

## Perubahan kebudayaan dan narasi leluhur: Islam dan kepercayaan lokal di Desa Karang Pakuan Sumedang = Cultural change and ancestral narrative: Islam and local beliefs in Karang Pakuan Sumedang Village.

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### Abstrak

Penelitian ini membahas mengenai narasi leluhur dan relevansinya dalam dinamika hubungan antara Islam dan Kepercayaan Lokal Sunda di Desa Karangpakuan, Kecamatan Darmaradja, Kabupaten Sumedang, Jawa Barat. Masyarakat Desa Karangpakuan telah mengasimilasi Islam dengan kepercayaan lokal Sunda. Hal ini juga merupakan salah satu upaya untuk memperkuat narasi religiusitas Islam dan identitas mereka sebagai warga Cipaku. Namun, di saat yang bersamaan, fenomena-fenomena seperti kepercayaan maupun praktik terkait roh dan leluhur yang masih bertahan dan sering diaktifkan oleh masyarakat di Desa Karangpakuan juga telah memicu berbagai macam pihak untuk mengurangi narasi leluhur dalam ritual. Upaya penghilangan kepercayaan dan praktik-praktik terkait leluhur tersebut dilakukan melalui misi-misi keagamaan yang dibawa oleh para aktor keluarga pondok pesantren. Penelitian ini merupakan penelitian kualitatif dengan metode etnografi yang mencakup observasi partisipan, wawancara mendalam, serta studi literatur. Berdasarkan temuan saya di lapangan, pengenalan agama dunia/agama yang diakui negara tidak serta merta menghilangkan nilai-nilai kepercayaan lokal. Dalam kasus saya, asimilasi Islam oleh kepercayaan lokal Sunda terjadi ketika masyarakat Desa Karangpakuan terus menerus mengaitkan peristiwa-peristiwa spiritualitas yang mereka alami dengan narasi-narasi leluhur.

.....This research discusses the ancestral narrative and its relevance in the dynamics of the relationship between Islam and Sundanese Local Beliefs in Karangpakuan Village, Darmaradja, Sumedang, West Java. The people of Karangpakuan Village have assimilated Islam with local Sundanese beliefs. This is also one of the efforts to strengthen the narrative of Islamic religiosity and their identity as Cipaku citizens. However, at the same time, phenomena such as beliefs and practices related to spirits and ancestors that still survive and are often activated by the community in Karangpakuan Village have also triggered various parties to reduce the ancestral narrative in rituals. Efforts to remove ancestral beliefs and practices were carried out through religious missions carried out by the actors of the boarding school family. This research is a qualitative research with ethnographic method that includes participant observation, in-depth interview, and literature study. Based on my findings in the field, the introduction of state-recognized world religions does not necessarily eliminate the values of local beliefs. In my case, the assimilation of Islam by local Sundanese beliefs occurred when the people of Karangpakuan Village continuously associated the spirituality events they experienced with ancestral narratives.