

Sundanese Muslims' Perspectives on the Traditional Culture of “ Nyangku” and “ Nyior Lumar” : identity of Galuh Sundanese Heritage

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The 7th National and International Conference

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The 7th National and International Conference

Theme: Research to Serve Society

12th July 2019

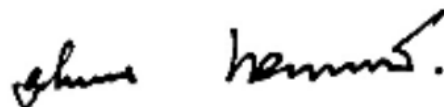
Huachiew Chalermprakiet University
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สารอธิการบดี
มหาวิทยาลัยหัวเฉียวเฉลิมพระเกียรติ

มหาวิทยาลัยหัวเฉียวเฉลิมพระเกียรติ มุ่งผลิตบัณฑิตออกไปรับใช้สังคม นับตั้งแต่โรงเรียนผดุงครรภ์อนามัย ในปี พ.ศ. 2485 พัฒนามาเป็นวิทยาลัยหัวเฉียวและมหาวิทยาลัยหัวเฉียวเฉลิมพระเกียรติตามลำดับ มหาวิทยาลัยมีนโยบายให้คณาจารย์ผลิตผลงานวิจัย ซึ่งการวิจัยนับเป็นภารกิจหลักอันหนึ่งที่มหาวิทยาลัยได้บูรณาการกับการเรียนการสอนและการบริการวิชาการ เพื่อตอบสนองต่อชุมชนและสังคม

การจัดประชุมวิชาการระดับชาติและนานาชาติในครั้งนี้ เป็นการรวบรวมผลงานวิจัย จากคณาจารย์ นักวิจัย นักวิชาการ และนักศึกษาระดับบัณฑิตศึกษาจากสถาบันต่าง ๆ ภายใต้วงศ์ “งานวิชาการรับใช้สังคม” ทั้งนี้ เพื่อเป็นการเผยแพร่ผลงานวิจัย แลกเปลี่ยนความรู้ สร้างบรรยากาศทางวิชาการและนำองค์ความรู้คืนสู่สังคม โดยมหาวิทยาลัยให้ความสำคัญกับงานวิจัยเพื่อรับใช้สังคมเป็นอย่างยิ่ง ซึ่งสอดคล้องกับปณิธานของมหาวิทยาลัยที่ว่า “เรียนรู้เพื่อ รับใช้สังคม”



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1. Rationale

Thailand's National Education Act of 1998, in one of its provisions, states that conducting research is an indispensable function of higher education institutions. Research must be regularly conducted so findings can be used for development purposes and must be continuously implemented to harness maximum benefits for students, lecturers, academicians and respective institutions involved in the research projects. In Thailand, conducting research is one of the indicators in the quality assurance standard prescribed by the Office of the Higher Education Commission (OHEC).

As part of its policy, the OHEC has stipulated that academic/research studies in the area of *Service to Society* can be used as one of the requirements for applying an academic rank. By employing the expertise from at least one of the curricular departments of a higher education institution, research/academic studies with concrete results and defined benefits in the area of *Service to Society*, may contribute to the development of the local community. Beneficial research studies are either those that catalyze positive changes in one area or in multifaceted areas of society, lifestyle, arts and culture, environment, occupation, economy, politics and governance, quality life, and health, or those initiated for introducing solutions to problems and/or for catalyzing social developmental progress. The ultimate goal is to increase the number of academicians, lecturers and researchers conducting research studies on *Service to Society*.

As an institution of higher learning that acknowledges the indispensable role of research in the academe, Huachiew Chalermprakiet University has the policy to promote, encourage and improve academicians, lecturers and students' abilities to conduct research and **11**er academic tasks not to mention the support in publishing research articles in local and international peer-reviewed journals and/or their presentations in national and international conferences.

Thus, Huachiew Chalermprakiet University will host the 7th National and International Academic Conference as one of the mechanisms to promote a supportive academic atmosphere; to regularly encourage the conduct of research activities among lecturers and academicians; to promote quality research projects and knowledge production through research; to strongly advocate among academicians, lecturers and students the importance of conducting research; and to create an avenue for exchanging academic knowledge among other higher education institutions.

2. Objectives

2.1 To create an avenue for disseminating research findings of local and international academicians, experts, lecturers and students from both private and government educational institutions of higher learning,

2.2 To initiate the exchange of knowledge, concepts, methodological practices and experience in conducting research, and

2.3 To build a network of local and international researchers.

9. Online registration: <https://hcuconf.hcu.ac.th/conf2019>

10. Payment

	Until 15 April 2019	After 15 April 2019
1. Oral presentation		
1.1 International/Graduate Students (with MOU)	150USD	200USD
1.2 International (Regular)	250USD	300USD
2. Participants		
2.1 International (with MOU)	100USD	150USD
2.2 International (Regular)	150USD	200USD
2.3 Overseas student	50USD	75USD

Remarks:

1. In case of a 'no show', paid registration fee will NOT be reimbursed regardless of the reason(s). Registration fees will NOT be reimbursed for rejected papers.
2. Prior to sending a paper through the online system registration must be done and the fee must be paid.
3. The registration fee includes the conference pack, e-proceedings, lunch, and two snacks.
4. Poster presenters must pay an additional amount of 30USD for poster printing.
5. Overseas students must show a proof of their student status.
6. The decision of the scientific committee is final.

