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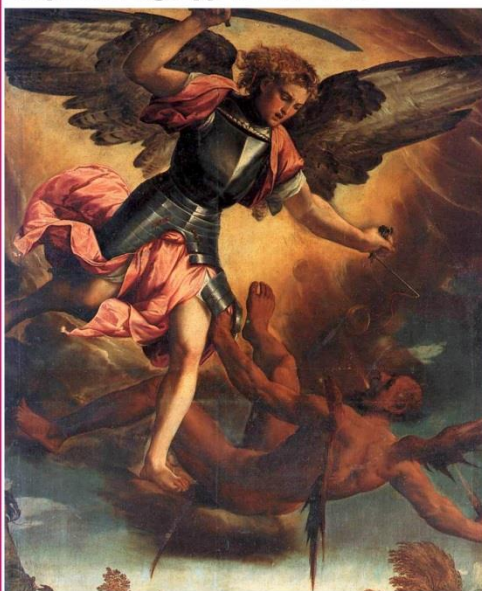
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Message in Culture Nyaneut from Ethnic Sundanese Tradition

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Abstract

The aim of the study is to investigate the message in culture Nyaneut from Ethnic Sundanese Tradition in the festival nyaneut via comparative qualitative research methods. The results showed that the culture nyaneutpeneitian initially as a habit in the SundaUrang drank together, accompanied by the traditional snack of boiled cassava and sugar in the area around Mount CikurayGarut. In conclusion, cultural messages contained in nyaneut traditions for that lies in the value increase and strengthen ties amongst individuals or citizens and a message to keep the natural kelesetarian mainly springs as a source of life together.

Keywords: Sunda, Nyaneut, Tea, Culture.

Mensaje en la cultura Nyaneut de la tradición étnica de Sundanese

Resumen

El objetivo del estudio es investigar el mensaje en la cultura Nyaneut de Ethnic Sundanese Tradition en el festival nyaneut mediante métodos de investigación cualitativa comparativa. Los resultados mostraron que la cultura nyaneutpeneitian inicialmente como hábito en el SundaUrang bebía, acompañada por el tradicional refrigerio de yuca hervida y azúcar en el área alrededor del Monte CikurayGarut. En conclusión, los mensajes culturales contenidos en las tradiciones de Nueva York se basan en el aumento y el valor de los lazos entre individuos o ciudadanos, y un mensaje para mantener al kelesetario natural principalmente como fuente de vida.

Palabras clave: Sunda, Nyaneut, té, cultura.

I. INTRODUCTION

On Sunda ethnic communities, drinking tea has become a distinctive identity in daily life. Urang Sunda (Sundanese term for people) will more often present in the form of fresh tea beverage warm at a particular. Tea becomes a form of appreciation is higher than fresh water or plain water in entertaining guests. This method has become part of the Sundanese culture. Sundanese culture ie cultures that live, grow, and flourish among the Sundanese who generally live in the Sunda (Ekadjati, 2009). Tradition drank at night together is called a

tradition nyaneut. In Sundanese term nyaneut showed activity serving drinks and food dishes warm at night together while chatting and tighten the relationship.

The process of serving tea at nyaneut tradition has its own way, especially for those who are in the Sunda Urang Cigedug Garut area serving tea culture together called nyaneut with all walks of life come together and unite in a designated place. Tradition nyaneut is a representation of the values of local kearfian. Along with the passage of time and with a variety of factors, nyaneut tradition since the beginning of the 19th century began to be abandoned by the society, especially the younger generation.

Therefore it is wilderness should the effort to preserve the tradition of nyaneut as a form of culture that is loaded with the values of local wisdom. Efforts to preserve the tradition of nyaneut is done in the form of an annual festival under the name Garut Nyaneut Festival. Is nyaneut festival as a means to institutionalize the culture Ethnic communities nyaneut in Sundanese, then how the process of institutionalization of the culture progresses and what the cultural messages to be conveyed in the cultural traditions of ethnic Nyaneut on Sunda, is a matter that will be revealed in this study.

