and the benefits of implementing the punggahan tradition. The conclusion of this research is that the punggahan tradition is a place to establish and strengthen community relations when welcoming and entering the month of Ramadan. This punggahan tradition is a tradition that has been passed down from ancestors, so it is not a tradition taught in Islamic law. Nevertheless, this punggahan tradition may be carried out because it contains positive values that are actually recommended by Islam and also does not violate Islamic law (Ramadhani & Abdoeh, 2020).

The previous research is certainly very useful for the preparation of this research. The similarity in this research is that the study contains a discussion of the *Munggahan* tradition. The difference in the discussion is that it describes the perspective of Islamic values contained in the *Munggahan* tradition as a Sundanese culture in welcoming the month of Ramadan.

Based on the explanation above, the research formulation discusses the Islamic value contained in the *Munggahan* tradition to welcome the arrival of the holy month of Ramadan in Sundanese culture. The research questions are, what is the *Munggahan* tradition, how Islam responds to the *Munggahan* tradition, and how the Islamic values contained in the *Munggahan* tradition to welcome the holy month of Ramadan in Sundanese culture. The purpose of this research is to discuss the value of Islam and the *Munggahan* tradition of welcoming the holy month of Ramadan to the wisdom of Sundanese culture as a study of local community studies. This research focuses on the “*Munggahan* Tradition.”

Research Methods

The research focuses on the *Munggahan* tradition practiced by the Sundanese community in their daily lives. This study addresses a gap in the existing literature as there are limited discussions on the Sundanese *Munggahan* tradition from both a legal and Islamic values perspective. The researchers take pride in exploring the diversity of traditions and cultures, but they also express concerns about the current limitations imposed on this tradition due to the global pandemic, which led to government regulations prohibiting its practice to prevent gatherings and the spread of the virus.

The chosen research method is qualitative, employing a combination of literature review and field study, complemented by the researcher's personal experiences in everyday life. The sources utilized include books, journals, and online resources. This

method facilitates the exploration of societal phenomena and cultural practices (Ratna, 2010).

The research utilizes descriptive analysis to generate comprehensive and clear data. This analysis is supported by various approaches, methods, and techniques, ensuring a coherent study of cultural traditions, specifically the *Munggahan* tradition (Pals, 2012). Descriptive analysis serves as a data processing process aimed at explaining, describing, and evaluating the obtained data in a detailed and systematic manner concerning the *Munggahan* tradition (Pals, 2012).

Results and Discussion

1. *Munggahan* Tradition

Etymologically, the term “*Munggahan*” is derived from the Sundanese words “*munggah*” and “*unggah*,” which signify ascending or moving to a higher position (Hikmatiar, 2020). In Sundanese, the word “*unggah*” means to move or leave from a lower place to a higher place (Chaebar, 2020; Rani, 2010). The word “*munggah*,” as defined in the Sundanese Dictionary, refers to the first day of Ramadan (Chaebar, 2020; Rani, 2010). According to the Indonesian Dictionary (KBBI), it refers to a gathering or meal with family and loved ones in preparation for the holy month of Ramadan (Prasatya, 2021).

The term “*Munggahan*” is pronounced as “*munggah*” in Sundanese due to the prefix “*m*” (Chaebar, 2020). In the context of fasting, “*munggah*” means entering the high degree of the month of Ramadan (Chaebar, 2020). The reason behind the name “*Munggahan*” is that individuals who begin the month of fasting express gratitude and seek to draw closer to Allah SWT (Karen, 2020). Thus, it can be concluded that the *Munggahan* tradition is a practice among Muslims in the Sundanese tribe to welcome the month of Ramadan, typically observed on the first day of Ramadan (Rahmah, 2014). *Munggahan* is a long-standing tradition among the Sundanese people.