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11. Research/Academic articles for publication and presentation

11.1 Research/academic article for presentation must be ORIGINAL and has NEVER been accepted for publication in whatever form.

11.2 Depending on quality (which is decided by the scientific committee and international examiners), accepted papers will be published in Thailand Citation Indexed (TCI) Journals or as international conference Proceedings.

11.3 Each oral presentation is given a maximum of 20 minutes (15 minutes for the presentation and 5 minutes for the Q&A and discussion).

11.4 If an academic/research paper is written by more than one author, all presenters attending the conference MUST register and pay the registration fee.

12. Expected outcomes

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islam or not. However, ironically some of the people views that the local tradition of “*Nyiar Lumar*” far from the muslim traditions where some activities link with their ancients by visiting the sacred graves of the ancient king of Galuh Kingdom whose king was not a muslim at all. However “*Nyangku*” is a traditional procession of washing weapons of ancient heritage of *Prabu Boros Ngora* which is located in Panjalu (one of district in Ciamis Regency). The word “*Nyangku*” derives from arabic word “*Yanko*” means wash. This procession is one of the ritual for washing the weapon of ancient heritage to honour their founding father of the Galuh Kingdom who has develop country.

Some previous studies have investigated to the Muslims and traditional culture such as Marzuki (2006); Saefullah (2016); Ali (2011); Rifa’i (2012); Syukur (2011); Indrawardana (2014); Sumpena (2012); and Miharja (2014). Marzuki (2006) investigated the tradition and culture of Java in the perspective of Islam. His research found that the tradition of the Java againts the rules of Islam in the in terms of how they do the ritualistics worship. In this regards, the tradition and culture of Javanese is different with the Muslims guidance. Then, Saefullah (2016) investigated there different aspects such as communcation dialectics, Islam and sundanese culture. The result of investigation found that between islam and sundanese culture is interrelated. However. Ali (2011) found that islam is open minded, and tolerant the local tradition of Java. However in Sulawesi, islam is accomodative with the local culture. This result based on the research of the comparative study of Muslims diversity towards the local culture in Java and Sulawesi island.

Another research related to the perspectives of Muslims of tranditional culture, Rifai (2012) found that practically the sundanese culture followed the religion of their ancients worship which is assumed to be forbidden for Muslims. Then, Syukur (2012) investigated islam, ethnicity and the politics of identity in sundanese culture and found that some Muslims viewed that “sundanese is muslim” and “muslim is sundanese”, however there so many non Muslims are sundanese. Through this statements some different perspectives on viewing the sundanese in terms of their traditional culture. inline with this study, Indrawardana (2012) investigated the the sundanese traditonal viewed from Muslims views is a kind of discriminations of human kind. Through this result, it is very clear that some Muslims that sundanese culture as a part of *bhineka tunggal ika* (unity in diversity). The same view was also found in the research of interalisation of islam and sundanese culture that islam is very flexible toward the social life (Sumpena, 2012). Then the last study conducted by Miharja (2012) viewed that Islam and local culture cannot be separated each other.

The previous studies above discussed more about the study of the interrelation between islam and local culture and some different views of muslim towards the local culture in general. However, the aspect of muslim perspectives on viewing different culture have not been investigated in depth to see the traditional culture as part of their identity. These aspects is important to be invesitaged to find out the best way to stop the confrontation between Islam and local culture which were frequently happened in Indonesia.

Objectives

This study is aimed at investigating the perspectives of the sundanese muslim towards the existence of traditional culture of “*Nyangku*” and “*Nyiar Lumar*” as part of their identity and investigating the level of the intercltural sensitivity of the sundanese Muslims on “*Nyangku*” and “*Nyiar Lumar*”

32	1 I am not willing to join a group discussion with people from different cultures.						
33	I often give positive responses to my culturally different counterpart during our interaction.						
34	6 I am confident when interacting with people from different cultures.						
35	1 I am open-minded to people from different cultures.						
36	I have a problem sensing what is inside my culturally-distinct counterpart's mind during our interaction.						
37	1 I often appreciate different views raised by people from different cultures.						
38	I find it is difficult to reach mutual understanding with people from different cultures.						
39	1 I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.						
40	I often sincerely listen to my culturally-distinct counterpart during our interaction.						
41	I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.						
42	3 I enjoy interacting with people from different cultures.						
43	I avoid those situations where I will have to deal with culturally-distinct persons.						
44	I tend to wait before forming an impression of culturally-distinct counterparts.						

