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PROJECTION OF CHILDREN SALVATION IN NGAYUN BUDAK TRADITION IN CICINDE VILLAGE, KARAWANG, WEST JAVA, INDONESIA

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Abstract

In this modern era, children violent cases have been currently found everywhere. It threatens the harmonization of children's life in the future. In this case, Children are the hope of the future as well as the well-young generation being prepared. So, this is compulsory for family members to pay more attention on their children. In Cicinde Village, Karawang, West Java, Indonesia, the term ngayunbudak tradition aims to mediate children who were born to obtain salvation earlier. As part of Sundanese tradition, it has some rituals such as showering the baby, serving the dish, praying, and swinging the baby. Those rituals reflect the view of a society who are still keeping the harmonization in life. Reflected from those things, this research will reveal the problem: (1) The type and the function of ngayunbudak tradition in Cicinde Village society, Karawang, West Java, Indonesia; (2) projection of children salvation which reflects in ngayunbudak tradition in Cicinde Village society, Karawang, West Java, Indonesia. To answer those problems, this research uses qualitative ethnographic method with oral literature as a basic of the research. The technique that used is recorded and written technique. The result of this research shows that ngayunbudak tradition has a function as an education media, culture endorsement, and social control instrument in society. Nevertheless, this research reflects the life's harmonization between human and God, and among human being.

Keywords

Local Wisdom, Tradition of Ngayun Budak, Oral Literature

1. Introduction

According to UNICEF study *Hidden in Plain Sight* used global data from school based global survey *Student Health Surveys* 40 percent children age 13-15 are reported having physical abuse, at least once a year (Baker, 2015). Meanwhile, in Indonesia, the Indonesian Children Protection Committee (KPAI) also announces, there are about 3.700 of children violent cases each year. Between 2010-2014, the total amount of the sexual abuse in children increase until 58 percent of 21.736.859 (Setyawan, 2015). The children violent which occurs in many countries, such as Indonesia, if we are not be able to fix this chaotic situation, it will affect adversely towards the children's future, especially in Indonesia.

In this case, the family members, society, and government are playing an important role in controlling and protecting the young age kid. It proves how important the role of family, society, and government to put attention of the children's future. This problem is going together with the dreams of government in producing young generation in the gold period, in 2045. To realize this program, the local wisdom can be used as an ideal axis to become knowledge media and to maximize the child protection in Indonesia.

One of the tradition in Indonesia which related to children salvation attempt is ngayunbudak tradition. Sumardjo (2011: 194) stated that this tradition is a custom of ancestors which is being part of Sundanese ethnic in Indonesia. In addition, the one who liven this custom is society in Cicinde Village, Karawang, West Java, Indonesia.

The society in Cicinde Village, Karawang, West Java has varieties of tradition especially for children protection. They are ngayunbudak, ngahaluang, and nyawer. Those of them are being used as a purpose for children protection in goodness. As a common tradition, it is also related with oral literature as a culture endorsement.

This observation discussed aboutngayunbudak tradition in Cicinde Village, Karawang, West Java. It has been chosen as a ceremony first process towards children after coming into the world and has some ritual types such as showering the baby, serving the dish, and swinging the baby. On the other side, ngayunbudaktradition symbolize a wisdome for the sake of the children protection and safety. In this globalization era, it is very important to liven this tradition as part of Sundaness custom.

In a practical way, this traditional ritual is conducted when the children in the age of 7 days after he born.*Ngayunbudak* tradition is meantTo protect the children from the devil affection through the sequences ritual.The mixture of variety of flowers, parfume, purified water, wax, cigarette, and special-required food are the media which indigenous people called 'Sesajen'.A variety of foods indicates a gratitude to God.The mantra which pronounced out by the diviner is "ngayunbudak".He has some specific knowledge related to children.The believed mantra contains some prayers which has a phsycological affect to the children whom they meant to be protected.

