

The Meaning Of Offering Local Wisdom In Ritual Panjang Jimat

Oda I. B. Hariyanto

Abstract: Ritual Panjang Jimat as peak of the event in commemorating the birth of Prophet Muhammad S.A.W is culture heritage of Keraton Kasepuhan Cirebon. This event has lasted since 15th century. Those cases become attention and attraction both society and tourist. It is often society's perception tends to the mystical; therefore it needs for surgical meaning to describe signs and symbols of food as the offering in ritual panjang jimat. This study uses descriptive qualitative method to review the complex and dynamic of social situation and also meaningful to analyze the meaning of signs and symbols of food as the offerings in ritual panjang jimat by using semiotics structuralism. This finding show that in general society has not been understood clearly the meaning of local wisdom which contains in food as the offering in that ritual. Ritual panjang jimat is syncretism, a fusion of activities, cultural expression, tradition, arts, and religion. The phenomenon of this culture is ought to be preserved as cultural heritage and local wisdom, especially in Cirebon and generally for cultural heritage of Indonesia.

Index Terms: Culture, Food, Local Wisdom, Ritual Panjang Jimat

1 INTRODUCTION

Food for some groups of society is needed in several ritual events, both ritual event for individual interests and collective ritual. For society of West Java ritual of life cycle, started human since in womb till die, it is marked by the holding various kinds of ritual or slametan [24]. In Javanese is called kenduren, slametan which is the religion ceremony that symbolizes the mystical and social unity as the place of society togetherness, family and friends [10]. In opportunity of slametan is usually served some kinds of food as the offering, in Javanese is called sajen that means presenting the offerings in form of food. Now, the offering of food is served to be presented for friends or as the offering to fulfil the provision of tradition. According to Koentjaraningrat (1990) "bersaji is one of the elements of ceremony or ritual"[17]. Collective Ritual that relates to tradition and religion or trust in West Java is ritual bubur Sura to commemorate Prophet Nuh, which is in 1 Muharam (Islamic calender) [14]. Nyangku, is tradition ritual in series of activities in commemorating Maulud in society at Panjalu Ciamis [3]. Mintz et al., (2002) stated that "one of the seven subsection examine classic food ethnographies are single commodities, nutrition substances, food and social change, food insecurity, eating and ritual, eating and identities, and instructional materials"[27]. Underlining the study of Mintz et al. (2002) explains that one of food function is served for ritual necessities [27]. Eating and ritual are a relation in cultural of a tribe, is phenomenon happened in Indonesia society especially at Javanese society. Food and ritual become also study materials and research in west countries. From the explanation above that food in ritual is a phenomenon that attracts to be studied and revealed. The major reason is that there is still many society has not understood generally the meaning of local wisdom that stated by signs and symbols of food as the offering. Second, be queath of traditional food from generation to generation is the important thing to keep identity of every tribe particularly, and identity of Indonesia nation generally.

The other side, the era is keeping forward changed, so traditional foods are forced and extinct. Aworh (2008) said "Traditional foods and traditional food processing techniques form part of the culture of the people. Traditional food processing activities constitute a vital body of indigenous knowledge handed down from parent to child over several generations"[2]. This case is a big challenge, traditional foods that have the value of local wisdom as the assets of cultural Indonesia nation which is almost extinct and forgotten the existence. This case is caused by influence of the entrance some foreign cultures, included traditional foods from Asia, Middle-East, and West, gradually but it is sure will change the idea pattern and the behaviour of Indonesia society [13]. Keratin is one of place that keep still originality and preserve traditional foods and local culture (local wisdom) which always be presented by the activity of tradition ritual that is held in every chance. Bessière (1998) claims that "Food is part of a physiological, psycho-sensorial, social and symbolic environment also on signs and symbols. Food and cooking as they are culturally determined, place the eater in a social universe, and a cultural order, as identity marker of a region"[5]. From those explanations, food is a part of biology and relation need, also social inter-relation, and also as signs and symbols in social relationship. Eating and processing food traditionally, will drive food lovers (gastronom), to nature of social-culture as identity from a region or tribe.

