ABSTRACT

Purpose: Describe what social-economic phenomenon exists and the process of the Marongge pellet ritual in Sumedang, Indonesia

Theoretical reference: This study is based on sociological, economic, and cultural studies. The Marongge Pellet Ritual at Sumedang West Java, Indonesia.

Method: Using a normative qualitative methodology, with a phenomenon approach. Data collection through field work, interviews and surveys.

Results and Conclusion: The results of this study show that the Marongge Pellet Ritual is a multifaceted socio-economic phenomenon that plays a vital role in the cultural and economic life of Sumedang, Indonesia. The ritual process begins with pilgrimage, worship, and prayers, after which the custodian provides the requirements that must be brought after being prayed for.

Implications of research: The ritual’s role in promoting social cohesion and economic redistribution aligns with studies on sacred values and their influence on decision-making processes. Understanding how sacred values shape behaviors and contribute to conflict resolution can provide a broader perspective on the significance of rituals like the Marongge Pellet Ritual in maintaining community harmony. Understanding how traditional rituals contribute to local communities' poverty alleviation and income generation is essential for developing sustainable economic models.

Originality/value: It presents a unique socioeconomic phenomenon that justifies the exploration of its originality and value within the local context. This ritual is likely to have importance in the community as it interweaves economic activities with cultural practices. Understanding the originality and value of this ritual can shed light on its socioeconomic implications and offer insights into the dynamics of traditional practices in contemporary society.

Keywords: Marongge Pellet Tradition, Social, Economy, Sumedang Indonesia.

RESUMO

Objetivo: Describir qué fenómeno socioeconómico existe y el proceso del ritual de pellets de Marongge en Sumedang Indonesia.

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Referencial teórico: Este estudio se basa en estudios sociológicos, económicos y culturales The Marongge Pellet Ritual en Sumedang West Java Indonesia.

Método: Utilizando una metodología cualitativa normativa, el estudio examina los sistemas legales, las normas y las tradiciones balinesas, además de realizar entrevistas y revisar la literatura relevante.

Resultados e Conclusión: Los resultados de este estudio son que el ritual Marongge Pellet es un fenómeno socioeconómico multifacético que desempeña un papel vital en la vida cultural y económica de Sumedang, Indonesia. El proceso del ritual comienza con la peregrinación, la adoración y el envío de oraciones, después de lo cual el custodio proporciona los requisitos que se deben presentar después de haber orado por él.

Implicaciones da investigación: El papel del ritual en la promoción de la cohesión social y la redistribución económica se alinea con los estudios sobre los valores sagrados y su influencia en los procesos de toma de decisiones. Comprender cómo los valores sagrados moldean los comportamientos y contribuyen a la resolución de conflictos puede proporcionar una perspectiva más amplia sobre la importancia de rituales como el Ritual Marongge Pellet para mantener la armonía comunitaria. Comprender cómo los rituales tradicionales contribuyen al alivio de la pobreza y a la generación de ingresos para las comunidades locales es esencial para desarrollar modelos económicos sostenibles.

Originalidad/valor: Presenta un fenómeno socioeconómico único que justifica la exploración de su originalidad y valor dentro del contexto local. Es probable que este ritual tenga importancia en la comunidad, ya que entrelaza actividades económicas con prácticas culturales. Comprender la originalidad y el valor de este ritual puede arrojar luz sobre sus implicaciones socioeconómicas y ofrecer información sobre la dinámica de las prácticas tradicionales en la sociedad contemporánea.


RESUMEN

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1 INTRODUCTION

This paper explores the socioeconomic aspects of a specific ritual in Sumedang, Indonesia. Rituals in Indonesia are not solely religious practices but have evolved to be crucial in socioeconomic dynamics. The Marongge Pellet Ritual, for example, reflects a blend of tradition, culture, and economics, illustrating how rituals are deeply intertwined with the socioeconomic fabric of communities (Singgalen et al., 2019; Boge, 2020).