Based on the explanation above, this observation aims to explore the projection of salvation in ngayunbudak tradition in Cicinde Village society, Karawang, West Java, Indonesia.

Another observation Which has relevant meaning has also been proven by Abbas, et al (1994), Jamalie (2014), Anggraeni, et al (2015), Irawandi, et al (2015), and Emawati (2016).

Abbas, et al (1994) observed the ritual of *baayunanak* in Banua Halat Village, Tapin Residence, South Kalimantan. The observation was conducted in mosque. Meanwhile, in the same island (Borneo), Jamalie (2014) observed the value of acculturation and transformation in *baayun* mauled tradition towards Banjar society using anthropology approach. In Banjar, *ngayunbudak* tradition is also known as a *baayunanak* ceremony which usually held in Maulid Nabi. In West Java, the observation about *ngayunbudak* tradition is conducted by Anggraeni, et al (2015) which observed about the didactic value in *ngayunbudak* spells in Kertajati Village, Majalengka. On the other land, Irawandi, et al (2015) observed about the symbol of salvation in *nyajen* lexicon in *ngayunbudak* tradition to the people in Ciapus, Bandung Regency. However, Anggraeni and Irwandi have not conveyed in further yet about its culture.

Furthermore, Emawati (2016) has observed the ritual of *baayunanak* towards Dayaktribe in Sampit, Middle Borneo. The ritual that is committed by *baayunanak* tribe is swinging the baby while reading the prayer in Prophet Muhammad commemoration. It takes place in local government building. Five observations before, it has not discovered yet which of them are discussing how the projection of salvation on children ceremony in a society environment is. Therefore, this observation can complete the observation before. The method used in this observation is a ethnography. Sudaryanto (1993: 62) states that ethnography observation is a real fact and phenomenon based observation. It is empirical alive to the speaker so it produces some variant of languages as a photograph. In fact, we also conduct the observation based on the instrument qualitative observation, and this instrument is human being. We have the instrument qualitative observation. (Sugiyono, 2008: 8). Therefore, in this observation, the researcher is Key instrument who play an important role for the success result.

Furthermore, this observation is observed in oral culture scope of society. In this part, oral literature acomodate local wisdom of a society related to the tradition which exist in that society environment. Koentjaraningrat (2005) states that local wisdom is a representation of idea, action, and human creation in order to internalize the value in life.

Related to the problems, oral literature competently revealed local knowledge system which exist in a society environment (Danandjaja, 1984; Hutomo, 1991; Rusyana, et al., 2000;

Taum, 2011). It means, the observation about projection of salvation in *ngayunbudak* tradition is not only in a linguistic context, but also related to a huge social culture context hence it can extend the function in realizing the culture implementation (Foley, 2001).

From this observation, there are two indicators being researched: (1) the type and the function of *ngayunbudak* tradition in Cicinde Village, Karawang, West Java, Indonesia; (2) projection of children salvation which reflects in *ngayunbudak* tradition in Cicinde Village, Karawang, West Java, Indonesia. To answer those indicators, We conduct the recording-based interview, direct-observation about ‘ngayunbudak’s ritual, and submit the collected-data for further being analyzed. The purpose object involved in this observation are ‘paraji’ and local people in Cicinde Village Karawang, West Java, Indonesia. The informant is not only giving the information about *ngayunbudak* tradition, but also expressing culture social contexts on it. After recording and writing with the context, the data is described according to the type and the function, then revealed the projection of salvation behind *ngayunbudak* tradition.

2. Manuscript

2.1 The Form of Ngayun Budak Tradition

Ngayunbudak tradition usually is conducted when the children are born in 7 days. It has some ritual steps such as showering the baby, serving the dish, praying and swinging the baby. This ritual committed only in the early morning to train the disciplinary among the children. In Cicinde Village, Karawang, West Java, *ngayunbudak* tradition is meant as a children salvation media so the children avoid from the unwanted things. It is seen by serving the dish, which people call it *sesajen*. Food varieties symbolize as a grateful to God.