2 LITERATURE REVIEW

2.1 Food in Context of Culture

The approaching of culture is a science discipline to become the base of studies or analysis tool which consists of shapes and elements that related to each other in holistic unity. Culture is work and human initiative in form of material or tangible that can be felt by five senses, and in form of non material which is abstract or intangible. According to Koentjaraningrat (1999), culture is derived from Sanscrit, which is buddhaya that is a plural of buddhi (mind, intellect, and character) [18]. Culture is the result of resourceful mind and the human's character; it covers the whole of ideas and human work, habit, including the study result. Culture is The total life way of a people, from growing, food, to marrying to having and raising children to governing communities to imagining the supernatural, different peoples did—not just some things—but everything differently [6] Food has also a

- Oda I. B. Hariyanto is Lecture from AKPAR BSI Bandung, Indonesia. Research interest in Food and Culture. Email: mariaoda2016@gmail.com

role to give the characteristic and identity on nation tribe, for some societies in Indonesia, food still has a role in tradition and ritual activities. Bessière (1998) stated that "Eating habits are the foundation of a collective identity and, consequently, of alterity"[5]. Food that served as signs and symbols which contains the certain meanings, and also it has roles to conserve and revitalize traditional foods, one of them are tradition activities of RPJ that held by keraton Kasepuhan. Rausch (2004), "the process of identity creation and revitalizing rural towards local food is very important in responding to globalization" [28].

2.2 Foods in Context Ritual

Religious form or the oldest trust who once embraced by our ancestors is animism and dynamism. At the time, human thinking process associates a power, which causes living creature that can move. Mundhenk (2006) "this primitive man concluded was that there were spirits or souls that gave these things life"[23]. Mundhenk (2006) "this primitive man concluded was that there were spirits or souls that gave these things life"[23]. Ceremony or ritual and bersaji are an embodiments of trust that embraced by our ancestors before knowing the religion, pre-Islamic [16]. Trust of animism-dynamism is cultural heritage that revealed from generation to the next generation so it becomes a tradition [1]. Offerings in Javanese is sajen that etimologically from the word of saji; saji has the meaning of serving the offering in form of foods and other objects [17]. In religion ceremony that is conducted symbolically with the aims to communicate with the power "gaib", while in offering is one of ceremony or ritual elements. Hariyanto (2015) stated that "The meaning of the veneration of nasi Jimat "nasi jimat is the main dish cooked and served in the ritual of Panjang Jimat in Kasepuhan Palace in Cirebon. Nasi jimat, is treated in a particular manner and is the center of attention in the ritual. Attending the festival and having even a pinch of nasi jimat is believed to have sacred merit and benefit by Cirebon people in general" [13]. Nasi jimat gets special treatment and becomes the center attention between other foods that served for Ritual Panjang Jimat (RPJ). Attending and getting a pinch of nasi jimat is the most important cases and it is expected by all of societies who attended those rituals. Although it must wait from morning till evening, they flocked from afar to get blessings and a pinch of nasi jimat. The phenomenon of Muludan tradition in Cirebon language, it is very attractive society' attention. In ritual activity of tradition and religion or trust, it is usually served some kinds of foods as signs and symbols that have the meaning to deliver the message, the purpose and objective that want to be achieved. Foods are used as media to reveal human proximity to the almighty or our proximity to nature of ritual tradition Hindu-Bali society, as a medium for arraignment of Gunung grebeg Maulid in keraton Jogjakarta [22], ritual tradition of Chinese society of Imlek celebration in Indonesia [32].

2.3 Local Wisdom in Ritual

Local wisdom is cultural heritage in the past that is preserved from generation to next generation; hereditarily it becomes lifeline by the local society. Local wisdom is formed as the outstanding of society culture which contains values, norms, ethics, trust, customs, and customary law, in order human to behave wisely to the Creator, others, and the universe. Local wisdom is an idea that is wise, full of wisdom, good valued, that is embedded and attended by members of society, is