In Indonesia, practices like zakat have transitioned from mere ritual worship to tools for achieving socioeconomic justice, indicating a changing landscape where religious practices are integral to addressing economic disparities (Abdullah et al., 2021; Retsikas, 2014; Widiyarto et al., 2023). The emergence of socioeconomic issues like poverty is a global concern, particularly relevant in Indonesia, a country with a significant Muslim population (Sulistiani et al., 2020).

Rituals can have impacts beyond religious boundaries. Ritual violence, such as decapitation as a form of human sacrifice, is a cross-cultural phenomenon that transcends specific regions or religions (Wolin, 2022). The interplay of theological, cultural, socioeconomic, and political factors contributes to various phenomena, including radicalism movements, necessitating a multifaceted approach to mitigation (Windiyawati, 2021).

Moreover, an article on sustainable tourist village management based on Javanese local wisdom in Yogyakarta demonstrates how traditional practices and rituals can drive tourism and rural development, influencing socioeconomic paradigms in Indonesia (H. Demolinggo et al., 2020). Initiatives like this highlight the transformative power of rituals and traditional practices in shaping socioeconomic landscapes, shifting from urbanization to "ruralization" (H. Demolinggo et al., 2020).

Many rituals in Indonesia, such as the Marongge Pellet Ritual, are deeply ingrained in the country's socioeconomic fabric. They represent a complex interplay of tradition, culture, religion, and economics, showcasing how rituals have evolved into significant socioeconomic phenomena in Indonesia.
In the verdant hills of Sumedang, Indonesia, lies a ritual as old as memory - the Marongge Pellet Ritual. This time-honored tradition passed down through generations, occupies a central place in the hearts and minds of Sumedang's inhabitants. What began as a simple communal gathering has evolved into a socio-economic phenomenon, shaping the rhythms of life in this agrarian community (Breman, 2021). This article endeavors to delve deep into the intricate layers of the Marongge Pellet Ritual, unraveling its significance in the social, economic, and cultural realms of Sumedang.

Figure 1

*The map of Marongge pellet Marongge Sumedang Regency Jawa Barat Indonesia*

Nestled amidst the verdant landscapes of Sumedang lies a village steeped in mystique and romance - Marongge Village. Renowned far and wide for its legendary love charms, this idyllic hamlet has captured the imagination of countless seekers of love and companionship (Restoeningrum et al., 2023). From whispered tales of enchanted potions to whispered incantations under the moonlit sky, Marongge Village exudes an aura of mystical allure, drawing in pilgrims from far and wide in search of amorous enchantment. Not only does this tradition have the power of love attraction, but it also serves several purposes, including fulfilling unmet aspirations. Among these hopes and aspirations are the desire for career advancement, wealth, and a life partner who matches one's desires (Suprapto, 2019).

To understand the significance of the Marongge Pellet Ritual, one must delve into the annals of Sumedang's history. Rooted in the region's agrarian traditions, the ritual traces its origins to ancient practices of communal cooperation and resource sharing (Bellwood, 2023; Bellwood, 2023). Over time, it has become not just a customary observance but a cornerstone of Sumedang's cultural identity, embodying the resilience and solidarity of its people through times of plenty and scarcity.
The origin of the Marongge tradition is inseparable from the oral stories circulating among the community in Sumedang. Marongge is linked to the presence of four beautiful princesses from Mataram (Eastern Indonesia) who settled in Pasundan (West Java). They remained unmarried as no man could match their supernatural powers, especially the princess known as Mbah Gabuk.

At its core, the Marongge Pellet Ritual celebrates community spirit and solidarity. Gathering together to participate in the ritual strengthens social bonds, fosters a sense of belonging, and reinforces the interconnectedness of Sumedang's inhabitants. Through shared rituals and collective participation, villagers forge enduring relationships that extend beyond the ritual's boundaries, underpinning the community's social fabric.

1.1 RESEARCH PROBLEMS

The problem to be discussed or the question to be answered is:
What social phenomenon exists in the Marongge pellet ritual in Sumedang, Indonesia?
What economic phenomenon is contained within the Marongge pellet ritual in Sumedang, Indonesia? And how was the process of the Marongge Pellet ritual in Sumedang, Indonesia?