2. METHODOLOGY

This study aimed to uncover the messages Nyaneut culture in the tradition of Sundanese with a case study on the implementation of Nyaneut Festival in District Cigedug, Garut, West Java Province. In this case, researchers wanted to illustrate, describe and understand more deeply the object phenomenon researchers to focus on the message element. To that end, researchers used a qualitative research approach with descriptive-analytic method. Qualitative Research by Moleong in Herdiansyah (2010) is a scientific research that aims to understand a phenomenon in the social context naturally with the advanced process of interaction between researchers in-depth communication with the phenomenon. The measures were divided into three stages, namely (1) the stage of field orientation, (2) the exploration phase, and (3) the stage of the check. Data were collected using observation, interview, and documentation.

Data analysis in qualitative research conducted in conjunction with and after the collection of data through organizing data by selecting and grouping data based on the classification of the data. Data analysis in qualitative research as proposed by Miles and Huberman (1992) is done through the process: 1) Reduction of data as the electoral process, focusing on simplification, pengabtrakan and transformation of raw data that emerged from the catanan-record field. 2) Presentation of data as a set of structured information that gives the possibility of drawing conclusions and taking action. 3) Draw conclusions or verification. Step-by-step analysis of these data is interactive.

3. RESULTS AND DISCUSSION

Birth of a Tradition Nyaneut

Tradition nyaneut at first is a custom Urang Sunda drinking and serving tea, warm, accompanied by traditional snacks Sundanese called beubeutan form boil sampeu, taleus, cau, suuk, jeung hui (steamed cassava, taro, bananas, beans and yams) are presented together pieces of brown sugar to sweeten drinks tea or eaten with boiled cassava. Tea is served in the form of fresh tea warm, cooked using the traditional furnace. Nyaneut tradition usually held every night, sitting cross-legged. If possible, a bonfire was made around the meeting place to warm up the body. People in the area used to conduct jamming tea then more popular with the term nyaneut. Enjoyed while ngariung (assembled) light chat with family or when there semah (guest).

In order of social life, Urang Sunda upholds the value system of ethics, manners and procedures for compensation kesopan amongst humans. This makes Urang Sunda famous for hospitality and cultivated manners. In the culture of serving guests in the tradition nyaneut, Urang Sunda principled someah hade ka semah means respect for guests and provide the best service possible, seek to establish, maintain dan strive to please their guests. That principle became Urang Sunda efforts in establishing a good communication

relationship with her guests. Building a relationship of communication on these principles cannot be separated from the use of grammar as a medium of communication.

So paribasa Sunda said *Hade Ku Goreng Ku Basa Basa*, meaning good or bad a person's behavior can be seen from the grammar. Because entertaining guests is a privilege it is in the process should provide the best service. Tea becomes a form of appreciation is higher than fresh water or plain water in entertaining guests. Drinking tea compared with ordinary fresh water or *cai* Sundanese are asking in the daily needs to be identical and distinctive traditions in Sundanese culture. Antiquity presentation *nyaneut* use a cup of coconut shells.

Spreading *Nyaneut* tradition introduced from Garut through Sunda hermitage. Then spread to Bandung. Just like in Garut, Bandung *nyaneut* in the region also enjoyed tea while gathering accompanied by cassava, sweet potatoes and brown sugar. In the villages of the area of Bandung antiquity people already know when there is an invitation: *Kadariieu heula yeuh urang Nyaneut heula* (Come on, come here once we *nyaneut*). So people come together to enjoy tea, boiled cassava and sugar. Time *nyaneut* usually when *haneut moyan* (at around 08:00-09:00 GMT) as a substitute for breakfast then enjoy tea while chatting, and *udud kawung* (tobacco).

Nyaneut tradition is not just a habit of drinking tea with the traditional Sundanese snack but a means tighten *siltaurahim* between

fellow citizens or family relatives. Tea, cassava and sugar became a unifying symbol of the values of friendship. The specificity of his Nyaneut especially Urang Cigedug there on the type of tea drinks is served. Tea served real tea processed using the people there as tea Kejek. A tea-making process is very traditional Kejek so as to produce quality tea flavor characteristics. Kejek tea processing has been there since tea plantations Alert was first opened there.

Symbols and Messages of Culture Nyaneut

Liliweri (2014) reveals that humans have symbolic culture are packed in a verbal and nonverbal system of symbols. According to Nurhadi (2015) characteristic of the theory of symbolic interactionism is characterized by relationships that occur between individuals in society. Individuals are symbols that evolved through the interaction of the symbols they created between individuals. This interaction is based on observations from the field when the festival nyaneut 2016 such as the use of custom clothing Sunda, accessories / decorations Sundanese culture, the use of Sundanese in the process of interaction conversation, completeness cutlery and drinking Sundanese to tradition nyaneut as well as on the process of preparing and processing food and drink. All of it, including the type of physical symbol, while the symbol of physical and psychological senses of sight, smell, touch and feel to interpret the symbols (Liliweri, 2014; Mcquail, 2013; Zeighami & Bahmaei, 2016).