attitude view and ability of a community in managing spiritual environment, their physical that give durability and ability to grow in that region [30]. Local wisdom can be stated through various forms of material and non material like thoughts, words, and phrases sentences, and behavior, as signs and symbols that have the meaning. Signs and symbols are arranged become an illustration to explain the purpose and the objectives, it is actualized in some kinds of ritual forms as the message in form of non verbal. Kartika (2014) explained that "Human behavior is the study of nonverbal communication as a reflection of local wisdom, Human behavior as an act of local wisdom in several places in Indonesia and Human behavior as a construct that gave birth to ethnic identity" [19]. Human and foods are united and it is not separated in human social life; foods are served in those rituals are often cause the multiple interpretations meaning for some societies. Therefore, it needs for surgical meaning to avoid various meanings that leads to idolatrous. So foods as signs and symbols can be comprehended as the form of local wisdom, for that cases to distinguish the meaning it needs using the semiotics theory approach.

2.4 Semiotics Structuralism

Culture is signs system that forms perception of reality, culture, from the standpoint of structuralism which is structured thing and abstract. It means that reality or the outside can be seen from its structure, its concept or its meaning is behind the abstract structure, is on human mind (cognitive). Culture is just an expression of the underlying structures of the human mind. Structure is a construct, arranged from a number of components that are related. Those relation are a network that is overall called by system; system is the network of relationship between elements (relation in a system) [12]. The relationship of infrastructure relation or relation inside of structure is called syntagmatic. While paradigmatic (associative) is relation between components of a structure with entity of outside the relevant structure, a structure must be seen totally. Syntagmatic and paradigmatic is the relation between the structure and elements that exist in the language. It was adopted to clarify the meaning of signs and symbols on the structures. Signs are all about objects like color, gesture, body language, included food and clothes etc, that present something else, besides himself [8]. Symbols are the sign of agreement historically and socially or the mutual agreement. The messages stated can be traditional expression that expressed by expression of words symbolically. There is using foods as signs and symbols have the meaning to deliver the message, thoughts, and emotion, and also human feeling that contains the values of ethic and moral. Signs and symbols are apart of culture that can be used as tools to analyze cultural phenomenon [21]. Leeds-Hurwitz (2012) defined that "Food is a major part of our daily lives, not only for survival, but it plays a substantial social role in our lives. The reason foods are so useful as signs and social codes is because they are not separable" [20]. From those explanations, food is the major necessity for human life, as well as food has the important role in social life, because it has a function as **signs and codes** in delivering message. Every elements of RPJ will be purposed by the semiotics structuralism theory approach, signs and symbols are in elements of inside the structure and outside the structure are each has a meaning related to each other [4].

3 RESEARCH METHODS

This study was cultural phenomenon that had specialty in form of unique cases [9]. It was empirical of descriptive qualitative, used the method of grounded research, where it reviewed empirical world deeply by using some knowledges and multidiscipline theory. To analyze the cultural problems were needed the involvement some discipline perspective sciences that was contrary, such as method, theory and other characteristics that could be used to analyze cultural phenomenon [29]. Data obtained in form of words or pictures so that it did not emphasize on numbers [31]. Thus, to explain and analyze the meaning of food local wisdom in Ritual Panjang Jimat (RPJ) in Keraton Kasepuhan Cirebon, it was needed some approaches, social-culture, and semiotics to analyze the meaning of signs and food symbols in RPJ. Data collection technique, the writer as observation participant was the major instrument, to obtain accurate data so it could give the right conclusion. Data collection technique used as follows: participant observation, interview; (indept interview), documentation, and data triangulation technique.