1.2 CONCEPTUAL FRAMEWORK AND OPERATIONAL DEFINITIONS

- Ritual Marongge refers to the ceremonial practices and traditions observed in the Marongge community or culture. It encompasses the rituals, customs, beliefs, and symbolic actions performed during specific occasions or events (Widiyarto et al., 2024).
- Socio-economic Phenomenon pertains to the observable patterns, behaviors, and interactions within the Marongge society that are influenced by economic factors and social dynamics. It includes livelihoods, resource distribution, social structures, and cultural practices.

Operational Definitions:
Ritual Marongge:
- Rituals are ceremonial activities, rites, or practices performed within the Maronite community.
Beliefs: Shared convictions, values, or spiritual understandings that underpin the rituals and traditions.

Cultural Practices: Customs, behaviors, or symbolic actions unique to the Marongge culture, often passed down through generations.

Socio-economic Phenomenon:

Social Dynamics: Patterns of interaction, relationships, and behaviors among individuals or groups within the Marongge society (Widiyarto et al., 2023).

Economic Activities: Productive endeavors, trades, or exchanges that contribute to the livelihoods and financial well-being of the Maronite community.

Resource Distribution: Allocation and utilization of resources such as land, labor, and capital within the socio-economic context of Marongge.

1.3 PURPOSE AND OBJECTIVE OF THE STUDY

Research on the Pellet ritual in Sumedang, Indonesia, is one effort to explain the phenomenon that occurs within society from social and economic perspectives. This study also explores the position of the famous ritual in the West Java province. The rituals performed by the community in Sumedang and beyond Sumedang have become a tradition practiced by some of the people in Sumedang. The purpose of this research is to:

1. To describe what social phenomenon exists in the Marongge pellet ritual in Sumedang, Indonesia;
2. To describe the economic phenomenon contained within the Marongge pellet ritual in Sumedang, Indonesia;
3. To describe the process of the Marongge Pellet ritual in Sumedang, Indonesia

2 THEORETICAL FRAMEWORK

1) In Sociology:

   o Structural-Functionalism: Analyzing how Marongge rituals serve as mechanisms for social integration and solidarity, maintaining social order and stability within the community (Widiyarto, 2023).
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- Social Interactionism: Examining the role of rituals in shaping interpersonal relationships, social roles, and status hierarchies among individuals in Marongge society.

2) Economics:
- Subsistence Economy: Investigating how Marongge rituals are intertwined with economic activities such as agriculture, trade, or craftsmanship and how these practices sustain the community's livelihoods.
- Resource Allocation: This section explores how resources (e.g., land and labor) are distributed and utilized within the socio-economic context of Marongge and how rituals may influence resource management and economic decision-making.

3) Cultural Studies:
- Postcolonial Theory: Considers the historical and colonial legacies that have shaped Marongge culture and rituals and examine how these rituals may reflect resistance, adaptation, or negotiation with external influences.
- Identity Politics: Analyzing how Marongge rituals contribute to constructing and negotiating collective identity, ethnicity, and belonging among community members.

By applying this theoretical framework, researchers can delve into the multifaceted dimensions of Marongge rituals, understanding their cultural significance, social functions, and economic implications within the broader context of Sumedang society.

3 METHODOLOGY

This research utilises qualitative research with a phenomenological approach. This method is chosen because it can reveal the phenomena, events, individual ideas, and societal occurrences during the Marongge Pellet ritual. Phenomenology describes the meaning of a life experience for some individuals regarding a concept or phenomenon. Those dealing with the phenomenon explore the structure of human life experience consciousness. The phenomenological tradition focuses on the conscious experience of an individual. Communication theory within the phenomenological tradition views humans as actively interpreting their experiences, enabling them to understand their environment through personal experiences. The phenomenological tradition strongly emphasises the perception and interpretation of human subjective experiences (Rorong, 2020). The research activities were conducted from January to June 2023 in Sumedang, West Java, Indonesia. Data was collected through ethnographic fieldwork in Sumedang to observe and document firsthand the Marongge
Pellet Ritual and its socio-economic context. The second is semi-structured interviews with key informants, community leaders, ritual practitioners, and other relevant stakeholders to gather insights and perspectives on the ritual and its socio-economic dimensions (Widiyarto et al., 2022) The number of respondents is 21 people. The third survey is administered surveys or questionnaires to a representative sample of the Marongge community to collect quantitative data on socio-economic indicators, perceptions, and attitudes related to the ritual. Analytical data analysis was conducted by analysing field notes, interview transcripts, and qualitative data to identify themes, patterns, and meanings related to the Marongge Pellet Ritual and its socio-economic implications. The data were also validated through triangulation. Integrate insights from sociology, economics, and cultural studies to provide a holistic understanding of the Marongge Pellet Ritual as a socio-economic phenomenon. Identify connections between ritual practices, social structures, economic activities, and cultural values within the Maronite community. Integrate insights from sociology, economics, and cultural studies to provide a holistic understanding of the Marongge Pellet Ritual as a socio-economic phenomenon. Identify connections between ritual practices, social structures, economic activities, and cultural values within the Maronite community.