Philosophically, *Munggahan* used to symbolize the relationship between the *hinggil* (upper) population and the *handap* (bottom) population (Hikmatiar, 2020). The *hinggil* population consists of the first or second generation residing in the ancestral homeland, while the *handap* population represents the youngest child or sibling living away from the homeland (Ishom, 2019). The *hinggil* population plays a vital role in preserving the authenticity of ancestral culture and maintaining a close connection with God and the spirits (Ishom, 2019; Hikmatiar, 2020). On the other hand, *handap* individuals contribute to the economic, social, and political development. They are believed to have limited direct communication with God and the spirits, thus requiring mediation through the *hinggil* population (Ishom, 2019; Hikmatiar, 2020). The month of Sha'ban, often referred to as “*Ruwah*” in Sundanese, is considered a sacred time when ancestral spirits gather. During this period, communal prayers are conducted to honor and remember deceased ancestors or family members (Amin et al., 2018). The Sundanese people continue to observe the *Munggahan* tradition as a way to welcome the holy month of Ramadan, which is closely linked to the significance of the month of Sha'ban (Karen, 2020).

2. *Munggahan* Tradition According to Islamic Law

Islam, in its response, accepts local culture as long as it aligns with the teachings of the Qur'an and Sunnah (Baedhowi, 2008; Kastolani & Yusof, 2016). Tradition refers to the development of habits into customs or religious rituals, and Islamic tradition represents the religious dynamics that regulate Muslims in terms of cultural ethics

(Ramadhani & Abdoeh, 2020). In Islam, tradition is known as “urf.”

In the Arabic language, “urf” is derived from the verb عَرَفَ - يَعْرِفُ, and it means المَعْرُوفُ, signifying something that is considered good and logical (Khalil, 2009). In the context of “urf,” it refers to something that is familiar, habitual, and ingrained in people's lives (Efendi, 2005). According to Abdul Wahab Khalaf, “urf” denotes customs (Khalaf, 1993; Hidayah, 2018; Ramadhani & Abdoeh, 2020).

Urf, the concept of customary practices in Islamic law, can be divided into different categories based on its material, use, and value. In terms of material, there are two types of urf: urf qauli and urf fili. Urf qauli refers to the use of words, expressions, or terms that hold specific meanings. For example, the word “lahmun” specifically denotes meat, indicating land animals. On the other hand, urf fili encompasses customs, actions, and behaviors that have been practiced within a community for generations. An example of urf fili is the act of buying and selling without a contractual formula (sighat), which is considered permissible due to its customary nature and lack of unexpected outcomes.

According to its use, urf can be classified as urf 'am or typical urf. Urf 'am represents common customs that are universally observed across different communities worldwide. For instance, nodding one's head to signify agreement or using the index finger to point at something are examples of urf 'am. Conversely, typical urf refers to customs that are specific to certain groups, associated with a particular time and place. An example of typical urf is the tradition of pulling offspring in Minangkabau culture.

Urf can also be categorized based on its value, distinguishing between sahih urf and fasid urf. Sahih urf refers to traditions that are repeated and widely accepted within society, reflecting good manners, noble culture, and alignment with religious principles. The practice of “halal bihalal” (a gathering for mutual forgiveness) is an example of sahih urf. On the other hand, fasid urf pertains to traditions that contradict religious texts, ethical values, and cause harm. An example of fasid urf is gambling.

In determining the acceptability of urf, certain criteria are considered. Urf should be beneficial and logical, providing practical value to individuals and communities. It should also be universally accepted within the respective community, indicating its widespread recognition. Additionally, the usage of urf should predate the current time and not be an innovation introduced later. Most importantly, urf should not contradict Islamic Shariah, ensuring its compliance with the principles and teachings of Islam (Hidayah, 2018).

Based on the explanation of urf above, the *Munggahan* tradition can be identified as an instance of urf fili in terms of material. In terms of use, the *Munggahan* tradition falls under the category of typical urf. Based on assessment, the *Munggahan* tradition is considered sahih urf. Scholars have stated that if a tradition does not violate religious rules (shariah), it is not considered an innovation (bid'ah) (Iwan, 2018). Hence, the *Munggahan* tradition is permissible.