4 RESULT AND DISCUSSION

4.1 Semiotics Structuralism

Ritual Panjang Jimat (RPJ) is tradition that held every year precisely at 12 Maulud, in Cirebon language is known by Muludan (Wildan, 2012). As peak of the event from commemoration the birth of Prophet Muhammad SAW, it is coinciding also with the birth date of Syarif Hidayatullah (Sunan Gunung Jati). Some opinions of the word "panjang" in "Panjang Jimat" is derived from Arabic word, fathoola maa anfan naasa ilanqidoil hayati [7]. It means that the effort to give guidance and invite towards goodness is not stopped, so it needs a long time, until Judgement Day". The word of "jimat" is derived from Arabic word, "azimah" means strong firm or solid. It is not known surely when RPJ is started and held in keraton Kasepuhan. Based on the explanation of Sultan Sepuh XIV P.R.A. Arief Natadiningrat, S.E. who since they were child, they had already followed RPJ, accompany with grandfather (Sultan Sepuh XII) and with her parants (Sultan Sepuh XIII). Tradition of RPJ is continued by Sultan Sepuh XIV, the implementation is conducted relating to tradition that has done hereditarily. The implementation of RPJ as peak of the event in commemorating the birth of prophet Muhammad SAW; first it is assumed since the inclusion of the religion of Islam in Tatar Sunda especially in Cirebon City in the 14th century [13]. before the inclusion of the religion of Islam to Tatar Sunda, in the 4th century society profess religion of Hindu-Budha generally. This case can be proved by many symbol relics of Hindu-Budha in keraton Kasepuhan, or existing sites around Cirebon like Gua Sunyaragi [34]. Second, since Cirebon becomes the center of Islamic religion spread, particularly after there is Islamic empire in Cirebon that established by Syarif Hidayatullah in 1482 [34]. Besides as a king, Syarif Hidayatullah then becomes one of parents in Walisanga group, with the title of Sunan Gunung Jati. The third evidences, there are some data like in Sundanese language magazine, Parahiangan published in 1934, it is written with using Sundanese.

"Sadaja oge tangtos moal aja noe bireuk jen sasih moeloed, koe bangsa oerang teu kinten dimoeljakeuna wireh nja sasih eta dibabarkeunana Kanjeng Nabi Muhamad s.a.w,

malah padjimatan ti karaton Tjirebon oge nja harita dikaloearkeunana (ping 12 Moeloed), noe disebat toeroen djimat atanapi panjang djimat tea" [45].

The meaning is everyone knows that Mulud is very honored by our nation, it because in that month is the birth of prophet Muhammad SAW. And even the heirlooms of keraton Cirebon was issued at the time of 12 Mulud, that is called turun jimat or "Panjang Jimat". The purposed Jimat is designation "Panjang Jimat" which refers to classic plate in form of lodor (ouval) and it has long size. That plate is assumed the heirloom because it is heritage from Sunan Gunung Jati's wife who named Ong Tien.

4.2 Food Structure of Ritual Panjang Jimat

Food structure shows types and various of food processed, and the arrangement of side dishes inside of packaging nasi jimat. The offerings are the collection of some sort foods for ritual, its packaging is specially done as ritual tradition with rhythm of prayer and salawat from students. "Nasi Jimat" is 1) rice oil and rice kebuli, with side dishes using six kinds of source material 2) fish, 3) beef or buffalo meat and innards completely, 4) chicken, 5) egg 6) nuts, and 7) coconut. From the seven kinds of food source are processed become 18 kinds of dishes that will be packed in shape of mountain, with the number is seven of nasi jimat (RPJ). After going through ritual process in shed of Panembahan, nasi jimat is proposed by courtiers towards langgar Agung that is on keraton location. The next event is book reading activities of al-Barzanji, finally nasi jimat is distributed by each group leader is not contested, and it is eaten together by courtiers and keraton family. Nasi Jimat consists of seven series of nasi jimat, every series of nasi jimat contains side dishes elements. The elements which is inside of nasi jimat consists of seven elements. 1) Rice that processed for nasi kebuli, specifically it processed using coconut oil is oil rice or nasi jimat. 2) completed with side dishes from six kinds of source of food is processed becomes 18 kinds of traditional dishes (local delights). The processing of nasi jimat has specific characteristic which is rice cooked (dikaron) by using coconut oil, after rice becomes yellowish-colored so it is removed from its oil, it is named oil of jimat. Hariyanto (2015) stated "the people have been waiting in line since early in the morning to have a few drops of minyak jimat (used cooking oil) to take home, which they believe could give them blessing and healing" [13]. Packaging process of Nasi Jimat consists of three stages are drafting stage of packing tools for the first, second is structuring stage of "nasi jimat" side dishes and complementary foods and also fruits. Third is packaging stage, after it finished to be packaged so the seventh fruits of Nasi Jimat are proposed by each of four courtiers who puts on robe and white turban. First substructure until seventh is a structure series of Nasi Jimat, accompanied by courtiers who carrying candles, then it shapes seven rows of staves of nasi jimat towards langgar Agung.