The *ngayunbudak* spells are spoken by a speaker called *paraji* “children medical practitioner”. His age is around 50-60 years old and lives in Cicinde Village, Karawang, West Java. Before pronouncing the mantra, the baby must be showered with purified water which has prayer inside it. As showering the baby, the family has to prepare the equipment which become a symbol of life such as money, red chili, cananga flower, and etc.

The Other unique ritual that held by ‘paraji’ when the *ngayun budak* tradition do, is the availability of red and white porridge as a symbol of courage and purity for babies. The next stage is swinging baby. At that moment *paraji* “the shaman” said incantation of *ngayun budak*

after prayer through food dish served. After that incantation was spoken, the baby immediately placed in the cradle. After that, the baby was swung by 'paraji' slowly and repeatedly. During the process, bamboo swing buffer attached to the father and mother baby clothing like *samping*, shirt, and pants. The purpose of this ritual is to shape the baby become human-kind later on as well as to be filial to his parent in order to create the harmonization atmosphere in the house.

2.1.1 Baby Bathing Ritual (*Ritual Memandikan Bayi*)

An initial stage of ngayunbudak tradition is baby bathing ritual to cleanse the children from all defilements of mind, so the child will radiate positive aura in their life. It is characterized by the inclusion of a variety of flowers and coins role presented in the water for baby bathing in water used for bathing baby. Meanwhile, the *sopa* used in this tradition is also uses tamarind fruit with baby oil to keep skin well groomed children from an early age.

Paraji wash water that has been prayed prior the child's entire body gradually. *Paraji* massaged the baby for ten minutes from head to toes smoothly and calmly. Objects contained in a container called basin participated massage into the baby's body. Below is the showering baby ritual picture the following is presented visualization ritual bathing.



Figure 1: Showering the Baby

2.1.2 Serving Dish Ritual (Ritual Menyajikan Hidangan)

During baby bathing, the Family members prepared a twited swing hanger which representing a real life. In addition, they also prepared the dishes for the sake of ancestors' soul and spirit. The dishes *bubur beurem-bubur bodas*, *cau irisan*, *teh tawar*, *kopi pait*, *kopi amis*, *air*, and *kueh-kuehan*. Some dishes are eatable, but some others are not. Before serving the dish, first *paraji* will burn incense along with the prayers for the children safety. The following description of how the dishes in the tradition of *ngayun budak*.



Figure 2: *Sesajen Karuhun*



Figure 3: *Sesajen Ayunan*



Figure 4: *Makanan Sedekahan*

Image number 2 above the dish is held to show gratitude parents for the loss placenta. The dish (*sasajén*) depict a harmonious life symbolization. This is in tandem with the public perception in Cicinde village, Karawang, West Java who still largely understand their ancestral, so that they remember the family who had died for equally prayed. This perception is also in line with Islam theory to pray for fellow Muslims, whether family or not.

Furthermore, in the tradition of serving this dish is not only intended for those who have died, but also for people who still alive. In this case, the family give dishes such as coconut rice commonly wrapped in a container with baby photo in order for the public know the baby. People around not be passive againsts this tradition, they in turn came to the house who are conducting *ngayun budak* to bring alms, both rice and money.

The collectivity of society Cicinde, Karawang, West Java once felt in social and cultural activities based on the historical origins. This can be tracked in the local legend namely *Karembong Cinde* (Ridwan, 2014), that legend present how the sense of unity be the prime foundation people in Cicinda village, Karawang.

Ridwan (2014: 179) said this legend became an integral part of community life in Cicinde village, Karawang as it relates to the values of the didactic form of teaching of life with nature, fellow human being, and to God. It is rooted in the behaviour of people who still care about surrounding environment, in particular to a neighbor who carry out a feast/celebration as *ngayun budak*.