Although there is no specific Islamic Shari'ah ruling or precedent set by the Messenger of Allah (saw) regarding the *Munggahan* tradition, it is widely accepted among the community, particularly the Sundanese tribe. It is a customary practice that does not involve shirk (associating partners with Allah) or contradict Islamic law, while also embodying positive values (Rani, 2010). Therefore, the *Munggahan* tradition upholds religious teachings while preserving the cultural richness that is part of Indonesia's cultural heritage.

3. Islamic Value in *Munggahan* Tradition

a) *Munggahan* Tradition to Welcome the Holy Month of Ramadan

The holy month of Ramadan is approaching, and it holds a special place in the hearts of Muslims. Fasting during Ramadan is an obligatory act of worship for all Muslims, as ordained by Allah SWT (Zhafran, 2020). The command to fast was revealed after the migration of Muslims from Mecca to Medina, in the second year of Hijri (Monitor, 2016). The obligation to fast in the month of Ramadan is stated in Surah al-Baqarah, verse 183, and it is to be observed by all Muslims for the entire month, in accordance with Islamic law (Monitor, 2016). Fasting in Ramadan is considered one of the fundamental pillars of Islam and lasts from dawn until sunset, with certain exceptions for those with valid excuses (such as menstruation, postpartum period, or illness) (Monitor, 2016). Additionally, the month of Ramadan is significant as it marks the revelation of the Qur'an.

The arrival of Ramadan is eagerly awaited and celebrated with various traditions that aim to enhance the spirituality and worship values during this blessed month. One such tradition is the *Munggahan* tradition (Sugiyanto & Soedarto, 2016). Derived from the month of Sha'ban, which precedes Ramadan, *Munggahan* signifies the transition to the esteemed and noble month of Ramadan (Yulianti, 2019). The *Munggahan* tradition serves as an expression of gratitude to Allah SWT for the opportunity to observe fasting and cleanse oneself from impurities, with the hope of attaining spiritual purity and avoiding sinful actions. Typically, *Munggahan* is observed one or two days before the start of Ramadan (Yulianti, 2019).

While the *Munggahan* tradition is commonly associated with the Sundanese community, it can be regarded as part of Indonesian culture with lessons that can be learned and appreciated by all. The implementation of *Munggahan* may vary across different regions, but the core elements remain consistent, including family gatherings, communal meals (botram), forgiveness, collective prayers, pilgrimages, travel, and charitable acts (Rahmah, 2014). Despite the variations, the essence of the tradition lies in family togetherness, maintaining connections, engaging in prayer, and sharing pre-dawn meals (sahur) (Karen, 2020).

The significance and purpose of the *Munggahan* tradition extend beyond personal purification. It serves as a means to promote tolerance, mutual respect, and harmony among people (Karen, 2020). By purifying oneself and engaging in acts of forgiveness, individuals can enter the holy month of Ramadan with a clean heart, as emphasized in Surah Al-Baqarah, verse 222, which speaks about repentance and purification. The *Munggahan* tradition, while not a religious obligation, carries numerous benefits, such as strengthening relationships, fostering forgiveness, and reaping the rewards of spiritual growth (Ramadhani & Abdoeh, 2020). This tradition aligns with Islamic teachings and offers valuable lessons for life. It provides an opportune moment for reconciliation and mutual forgiveness (Chaebar, 2020), underscoring the importance of preserving and nurturing friendships.

b) Islamic Value in *Munggahan* Tradition

The value of faith

The value of faith holds a significant place in the *Munggahan* tradition as it emphasizes the belief and unwavering trust in Allah SWT as the ultimate source of help and guidance. This value is derived from the teachings of the Quran, specifically mentioned in Surah Al-Fatihah, verse 5, which states, "You alone we worship, and You alone we ask for help."

Faith serves as the foundation for the *Munggahan* tradition, instilling in individuals the understanding that their reliance should be solely on Allah SWT. It encourages them to seek His assistance, guidance, and blessings throughout the month of Ramadan and beyond. By having strong faith, individuals are reminded of the divine presence and their responsibilities as Muslims.