4.2 Food Meaning of Ritual panjang Jimat

Rice that processed specifically is genius local to get natural yellow color (golden) and the shape of rice grains are still intact. In the other side, "nasi jimat" is believed by Cirebon society can give the blessing, "nasi jimat" is the symbol of blessing that has denotative meaning. It marks that every human will start a work, like always prayed to The Creator,

begging to the smoothness and safety. May all have done as together in welcoming the commemoration of Muludan and the event of RPJ tradition can be blessed and approved by God. The series seven of "nasi jimat", the number of seven marks that there are seven days in a week and the first day is Monday which is the birth of Prophet Muhammad SAW. "nasi jimat" as carbohydrate source. The side dishes are processed become some kinds of dishes that is elements, the elements in that substructure has the meaning that each related between elements inside of substructure (syntagmatics). Substructures relate to substructure outside of substructure (paradigmatic), though it is not at all of side dishes having the meaning but it is reviewed from the side of function, and local wisdom in processing that food. The meaning of side dishes can be described in accordance with each function.

1. Bekaseman

Bekaseman is traditional food processed specially as side dishes "nasi jimat", is the batter from sailfish. Sailfish is a fish that lives in the depth sea and it has the fastest swimming power compered with other fishes, which is same living in the depth sea. Sailfish are considered the fastest swimmers, at speeds of about 7ms in the oceans, is predator or prey on smaller fish [25]. Therefore, sailfish has coarse thick fibrous texture of the meat. A local wisdom or genius is conducted to process those sailfishes in a way of fermentation. Fermentation process during a month causes fish fiber becomes smooth and it has smell and specific taste. Giri (2014) stated that fermentation is one of the oldest food-processing techniques. Preserve food products, enhance nutritive value, destroy undesirable factors, improve the appearance and taste of food, reduce the energy required for cooking, and make a safer product [11].

2. The Meaning of Beef Batter

Beef is processed to be brengkes, gepuk, and satay ura are traditional food of keratin Kasepuhan. This batter is not used to use beed, the reason is first to respect Hindus communities, that assumes beef as sacred animals. Cow as a "religious symbol" was a powerful symbol not only considered sacred but played essential roles in most Hindu rituals. Other elements from cow that processed are heart, lymph heart, kidney, and innards; tripe, intestinal organs are supposed as the existing organs inside of human body are vital organ for living a human. Those elements are sign that has denotative meaning. In other side, it teaches us to respect and tolerate each other towards the difference.

3. The Meaning of Egg Batter

The intact boiled egg is removed its skin until its color is white, egg as the mark that has denotative meaning, human origin is from an ovary (sign and denotative). Phase of human creation; man is descendants of Prophet Adam AS, while Adam is created by Allah from soil, next human was born from the meeting of sperm and ovary inside mother's womb [26].

4. The Meaning of Chicken Batter

Chicken batter uses the intact of rooster after it is flavoured then it tied with rope like hayam bakakak, in Cirebon it called ayam dedekem, because its form of dekem (cower). It is seen from the form of ayam dedekem is supposed to be fetus in the womb which is the beginning of human life, as sign that has denotative meaning (sign and denotative).

5. The Meaning of Soybeans Batter

Soybeans can be processed become some kinds of product, one of them is tempe through fermentation process, soybeans will be easy to be digested by human stomach. Tempe is vegetable protein sources, and original food of Indonesia, some kinds of dishes can be made by Tempe; one of them is in way of fried.

6. The Meaning of Coconut Batter (Perkedel)

Coconut is shredded, then it added the seasoning and made coconut perkedel in form of round flat, it is seen from its round shape is a circle as sign that has integrity meaning, unity, compact, and love to others. The round shape is as sign that has connotation meaning (sign and connotation).