Nyaneut tradition consists of natural ingredients derived from delivery of the wood, bamboo, enteh (tea), cassava, brown sugar and water. The combination of elements was formed characterizes the tradition nyaneut Urang Sunda. Researchers summarizes cultural messages nyaneut on nyaneut festival, namely: 1) Remind people to keep water sources and the natural environment as a source of life; 2) To maintain and preserve local wisdom and Sundanese culture; 3) Form of upholding the banner of Islam to remind each other to goodness (sweet penance); 4) Strengthen ties among the community; 5) As a means of existence of local art; 6) Has the economics benefits to the surrounding community. Nyaneut tradition in line with Islamic values there is to build and strengthen the friendship between semsama citizens of their community.

These reflections can be seen by researchers bersarkan observations in the field as nyaneut festival takes place. The entire community joined nyaneut fused enjoy the atmosphere that accompanied various Sundanese arts. This is a rare moment in Cigedug, government officials, including the regent, sub-district and village heads sit together ngampar or sitting on the floor with the residents Cigedug in the evening after Maghrib time. Even though it looks simple, but it contained a message attached to people who come to the festival nyaneut it.

Only in Festival nyaneut Cigedug hopes the public can directly devote to the holders of trust of the people directly. So even the officials to respond immediately in front of thousands of citizens. Performing arts are presented capable of making people entertained together. Nyaneut Festival is also a means artists and cultural patrimony demonstrates their place in order to know the younger generation, which raises the interest to be able to preserve it. Festival nyaneut also have a positive impact on the economy of Cigedug and surrounding areas. If it can be packaged and developed better, Cigedug Festival could become a new tourist value in Garut that offers distinctive and unique concept.

Institutionalization Nyaneut Through A Nyaneut Festival

Nyaneut Festival held in order to preserve the culture of the area. The name of this activity is the Festival Nyaneut in Palabuhan Bulan with the theme of Traditional Arts presents a variety of Garut. The event was held for 1 (one) day, held in a package starting with the opening ceremony, followed by a tea ceremony together (nyaneut), Garut typical culinary bazaar, as well as performances of traditional arts Garut. The event was held at Palabuhan Bulan, Cigedug Village, District Cigedug, Garut. Nyaneut festival circuit begins with performances kaulinan barudak or traditional games children Sunda. Games like oray-orayan, slepetan, engrang, galah Sodor, and perepetjengkol in the afternoon.

This is an attempt to introduce the martial arts to the community in Cigedug. In the evening after the festival nyaneut, all to start the torch relay around the villages as far as three kilometers. Tagelinyaneut festival is Babarengang in uméntéhnahan dapeunsuku gunung Cikuray, barinyaksenipagelaranseni (together drinking tea under the foot of Mount Cikuray, while enjoying art performances) (Indriastuti, 2019).

In Nyaneut festival there is a procedure called ngahaturanangnimenteh or procedures for serving tea. It is coupled with the tradition of presenting the art displays and other Sundanese culture combined with religious values embraced by society. Nyaneut tradition as a form of local wisdom described by Bosch Rosidi (2011) it is important to develop the creativity of cultural actors themselves so as to foster local kearfian when faced with the influence of foreign cultures. Nyaneut tradition combined with the implementation of the Islamic New Year reception so the implementation of the activities carried out on the 1st of Muharram month of Hijri. The purpose of the festival nyaneut on 1 Muharram 1437 AH are: 1) Celebrating the Islamic new year; 2) Preserving the culture of the area (local wisdom); 3) Providing entertainment and information to the people in Garut, West Java; 4) Provide promotional space for the perpetrators of the company.

Institutionalization Nyaneut Culture in Context Communications

The context of communication involved in instituting the nyaneut tradition of the nyaneut festival namely mass communication, group communication and intercultural communication.