In the context of the *Munggahan* tradition, faith manifests in various ways. Firstly, it influences the mindset of individuals, fostering a deep sense of gratitude towards Allah SWT for allowing them to witness the arrival of the holy month of Ramadan. This gratitude is expressed through the *Munggahan* tradition as a means of thanking Allah for the opportunity to fast and purify oneself.

Additionally, faith influences the manner in which individuals approach their worship and acts of devotion during Ramadan. It encourages them to perform their religious obligations with sincerity, seeking to please Allah SWT and gain His blessings. The *Munggahan* tradition becomes an embodiment of this faith, as individuals come together to engage in communal prayers, recitation of the Quran, and other acts of worship.

Moreover, faith in the *Munggahan* tradition reinforces the belief in the power of supplication. It encourages individuals to turn to Allah SWT for forgiveness, guidance, and support, recognizing that He is the ultimate source of solace and assistance. This aspect of faith is particularly evident during the *Munggahan* gathering, where individuals engage in heartfelt prayers, seeking Allah's mercy and forgiveness.

The value of practice

The *Munggahan* tradition encompasses the value of practice, particularly through the act of almsgiving. Almsgiving, or giving in charity, holds great virtues and is considered an essential practice in Islam. This value is emphasized through the teachings of the Quran, including the verse in Surah Al-Baqarah, verse 261, which highlights the virtues of giving in charity.

Almsgiving in the *Munggahan* tradition is an act of generosity and kindness towards others, especially those in need. It reflects the spirit of compassion, empathy, and selflessness. By giving to others, individuals demonstrate their commitment to fulfilling their social and religious obligations.

Through the act of almsgiving in the *Munggahan* tradition, individuals are encouraged to share their blessings and contribute to the betterment of society. This act benefits not only the recipients but also holds numerous spiritual benefits for the giver. It allows individuals to purify their wealth, seek closeness to Allah SWT, and experience spiritual growth.

The value of practice in the *Munggahan* tradition goes beyond material giving. It encompasses acts of kindness, generosity, and service to others. This includes offering assistance, supporting charitable causes, and engaging in acts of goodwill towards fellow human beings. These practices foster a sense of community, unity, and empathy, creating a positive social impact.

Furthermore, the value of practice in the *Munggahan* tradition serves as a reminder of the importance of active engagement in acts of worship and righteous deeds. It encourages individuals to go beyond the basic obligations of Ramadan fasting and engage in additional acts of goodness. This may involve voluntary prayers, recitation of the Quran, seeking knowledge, and engaging in acts of service to others.

Value of worship

The *Munggahan* tradition places great importance on the value of worship,

specifically through the acts of prayer and recitation of the Quran. These acts of worship are integral to the practice of Islam and hold significant spiritual significance for Muslims.

Prayer, or *salah*, is a fundamental pillar of Islam and serves as a direct means of communication between the individual and Allah SWT. It is a time of reflection, submission, and seeking closeness to the Creator. In the *Munggahan* tradition, individuals are encouraged to engage in regular prayers as a way to strengthen their connection with Allah SWT. The importance of prayer is highlighted in Surah Al-Mu'min, verse 60, where Allah SWT commands believers to establish prayer and seek His assistance through patience and prayer.

In addition to prayer, the *Munggahan* tradition also emphasizes the value of reciting the Quran. The Quran is considered the word of Allah SWT and holds immense guidance, wisdom, and spiritual nourishment. Muslims are encouraged to engage in the regular recitation of the Quran, seeking knowledge, and contemplating its teachings. This act of recitation allows individuals to deepen their understanding of Islam, strengthen their faith, and find solace and guidance in the words of Allah SWT. The importance of reciting the Quran is highlighted in Surah Al-Muzzammil, verses 1-4, where believers are urged to dedicate a portion of the night for prayer and recitation of the Quran.

Through the value of worship in the *Munggahan* tradition, individuals are reminded of the significance of engaging in acts of devotion and seeking spiritual growth. Prayer and recitation of the Quran serve as a means of connecting with Allah SWT, seeking His guidance, and purifying the heart and soul. These acts of worship instill discipline, mindfulness, and a sense of awe and reverence for the divine. By incorporating these practices into the *Munggahan* tradition, individuals are encouraged to deepen their faith, strengthen their relationship with Allah SWT, and strive towards spiritual excellence.