4 RESULTS AND DISCUSSION

The Marongge Pellet Ritual presents a fascinating intersection of socio-cultural practices and economic dynamics in Sumedang, Indonesia. This ritual, deeply rooted in local traditions, has significant implications for individual and communal well-being. The ritual holds profound cultural importance within the Sumedang community. Its origins are likely traceable back generations, reflecting the region's rich history and indigenous beliefs. The culture that has been ingrained since ancient times, passed down through oral stories, has made this tradition deeply rooted within the community (Ulim & Khasanah, 2023). This tradition has become one of the regular activities in Marongge village, Tomo district, Sumedang regency, West Java, Indonesia.

This tradition is more commonly practised on Friday nights. Visitors come to the location intending to have all their requests granted. The researcher found at least seven prayer requests made for seeking blessings, repentance, and purification, for abundant rice harvests, physical health, successful careers, becoming wealthy, and matchmaking (the most common), as well as other prayer requests. The prayer requests are usually conveyed at the grave's location, which is believed to be the tomb of Mbah Gabuk. On certain days like Friday kliwon
and the Prophet's birthday, the number of visitors tends to increase, reaching up to 1,000 people from various cities, with some even coming from abroad to witness the ritual. The ritual usually lasts long on specific nights because those nights are considered blessed. The ritual event typically starts at 9:00 PM local time to accommodate the many visitors who must queue at the registration booth before all ritual participants are ready. The ritual begins with istighosah (supplication), tahlil (recitation of the phrase "la ilaha illallah"), and collective prayers. The religious study activities are divided into two sessions with a short break in between before continuing until 2:00 AM. Afterwards, participants bathe in the Cilutung River from 3:00 AM to 4:00 AM. Although bathing in the Cilutung River is not mandatory, some ritual participants consider it an essential part of the ritual as it is believed to enhance the perfection of the ritual or worship. The ritual event is led by the bath attendant named Pak Midi. The Marongge tradition also reflects a strong spirit of cooperation and collaboration, as seen in other traditions that foster cooperation amidst social challenges (Suprapto, 2019). The traditional and spiritual values in the Marongge tradition can play a significant role in maintaining the identity and unity of the Sumedang community. The community can strengthen social networks and reinforce harmonious communal life by understanding the social construction and values embedded in the Marongge tradition. According to interview results, The Marongge Pellet Ritual is a binding force, fostering solidarity and a sense of belonging among community members. Through participation in the ritual, individuals reaffirm their cultural identity and strengthen social ties, contributing to the cohesion of the community fabric (Widiyarto, 2023).

Figure 2
They were praying together. The community's togetherness while praying inside Mbak Gabuk's tomb to obtain their desired hopes. They are bound and united as they pray together in the ritual.
Figure 3

Gabuk's Tomb. A tomb believed to belong to a powerful individual capable of granting all requests.

The surrounding community members who sell ritual equipment and materials have the opportunity to earn a considerable income, especially on Friday Kliwon. This is in line with the findings from interviews with flower vendors. Many other equipment vendors prepare ritual materials, ranging from flowers, incense, perfume, salt, and bottled mineral water. The price for a set of ritual materials is Rp. 20,000. This cost is considered affordable, as mentioned in an interview with one of the ritual practitioners. The local community earns additional income from the sale of ritual materials and equipment. This ritual attracts people from various regions, allowing the local community to improve their economy. There is a symbiotic relationship between those who come to perform the ritual and the local community in Sumedang engaged in the sale of ritual materials and equipment.