2.1.3 Recite the Prayer Ritual (*Ritual Mantra Ngayun Budak*)

After the serving of dishes, *paraji* began to recite prayer before the meal. The prayer usually called spell *ngayun budak* which for the safety of children. Here is table of as *ngayun budak* spell based on the original language and the translation with Sundanese-Indonesia dictionary by Satjadibrata (2011).

Table 1: Mantra Ngayunbudak

<i>Mantra Ngayunbudak</i>	Glossarium
1. <i>Bismillah mimitimujika Gusti nu mahasuci</i>	Bismillah pertamamemuji kepada Tuhan yang mahasuci
2. <i>Anusipat welasasih</i>	Yang sifatnya mahapenyayang
3. <i>Sagalakahirupantitipanti Pangeran</i>	Segalakehidupantitipandari Tuhan
4. <i>Gumelarkesan Allah taala</i>	Gelarkesan Allah taala
5. <i>Sing sijabang jadi jalmi nu soleh</i>	Mudah-mudahan bayi ini menjadi orang yang saleh
6. <i>Anu taat ka agama, guna keur nusa bangsa, ngabaktika orang tua</i>	Yang taat pada agama, berguna untuk nusa bangsa, berbakti kepada orang tua
7. <i>Mangkahadeomat-omatulah reknincak jalan maksiat</i>	Awas jangan punya niat untuk menginjak jalan maksiat
8. <i>Bisi ku gusti di laknat engke moal kenging rahmat</i>	Akan dilaknat Tuhan nantinya tak mendapat rahmat
9. <i>Anggur sing bisa ngajaga ngariksa pancaindra</i>	Harus bisa menjaga pancaindra
10. <i>Ulah réksaucap-ucap namun lain ucapeunana</i>	Jangan mengucapkan sesuatu jika bukan ucapannya
11. <i>Ulah soksadangu-dangunamun lain dangueunana</i>	Jangan mendengar jika bukan pendengarannya
12. <i>Ulah soksatingal-tingal namun lain tingalieunana</i>	Jangan melihat jika bukan penglihatannya
13. <i>Ulah asalngaras malah sing ngarti rasa</i>	Jangan asal meras tapi harus mengerti rasa
14. <i>Sangkan bogarumas sangkan urang tumarima</i>	Supaya memiliki perasaan agar kita menerima
15. <i>Malah ayeuna mangsana narima asma ti Indung Bapa</i>	Sekarang waktunya menerima nama dari Ibu-Bapak
16. <i>Sunduk waktu si Jabang téh Geus saminggu jabang bakal ganti ngaran</i>	Dari waktunya, Bayi ini telah seminggu dan akan memiliki nama
17. <i>Ngarananjeun the si Ujang/Neng...</i>	Nama kamu adalah Ujang/Neng ...

Based on the text above, It can be seen that the text of *ngayun budak* spell is formed of seventeen verses. The first three verses are the opening verse which is consisting of greeting to

the Lord and fourteen verses use Sundanese (Karawang) including the spell of content. Clearly, before *paraji* says the spell, are done the greeting to the Lord for taking his willing.

The first to the third verse of that spell are the *kategori fatis* phrase which are used when speaker is beginning her utterance. Fatis category is the category which has task for beginning, defending, or, stiffening speech between hearer and speaker (Kridalaksana, 1986: 111). *Bismillah mimiti muji ka Gusti nu maha suci/ Anu sipat welas asih/ Sagala kahirupan titipan ti Pangeran//*.