7. The Meaning of Complement or Garnish

Complementary foods are processed from coconut and kacang dadapan, and then it is mixed and flavoured as garnish, in order food to be completed. Nasi Jimat consisted of some kinds of foods are food acculturation from ethnicity of Javanese and Sundanese with dishes from MiddleEast and also creativity and local imagination. Philosophically, nasi jimat contains the meaning of local wisdom that is related to human nature as his creation in life must be united; keep love and tolerance towards the difference

5 CONCLUSION AND SUGGESTION

According to the findings in the field and some societies who had interviewed, in general they do not too understand the meaning of ritual panjang jimat (RPJ), especially the meaning of food in RPJ. Society only follows the custom that has conducted by their parents, whatever they get when they attend to RPJ, it is assumed to give blessings. Therefore, they are willing to flock to get a pinch of nasi jimat that will be brought home and it is distributed to family or friends who do not attend RPJ. It can be understood the limitation of society if they do not comprehend the context of paradigmatic and syntagmatic relation in process of food meaning in RPJ, because it is difficult to be understood theoretically. For that, it is opened a chance to be conducted the further study how to convey (transfer knowledge) food meaning in RPJ to general society so its meaning does not tend to comprehend mystical. Ritual Panjang Jimar as cultural phenomenon and tradition of keratin Kasepuhan are one of archipelago cultural heritage that needs to be preserved to the young generation. This study focuses on food meaning as the offerings in RPJ, this study opens the chance to the further study with the difference approach, from the religion approach. It needs to be made the guidance book that describe the stages of RPJ and the meaning explanation of signs and symbols that distributed to headmasters who exist in Cirebon and surrounding. Distributing to guests and society who follow RPJ, so society is avoided from mystical perception. Master of Ceremony can complete with explanation about the purpose or the meaning of each stage (structures) and the meaning of signs and symbols that used simplicity in order to be easy understood by society generally