Through Mass Communication

The process of mass communication is intended as a process of delivering messages nyaneut festival culture to a wide audience through various means of mass communication so that the message is able to spread the culture more broadly both before and after the implementation of the organization (McQuail, 2013). Based on the conception of Stamm and Bowes (Nurudin, 2007) divides the two kinds of effects of mass communication. First, the effects of the premiere cover exposure, attention, and understanding. Second, the secondary effects include cognitive level changes (changes in knowledge and attitudes) and behavioral changes (receiving and selecting). The primary effect in the culture nyaneutie exposure means repetition of the same information through the media. This information contains nyaneut cultural message that is packed into a dish shape Opera- multimedia, graphics and textual (Yang et al., 2019; Soo et al., 2019; Rezaei, 2016).

The entire content of the information created and packaged as attractive as possible so hopefully able to attract people of various circles. After the exposure process is repeated then the information

will be more spread and effects of public media attention. Attention here is intended that the audience interested in reading the whole information presented in the content. Furthermore, it becomes a form understanding of the intent and purpose of nyaneut festival is held. When the public already understands the content of the information nyaneut festival there will be cognitive changes in secondary effects. Cognitive changes mean changes in knowledge and attitudes about nyaneut festival. The medium used for the institutionalization of tradition nyaneut that internet media, television and print media. The use of this medium is based on a target and the target audience. Internet media is targeted to young people, because of many young internet users.

Through Communications Group

Nyaneut festival organizers will not be established without the support of various stakeholders ranging from government representatives, artists, indigenous community leaders, prominent scholars, creative and especially the Garut. In this overall container element of society interact to discuss various things about the traditions and culture of Sunda nyaneut overall. Nuance that is built in nyaneut festival is the feel of Sundanese culture and religious values of Islam. The public, in this case, referred to the members of the group in the context of the Communications Group.

It said communication group because they are individual-individu of various groups with different social status involved in the

processes of communication. Communication is awakened is part of group communication where there is a response or a response to any relationship between individuals in the group. The most important thing in a group does not lie in how many members say something, but how they respond or responses between them (Morissan, 2009; Mazurova, 2017).

Through Intercultural Communication

Nyaneut festival attended by thousands of people from all walks of life, backgrounds, positions, educational and economic level are different. Here there was a cultural exchange to know each other through communications links between cultures. According to West & Turner (2009) Intercultural communication refers to the communication between individuals of different cultural backgrounds. Further described by Berger (2014) as a communication process in which the individual participants of different backgrounds culture or sub-culture in direct contact with one another. In the context of the tradition of nyaneut, intercultural communication involves many cultural elements in it, although it is clear that nyaneut tradition comes from the Sundanese culture individual actors (Urang Sunda) involved come from a variety of different social and cultural levels, including outside the Sundanese.

Based on observations, the researchers divided people into groups based on social and cultural background, namely; (1) Figures Cultural, (2) Community Leaders, (3) Figures Government, (4) Artists,

(5) Youth Leaders and, (6) The General Public. All community groups communicate with each other. In the process of communication between individuals, the subject they discussed was about the festival nyaneut. Differences in the socio-cultural background give a different understanding and interpretation of the festival nyaneut. There are just coming to remove the curiosity, no one came for the invitation, no one came because of concern for the Sundanese culture, no one came by accident and various other background reasons.

4. CONCLUSION

1. Nyaneut Festival held in conjunction with celebrations to welcome the Islamic New Year 1 Muharram. In 2016 nyaneut festival held on 1 Muharram 1437 Hijri coincides with Wednesday, 14 Oktober 2015 Situgede Field, Cigedug Village, District Cigedug Garut. The activity is an attempt to institutionalization nyaneut tradition as a social reality in the festival nyaneut cultural educational activities and tourism in Garut. Through local government policy, there needs to be a follow-up in socializing nyaneut as a tradition, for example, held in the institutions of education and administration at certain moments.

2. Festival nyaneut and nyaneut tradition have become the identity of Sundanese culture, especially in the community Cigedug. Preservation is necessary so that continuity can be maintained and can be maintained. In addition, the festival is a form Urang Sunda nyaneut in maintaining the existence of local wisdom within the scope of their

culture and can be developed into the leading sectors in the development of the tourism sector.

3. Cultural messages contained in nyaneut traditions for that lies in the value increase and strengthen ties amongst individuals or citizens and a message to keep the natural kelesetarian mainly springs as a source of life together. In addition, nyaneut tradition also has a message for ngamumule keep (preserve) the Sundanese culture.

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