If the first to the third verse have been intoned, speaker directly intone the core verse—the fourth to the seventeenth verses. The fourth, fifth, sixth above are included in the types of sentences that functioned as children's pray in order to be helpful for humans, religion, and nation. Rima used irregularly patterned. The sixth verse has an assonance's sound /a/ with harmony rhythm. Subsequently, the seventh verse to thirteenth verse are imperative sentence which means a suggestion—children do not do things that are forbidden by religion and state. In addition, verse *mangkahade omat-omat ulah rék nincak jalan maksiat* is the initial assertion to children to not approaching immoral acts the next verse explains about a related matters that need to be avoided

Those things are related to the suggestion that the child can keep the five senses such as, not to lie, not to hear someone's ignominy, not to see forbidden things. This can be seen in the verse *ku gusti di laknat engke moal kenging rahmat, anggur sing bisa ngajaga ngariksa pancaindra, ulah rék saucap-ucapna mun lain ucapeunana, ulah sok sadangu-danguna mun lain dangueunana, ulah sok satingal-tingalna mun lain tingalieunana*. this spell also touches the issue of humanity. Children should be able to understand others in order to get a blessings in the world and the hereafter. This is shown in the following verse: *ulahasalngarasa malah sing ngarti rasa*.

The benefit of the thirteenth verse is seen on the fourteenth verse *sangkanbogarumasangkanurangtumarima*. Additionally, The ninth until the fifteenth verse have the same rhyme which is a pronunciation of /a/ in the end of each verse. The fifteenth verse to the seventeenth verse are being said in the core verse. Declarative sentence, *malahayeunamangsana Narima asthma ti Indung Bapa, sunduk waktu si Jabang téh geus saminggu jabang bakal ganti ngaran, ngaran anjeun teh si Ujang/Neng*, shows the primary purpose of *ngayun budak* tradition.

2.1.4 Swinging Child Ritual (*Ritual Mengayunkan Bayi*)

After the recitation of the spell, the baby is put on a cradle. Then, it is swung by *paraji* slowly and repeatedly. During the process, the swing cuddled up father's and mother's clothes as an sarong, shirts, pants. This ritual is believed as a way to build the characteristic of the children to be a kind and devoted person, so the family will be in harmony.



Figure 5: *Ritual Mengayunkan Bayi*

The picture above shows how *paraji* is swinging the baby who had been bathed and prayed. While swinging, *paraji* reads advanced-prayers whose meaning also refers to the hope of salvation to the baby. Parent's clothes are kept swinging on a bamboo, called as *bambu kuning*. Bamboo is used in line with beliefs of Sunda's people against the trinity of life—human, nature, and God.

This child swinging-ritual is continued 10 minutes until the child fell asleep. *Paraji*, with full solemnity, prays for the children and the family to be given a grace by the Creator. After the ritual is done, the next stage is to establish interaction between *paraji* and the parents concerning how future projections of the child to remain in harmony. *Paraji* have been taught about local genius signs of a baby's life. This is so, because the process of inheritance to be a *paraji* still running from generation to generation. The ritual of *ngayun budak* preserves a beauty of the tradition and local wisdom of the attitude of the Indonesian people who still care about their surroundings of Indonesia. This idea is in line with what was said by Mochtar Lubis about human traits of Indonesia. Mochtar Lubis (Marzali, 2007: 124) states that one of the main characteristics of Indonesian people are artistic. Since the first, results of the artistic creations of Indonesian people are already talking on the world stage. Likewise the wealth of local cultural

traditions such as traditional ritual ceremonies or relating to children, the annual celebration, marriage and death .

Lubis said the artistic potential of this as a positive human trait as Indonesia is also still maintaining the intimacy of human relationships, the love of a mother and father to their children, be gentle and peaceful, and also patience (Marzali, 2007: 125) . Likewise in the *ngayun budak* tradition of the people in KampungCicinde, Karawang, West Java the bonds of unity is still strong. Starting from the family to the community.

2.2 The Functions of *Ngayun Budak* Tradition

According Hutomo (1991: 69-74), the functions of oral tradition is a projection system, culture ratification, coercion tool to effect the social norms and social control , educational tools, provide a path that society is justified for a person to feel more superior, giving way for someone to blame others, protesting injustices in society, mere entertainment or a means to escape from the hardships of life .