Figure 4

Seller of ritual materials.
Based on the interview results and field notes, the ritual begins with pilgrimage, worship, and sending prayers, after which the custodian then provides the requirements that must be brought after being prayed for. The procedure for practising this ritual is as follows:

a) Flowers are used for bathing.

b) Burning incense on Monday, Thursday, and Friday nights.

c) Perfume is applied from the right eyebrow to the left while reciting 'Bismillahirahmanirrahim' and the creed that perfume should not be taken when going to the bathroom.

d) Salt is sprinkled at the place of business owned by the pilgrim.

It is crucial to consider relevant research that sheds light on socioeconomic phenomena, religious practices, and cultural dynamics in Indonesia and beyond (Matanzima & Saidi, 2022). (Hannan, 2022) discusses the disruption of Islamic rituals, emphasizing the transition from traditional to virtual practices. This perspective can offer insights into how external factors, such as pandemics, can influence socioeconomic rituals like the Marongge Pellet Ritual.
Furthermore, the study by (Chusmeru et al., 2023) on the empowerment of socioeconomic institutions in religious tourism villages based on local wisdom can provide a framework for analyzing the economic aspects of rituals like the Marongge Pellet Ritual. Understanding how local wisdom and economic empowerment intersect can enrich the discussion on the socioeconomic dimensions of such rituals (Wondirad & Ewnetu, 2019). Additionally, (Riza et al., 2022) explores the emergence of Islamic social Movements in urban spaces in Indonesia highlight the interplay between religion, politics, and spatial conflicts. This research can contribute to understanding how religious movements impact socioeconomic phenomena like the Marongge Pellet Ritual within the Indonesian context. Moreover, (Junaenah et al., 2014) examine the livelihood and sustainability of communities at the Malaysia-Indonesia borders, offering insights into economic exchanges and social affiliations. This study can provide a comparative perspective on how socioeconomic phenomena manifest in border regions, potentially offering parallels to the socioeconomic dynamics surrounding the Marongge Pellet Ritual. By synthesizing these diverse research perspectives, a comprehensive analysis of the socioeconomic phenomenon of the Marongge Pellet Ritual in Sumedang, Indonesia, can be achieved. Understanding the interplay between religious practices, economic empowerment, social movements, and cultural dynamics is crucial for unravelling the complexities of this ritual within its broader socioeconomic context. the implications of the Marongge Pellet Ritual research extend to the fields of tourism development and spatial planning in Indonesian villages (Tarlani et al., 2023; Sigit et al., 2019). By recognizing the cultural and economic value of rituals like the Marongge Pellet Ritual, policymakers can leverage these practices to enhance tourism experiences and promote community development (Perry, 2023). The research on the Marongge Pellet Ritual in Sumedang, Indonesia, not only enriches our understanding of traditional practices but also offers valuable insights into the socioeconomic dynamics of local communities (Herrmann Pillath & Guo, 2023; Hanmakyugh, 2019). The results of the Marongge study suggest that by exploring the implications of this research across various disciplines, scholars can contribute to a more holistic understanding of the cultural heritage and economic significance of rituals in Indonesia (Wolin, 2022).

5 CONCLUSION AND IMPRESSION

1. The Marongge Pellet Ritual is a multifaceted socio-economic phenomenon that plays a vital role in the cultural and economic life of Sumedang, Indonesia. It serves as a
mechanism for social cohesion, economic redistribution, and cultural preservation within the community.

2. By understanding the significance of this ritual, policymakers and researchers can gain valuable insights into the dynamics of traditional practices and their impact on local economies. Further research could explore the long-term sustainability of the ritual and its implications for community development in Sumedang and beyond.

3. The ritual consists of starting with pilgrimage, worship, and sending a prayer. The caretaker then gives back the requirements that must be brought after being prayed for.

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