REFERENCES

- [1] Alamsyah, D., P., Trijumansyah, A., & Hariyanto, O., I., B. (2017). Mediating of Store Image on Customer Trust for Organic Vegetables. *MIMBAR, Jurnal Sosial dan Pembangunan*, 33(1).
- [2] Aworh, Charles. O (2008). *The Role of Traditional Food Processing Technologies In National Development: the West African Experience*. Robertson, G.L. & Lupien, J.R. (Eds.), Nigeria: Department of Food Technology University of Ibadan.
- [3] Asrini, Tri Putri. (2013). Kesenian Gembyung Pada Upacara Nyangku Di Desa Panjalu, Kecamatan Panjalu, Kabupaten Ciamis. *Antologi Departemen Pendidikan Seni Dan Musik*, 1(3).
- [4] Bathes, Roland. (1994). Elemen-elemen Semiologi. Agustinus Hartono. (ed.), Kahfie Nazarudin. (trans). Yogyakarta:Jalasuutra.
- [5] Bessière, Jacinthe. (1998). Traditional Food And Cuisine As Tourist Attractions In Rural Areas. *Sociologia Ruralis*, Vol. 38. (1), 21-34.
- [6] Dressler, William W. (2002). A Working Definition of Culture. Department of Anthropology and School of Social Work. The University of Alabama.
- [7] Dahuri, Rokhmi., Irianto Bambang., Arovah, Eva Nur. (2004). *Budaya Bahari*. Jakarta: Perum Percetakan Negara.
- [8] Danesi, Marcel. (2004). *Pesan, Tanda dan Makna*. Yogyakarta: Jalasuutra.
- [9] Endraswara, Suwardi. (2006). *Metode, Teori, Teknik Penelitian Kebudayaan*. Yogyakarta: Pustaka Widyatama.
- [10] Geertz, Clifford. (1959). *Abangan, Santri, Priyayi Dalam Masyarakat Jawa*. Jakarta: Pustaka Jaya.
- [11] Giri, A., Ohshima Toshiaki. (2014). Traditional Fish Fermentation Technology and Recent Developments. Faculty of Marine Science at Tokyo University of Marine Science and Technology.
- [12] Hoed, H. Benny. (2011). *Semiotikan dan Dinamika Sosial Budaya*. Depok: Komunitas Bambu.
- [13] Hariyanto. Oda I.B. (2015). The Meaning of The Veneration of Nasi Jimat. DOI: <http://dx.doi.org/105296/ijch.v2i1.6986>.
- [14] Intani, R., Nisfiyanti, Y., Setiartoyo, & Andri. (1992). *Upacara Tradisional Daerah Jawa Barat*. Bandung: Departemen Pendidikan dan Kebudayaan. Direktorat Jenderal Kebudayaan. Balai Kajian Sejarah dan Nilai Tradisional.
- [15] Koentjaraningrat. (1985). *Kebudayaan, Mentalitas, dan Pembangunan*. Jakarta: Gramedia.
- [16] Koentjaraningrat. (1987). *Sejarah Teori Antropologi*. Jilid I. Jakarta : Universitas Indonesia.
- [17] Koentjaraningrat (1990). *Pengantar Antropologi*. Jakarta: Rineka Cipta
- [18] Koentjaraningrat (1999). *Manusia dan Kebudayaan*. Jakarta: Jambatan.
- [19] Kartika, Tina. (2014). Nonverbal Communication Study Human Behavior Reflection As Local Wisdom. *Journal Of Humanities And Social Science*, 19(11)
- [20] Leeds, W., Hurwits. (2012). *Semiotics Communication, signs and codes cultures*. University of Wisconsin. New York: Routledge.
- [21] Masinambow, E.K.M., Hidayat, S., Rahayu. (eds) (2001). *Semiotik Mengkaji Tanda dalam Artifak*. Jakarta: Balai Pustaka.
- [22] Marsono. (2002). Gunung Dalam Grebeg Sebagai Media Dakwah; Analisis Semiotis. *Jurnal Dakwah*, 3 (04).
- [23] Mundhenk Kent. (2006). Common Threads of Animism. *Melanesian Journal of Theology* 22-1 (2006).
- [24] Mustapa, Hasan. (2010). *Adat Istiadat Sunda*. Sastrawijaya (Ed.), Bandung: P.T. Alumni.
- [25] Marras, Stefano. et., al. (2015). Not So Fast: Swimming Behavior of Sailfish during Predator–Prey Interactions using High-Speed Video and Accelerometry. *Integrative and Comparative Biology*. doi:10.1093/icb/icv017.
- [26] Muhammad, Thaib Muhammad. (2016). Kualitas Manusia Dalam Pandangan Al-Qur'an. *Al-Mu'ashirah. Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*. Kota BandaAceh: Forum Intelektual Al-Qur'an dan Hadis Asia Tenggara(SEAR FIQH).
- [27] Mintz, Sidney, W., Du Bois, Christine M. (2002). *Anthropology of Food and Eat*. Baltimore, Maryland: The Johns Hopkins University.
- [28] Rausch, Anthony. (2004). Collective Identity Creation and Local Revitalization in Rural Japan. *Japan: electronic journal of contemporary japanese studies*.
- [29] Ratna, Nyoman Kutha. (2010). *Metodologi Penelitian; Kajian Budaya dan Ilmu Sosial Humaniora pada Umumnya*. Yogyakarta: Pustaka Pelajar.
- [30] Suryadi, E., Kusnaedi, Maman, U., & Rasto. (2007). *Antara Kearifan Lokal dan Perilaku Edukatif Ilmiah, Religius; Pengaruh Kearifan Lokal Sunda terhadap Aktualisasi Perilaku Edukatif Ilmiah, dan Religious Civitas Akademika Universitas Pendidikan Indonesia*. Bandung: Fakultas Pendidikan Universitas Pendidikan Indonesia.
- [31] Sugiyono. (2011). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabet.

- [32] Sartini, Ni Wayan. (2010). Konsep Dan Nilai Kehidupan Masyarakat Tionghoa; Analisis Wacana Ritual Tahun Baru Imlek. *Jurnal Masyarakat, Kebudayaan dan Politik*, 19 (1).
- [33] Wildan, Dadan. (2012). *Sunan Gunung Jati*. Tangerang Selatan: CV. Sapta Harapan.
- [34] Zuhdi, Susanto. Ed. (1998). *Cirebon Sebagai Bandar Jalur Sutra*. Kumpulan Makalah Diskusi Ilmiah. Departemen Pendidikan dan Kebudayaan. Jakarta: CV Putra Sejati Raya.
- [35] Majalah berbahasa Sunda. 1934. *Parahiangan*, 27(6)