In connection with the above functions, the *ngayun budak* tradition of community in Kampung Cicinde, Karawang, West Java, has at least three functions, namely the function of education, social control in society, and cultural certifier function .

The first function is a function of education. *Ngayun budak* tradition is not only about educational values, but also about saving the educational values that are important in life. This can be seen from public knowledge that babies who have been cut off their umbilical cord then washed is held in *ngayunbudak tradition*. It reflects how this tradition has been a motive that integrates with the local education of the KampungCicinde community long ago. This situation was not separated from the social culture situation of Cicindeccommunity who's so bonded with the tradition of his ancestors.

As for the educational values contained in this tradition,it also focuses on how children are taught discipline from an early age. It is implicit in the ritual of bathing the child in the morning with fragrant flowers and coins as a symbol of the spirit of life in the world in the running for the provision in the hereafter. Moreover, the ritual serves to swing the child to show how the doctrine that people share with one another, and pray for one another; either from a neighbour to the family organizer *ngayun budakor* of *paraji* who pray to the *karuhun*(ancestors) on behalf of the family of God .

The second function in the *ngayun budak* tradition is as a social control. Functions related to community engagement in KampungCicinde with the norms established in the community. Norma is mentioned Sumaatmadja (2012) as a socio-cultural construction that formed since the man in the family gather and socialize with the surrounding environment. This idea also appears in *ngayun budak* ritual when people visiting each other if there are groups of people who carry out celebration.

This habit has also been entrenched since the first community in KampungCicinde, Karawang, West Java, of which the majority are working in agriculture or fisheries. Sumaatmadja (2012) says that the villagers who are farmers or fish farmers still maintained their social relationship. This is due to a sense of collectivity is entrenched in all activities of social life, both in the economic as well as religious.

As social control in society, *ngayun budak* tradition shows how people in KampungCicinde, Karawang, West Java still maintain social rules and norms that exist in society. From both the above functions, other functions that eventually formed the certifier function of culture.

Ngayun budak tradition as the actualization of a set of ideas and action towards the treatment of children from an early age, which shows a crystallization of culture. This tradition also adopts the cultural institution in a community context while still maintaining harmony of life in society.

2.3 Projection of Child Safety in The Tradition of *Ngayun budak*

Wierzbicka (1997: 4) states that language can provide valuable clues in an effort to understand the culture of native speakers. There is a very close relationship between the life of a community and its language (Wierzbicka, 1997: 1). That is, the *ngayunbudak* tradition that is still carried out by the people in KampungCicinde, Karawang, West Java describing a system of beliefs related to customs of Sundanese people in carrying out life. It is starting from birth until death.

In the context of the tradition of *ngayunbudak*, the above ideas meant the implementation of the main goals of the tradition that is to say their prayers in order to obtain child safety for the future. Safety according to KBBI (2008) interpreted as happiness or well-being. In a welfare

perspective, Iskandarsyah (2015) states health is one of the main shaft in achieving happiness (well-being).

The idea of happiness is reflected in the tradition *ngayunbudak*, performed when the child was aged 7 days and has been circumcised. This tradition is not just a community ritual alone, but also as local confidence in the guarantee of happiness and safety from an early age.

On this basis, the tradition of *ngayunbudak* has a projection system of the safety of children in order to grow into being a quality, behave courteously and be polite, closer to the goodness of life, as well as learning from childhood to share the joys of life together.

This refers to the fourth projections safety system characterized by ritual bathing, serving dishes, reading the prayers, until child swinging. In every ritual performed, *paraji* will recite a prayer before and after the ritual is performed. One example can be seen from the contents of the *ngayunbudak* spell as actualization of the values of harmony for the safety of the baby.