Result and Discussion

Sundanese Moslem Perspectives toward “*Nyangku*” and “*Nyiar Lumar*”

On the basis of the findings from the questionnaire, the Muslims have a various opinion 4 responding towards their sensitivity into nyiar lumar. It can be seen that Muslims have a positive attitude toward the other cultures and they are ready to notice the nuances and differences and can take initiatives to adapt themselves to the changing situations. However, they feel worried when the new culture wish for something or change their habits and culture. In this regard, the Muslims were easy to adjust to their habits.

From the basis of the data, most of Muslims showed that they respond positive attitude towards cultural differences. However, some of them respond negatively towards cultural differences. It can be seen from the participant's respond that they still worried about 16 the culture that cannot be understood by them when they are interacting. For example, they tend to wait before forming an impression when they face different culture.

The positive attitude of the Muslims is on item 1 *I am pretty sure of myself in interacting with people from different cultures*. In this regard, the response is 20 % =strongly agree, 20% agree and 60 % uncertain. Then anothe 9 positive attitude is on item 5

I often feel happy about interacting with people from different cultures by 10 %. This item presented they are open-minded to interact with different culture. As for their respect (item 19, they act positively toward the different culture with 40 or 80%. In item 21, their po 8 siveness on the different culture, they behave naturally in respecting the phenomena. In item 29 *I am very observant when interacting with people from different cultures*, by 5 strongly agree and 20 agree towards this case.

The positive attitude were also immersed from the respondent such as the item 5,13,15,16,18,24,29,35,36,38, and 43. In these items, they tend to act negatively towards the different culture. Item 5 showed that 10 respondents uncertain, 10 respondent disagree and 10 respondent strongly disagree. It means that they felt not happy when they are interacting with the different culture. Then, in respect like and di 1 like to be with people from different culture, 30 respondents respond uncertain. Next item on *I can tell when I have upset my culturally-distinct counterpart during our interaction*, 40 uncertain respondents, and 10 disagree respondents. Another item is on *I can tell when my culturally-distinct counterpart is paying attention to what I am saying*, 5 uncertain and 5 disagree. And then, in item 16 in responding to the discouraging act when other people disagree, 20 uncertain respondents and 20 disagree respondents. In the

Interaction Confidence

The third domain is related to confidence in interaction. The domain is questioned with five items. The results of this item present that most of the participants have uncertain confidence in interaction with people from different cultures. According to findings which are presented above, third-year students of the English language education department have confidence in interaction with people from other cultures.

Interaction Attentiveness

The fourth domain of the scale is interaction attentiveness. The domain is investigated through three questions. The majority of the participants attentively listened and operative in interaction. The last item of the domain questions whether or not participants are sensitive to their culturally-distinct counterparts' subtle meanings during their interaction. The results showed that the majority of the participants tend to be sensitive to subtle meaning in interaction.

Respect for Cultural Differences

The fifth domain of the scale is respect for cultural differences. Items 2, 7 and 18 present a negative attitude towards other cultures. The results of these items showed that participants agree or are uncertain with these items. The results indicated that participants do not reject culturally different counterparts' opinions and enjoy being with people from different cultures. Also, participants were open to people of other cultures. The results showed that the majority of Muslims respect other cultures' values and culture-bound behaviors. As Bennett (1993) mentions, people at ethnocentric stages may perceive the world from their own cultural view. As the result for the domain, it presented that participants accept other cultures and respect their values. The results also indicated that Muslims have a shift from ethnocentric stages to ethnic relative stages.

Conclusion

The findings presented significant results in terms of Muslims' intercultural communicative competence level of intercultural sensitivity and their perspective towards cultural differences. In conclusion, Muslims have a positive attitude towards cultural differences and they respect other cultures' values and culture-bound behaviors. As the results obtained through intercultural sensitivity scale, Muslims are open-minded towards different cultures and enjoy the interaction with people of traditional cultures even though this culture is against their religion. As these Muslims have high intercultural sensitivity, they are bound to a certain nation. Besides, they can create an appropriate atmosphere for successful intercultural communication in their environment. As results show, Muslims enjoy the interaction with people from different cultures and they are eager to communicate. In addition, according to the results, they are confident during the communication process in 'third place'. The results indicate that they are open to different cultures and they accept their existence as well.

Regarding the level of intercultural sensitivity, Muslims resembled level of acceptance stage. It means that they begin to recognize and accept cultural differences both cognitive and behavioral level. As a matter of fact, it can be seen from the level of intercultural communications of interaction engagements, interaction enjoyments, interaction confidence, interaction attentiveness, and respect for cultural differences. In this respect, the results of current research present quite positive perspectives in terms of the level of intercultural communication. The important result is that participants think their culture is superior to other cultures. This

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Sundanese Muslims' Perspectives on the Traditional Culture of "Nyangku" and "Nyior Lumar" : identity of Galuh Sundanese Heritage

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