Local wisdom value

The *Munggahan* tradition encompasses the value of local wisdom, which emphasizes mutual cooperation and the preservation of existing traditions that align with Islamic teachings. This value reflects the recognition and appreciation of cultural heritage within the context of Islam.

Mutual cooperation is a core aspect of local wisdom embedded in the *Munggahan* tradition. It emphasizes the importance of working together, supporting one another, and fostering a sense of community. This value encourages individuals to extend a helping hand to their fellow community members, promoting unity and solidarity. By engaging in mutual cooperation, people strengthen social bonds, create a supportive environment, and contribute to the well-being of the community as a whole.

Furthermore, the *Munggahan* tradition highlights the significance of preserving existing traditions that are in harmony with Islamic teachings. This value emphasizes the importance of maintaining cultural practices and customs that do not contradict the principles of Islam. It acknowledges the diversity of local traditions and seeks to preserve and celebrate them while upholding Islamic values. This integration of local wisdom and Islamic teachings promotes cultural identity, fosters a sense of belonging, and allows individuals to express their faith within the framework of their cultural heritage.

The value of local wisdom in the *Munggahan* tradition finds its foundation in Surah Al-Maidah, verse 2, where Allah SWT emphasizes the importance of upholding commitments and agreements. It encourages individuals to honor and respect local customs and traditions that are consistent with Islamic principles. This verse serves as a guide for the integration of local wisdom into religious practices, fostering a harmonious balance between cultural heritage and Islamic values.

The value of ukhuwah islamiyah

The *Munggahan* tradition highlights the value of “ukhuwah islamiyah,” which emphasizes the importance of Islamic brotherhood and sisterhood. It underscores the significance of maintaining kinship, togetherness, unity, and mutual respect within the community. This value plays a crucial role in creating a safe, harmonious, and peaceful environment for individuals to thrive.

One example of ukhuwah islamiyah within the *Munggahan* tradition is the practice of “silaturahmi.” Silaturahmi refers to maintaining and strengthening family ties, friendships, and relationships. It involves regular visits, communication, and the exchange of warm greetings and well-wishes. Silaturahmi fosters a sense of connectedness and belonging, promoting strong bonds between individuals and families. This practice is deeply rooted in Islamic teachings and encourages the building of positive and supportive relationships within the community.

The Quran provides evidence that emphasizes the importance of ukhuwah islamiyah. In Surah Al-Hujurat, verse 10, Allah SWT emphasizes the significance of avoiding suspicion, backbiting, and negative assumptions about others. This verse highlights the importance of fostering trust, understanding, and goodwill among community members. Similarly, in Surah An-Nisa, verse 36, Allah SWT emphasizes the value of maintaining good relationships with relatives and treating them with kindness and fairness. These verses serve as reminders of the importance of ukhuwah islamiyah and the positive impact it has on individuals and society.

Conclusion

This study reveals Islamic values in the Sundanese *Munggahan* tradition as part of welcoming the holy month of Ramadan. Although it has no textual basis in the Qur'an, the *Munggahan* tradition does not contradict the principles of sharia and is widely accepted by the Sundanese community. This tradition maintains Indonesia's cultural heritage and traditional wealth, and conveys religious messages such as belief, practice, worship, local wisdom, and ukhuwah Islamiyah. In the context of cultural diversity in Indonesia, this research provides an important contribution and is expected to strengthen the understanding and preservation of the Sundanese *Munggahan* tradition, as an inseparable cultural identity.

This research also has the potential to contribute to the academic and scientific fields, as well as increase appreciation for cultural diversity in Indonesia. It is hoped that this research will encourage wider awareness of the importance of maintaining cultural heritage and religious values in the Sundanese *Munggahan* tradition. The researcher recognizes the limitations of this study and is open to suggestions and criticism for future improvements.

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