To be a qualified child, the child is expected to become a man who was devoted to religion, useful to his country, and dutiful to his parents. This can be seen in anverse of songs sang to the unborn like, *sing si jabang jadi jalmi nu soleh, anu taat ka agama, guna keur nusa bangsa, ngabakti ka orang tua*. Didactic, children are expected to not only be smart intellectually, but also intelligent personality and behavior. Aside from the child's mental, character and behavior are also not spared *ngayun* stored in the tradition of *budak*. Prompts to behave courteously and politely could be seen in the verse *mangkahade omat-omat ulah rek nincah jalan maksiat, bisi ku gusti di laknat engke moal kenging rahmat*. This verse section shows an expectation that the child in the course of his life not to commit adultery because it would deprive him of the grace of God.

The above ideas into continuity with the other child safety projection system that is closer to the goodness of life. Not to abuse the favor God has given, particularly of sensory owned. This can be seen in verses nine to thirteen in the *ngayunbudak* following mantra: *Anggur sing bisa ngajaga ngariksa panca indra/ ulah rék saucap-ucapna mun lain ucapeunan/ ulah sok sadangu-danguna mun lain dangueunana/ ulah sok satingal-tingalna mun lain tingalieunana/ ulah asal ngarasa...//*.

Fifth verse above implies a signs of life for human beings, especially children will grow into introspective in their act and behave. It is concerned with encouraging a child to easily share

with others and humility in his life. It is seen in the act of origin verse instead sing *ulah asal ngarasamalah* *sing* *ngarti* *rasa*, *sangkanbogarumasa*, *sangkanurangtumarima*, *malahayeunamangsanarimaasmatiindungbapa*.

The fourth verses highlights that children should avoid the attitude of arrogant and stingy. Son prayed to become a man who is sensitive to his neighbour and humility above all greeting parents.

Of the various projection systems can be seen how the various rites performed in the tradition of the *ngayunbudak* bathing, serving dishes, chanting prayers, and swinging the child is to create awareness of child safety efforts. Aside from the mantra spoken in ritual prayers, various objects were presented either to eat or do not like flower *ylang-ylang*, jasmine in the tradition of bathing the baby; grain porridge red-white pulp, bitter coffee, sweet coffee, tea, water, banana slices in a serving dish ritual; and banknotes which hung over the swing with garlic, chili, and clothing two people who are placed in yellow bamboo in the ritual of swinging the children to describe their projections of safety so that children avoid the things that are unwanted and grow into a child who is expected and able to be children that are useful for the homeland, nation and religion.

Local wisdom contained in *ngayun* tradition shows how to strive above the horizon of knowledge also inseparable from the presence of the villagers are still traditionally patterned do not lose competitiveness with the community in the global era. This is shown by the public awareness in KampungCicinde, Karawang, West Java in protecting children from violence, even praying for a child to become a qualified person in his life. Indirectly, this tradition also shows how society in Cicinde still maintain a communication link between man and man, and man and God. This can be traced from the ritual-ual patterns that exist in the tradition *ngayunbudak*.

3. Conclusion

Tradition *ngayunbudak* in KampungCicinde, Karawang, West Java, Indonesia will be carried out when the child reaches 7 days with a marked loss of placenta umbilical. This tradition has various rituals such as the ritual bathing, serving dishes, chanted prayers, and swinging of the child. Every ritual in the tradition of the same characteristics with the primary objective was to hope for the child to be safe with the presentation of a variety of dishes for the surrounding

communities, and to pray to the ancestors. Various rituals in the tradition of the *ngayunbudak* not be separated from the function of the tradition in the community in Kampung Cicinde namely as a function of education, social criticism function in society, as well as the function of culture certifier.

Ngayunbudak tradition of implementation in Kampung Cicinde, Karawang, West Java, Indonesia implied a projection system in order to get safety early in order to achieve happiness. This is evident from the various rites performed in the tradition of *ngayunbudak* established as a system to protect the future of the child to become a man of quality, behave courteously and be polite, closer to the goodness of life, as well as easy sharing of neighbor and humility in his life. This idea shows an indigenous community Cicinde reflecting the still subdued harmony of life between man and man, and man and God.

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