



The comparison of indigenous cultural religiosity in Buleng and Kentrung's preamble as oral traditions

(Perbandingan budaya religiusitas masyarakat adat dalam mukadimah tradisi lisan Buleng dan Kentrung)

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Abstract: The preamble of oral tradition embodies a collection of beliefs and rituals practiced by indigenous people. There has been a harmonious relationship between humans and nature since ancient times. This includes the preambles of Buleng from Betawi and Kentrung from Java, which trace the religious evolution from Hindu-Buddha ancestry to Islam in Java. This study aims to compare the differences in the religiosity and culture of indigenous people in the preambles of Buleng and Kentrung. The researcher combines Koetjaraningrat's theory of cultural elements and Thompson's folklore motifs with a motif, type, and theme approach in Jost's literary comparison. This research uses a qualitative descriptive method, including transcription, identification, meaning, and comparison of data findings. The researcher applied analytical techniques of data reduction, categorization, and presenting descriptive interpretations along with the results of an outline scheme and inferring data through certain expressions of identity. The results demonstrate that: [1] both preambles express Islamic religiosity through regional language; [2] the religious system is described in all linguistic terms, acknowledging the magic of mantras in the Buleng preamble and the realization of Islamic worship in the Kentrung preamble; and [3] the social system regarding "Pancakaki" or family structure, "Sampurasun" greeting in the Betawi indigenous community, *krama alus* as well as the "unggah-ungguh" culture in the Javanese indigenous community are highlighted. The two preambles emphasize the dominance of Islamic religiosity, which coexists alongside respect for ancestors through wise and virtuous attitudes.

Keywords **Buleng, Indigenous people, Kentrung, Religiosity**

Abstrak: Setiap mukadimah tradisi lisan merepresentasikan seperangkat keyakinan dan realisasi ritual yang dilakukan masyarakat adat. Terdapat harmonisasi religiusitas antara manusia dan alam sejak dahulu kala. Termasuk mukadimah Buleng dari Betawi dan Kentrung dari Jawa yang sejalan sejarah kereligiusan leluhur, Hindu-Buddha hingga pengislaman di tanah Jawa. Penelitian ini bertujuan membandingkan perbedaan budaya religiusitas masyarakat adat dalam mukadimah tradisi lisan Buleng dan Kentrung. Peneliti menggabungkan teori unsur kebudayaan Koetjaraningrat dan motif folklor Thompson dengan pendekatan motif, tipe, dan tema dalam bandingan sastra Jost. Jenis metode penelitian ini bersifat deskripsi kualitatif mulai dari transkripsi, identifikasi, pemaknaan, dan perbandingan temuan data. Peneliti menerapkan teknik analisis reduksi pengategorian data, penyajian interpretasi yang deskriptif beserta hasil skema garis besar, dan penyimpulan data melalui ungkapan identitas tertentu. Hasil penelitian menunjukkan [1] bahasa daerah memuat kereligiusan Islam pada kedua mukadimah; [2] sistem religi yang dilukiskan dengan segenap istilah bahasa yang mengakui kesaktian mantra dalam mukadimah Buleng dan realisasi ibadah Islam dalam mukadimah Kentrung; dan [3] sistem sosial tentang tata keluarga pancakaki beserta salam *sampurasun* pada masyarakat adat Betawi dan tata bahasa *kruma alus* sekaligus budaya unggah-ungguh pada masyarakat adat Jawa. Peneliti menyimpulkan bahwa kedua mukadimah tersebut menekankan dominansi kereligiusan Islam yang hidup berdampingan dengan penghormatan terhadap leluhur melalui wujud sikap yang arif dan budiman.

Kata Kunci **Buleng, Kentrung, Masyarakat adat, Religiusitas**

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INTRODUCTION

There are 219 intangible cultural heritage records in the oral traditions category as determined by cultural statistics on December 31, 2022 (Kemendikbudristek, 2023). This data has been validated by UNESCO as an oral expression full of local wisdom. Its existence is calculated from humanist interactional abstraction, which presents a complete cultural product to Indonesian society.

Oral tradition plays an important role in transmitting beliefs in the Almighty, social wisdom, and all aspects of life who has made the inheritance (Hasnidar et al., 2021). Ancestors have taught us valuable lessons on how to survive in the face of natural disturbances, for example through special rituals for harmony with nature (Fakhriati, 2023). It is essential to recognize the importance of preserving this collective memory to ensure the sustainability of this knowledge in the present and future.

Oral traditions constitute a significant and invaluable aspect of nation's cultural heritage. They encompass a rich tapestry of interpretations, shaped by diverse cultural experiences, and interactions with various ethnic groups and linguistic communities. These traditions serve as a repository of local wisdom (Lindayani, 2015). Moreover, the study of natural phenomena has the potential to inform the development of cultural protocols that can guide the transition towards a more modernized society (Bird, 2017). The establishment of a distinctive identity serves to affirm the continued existence and resilience of indigenous communities.

The pluralistic phenomenon of globalization represents a significant threat to the survival of oral traditions, which are on the verge of extinction (Karim, 2023). Furthermore, there is a tendency for commercial interests to prioritize meanings associated with indigenous communities of origin, thereby infringing upon their intellectual property rights (Oruç, 2022). The Indonesian government has enacted legislation as their response with Law Number 5 of 2017 concerning the Advancement of Culture, which underscores the importance of safeguarding, nurturing, promoting participatory, and tolerant cultural practices through community engagement.

One such tradition is the Buleng as oral tradition from Betawi, which is currently facing total extinction. Buleng is a High Malay story with some Sundanese influence. The term "Ngebuleng" is used to refer to Betawi storytellers who are dedicated to sharing stories with the Betawi indigenous community (Dinas Kebudayaan, 2022). Buleng storytellers typically commence the narrative by uttering "Nyapun", a request for authorization from the divine entity and the audience as the *rajab* mantra (Purnama, 2017). In 1978, Buleng was formally designated as extinct due to a dearth of support from both younger and older generations who gradually passed away.

Betawi is a diverse nation in the Jakarta area with a population significantly influenced by migration. From the establishment of the proto-Betawi society in 2nd century to the Islamization interactions between Indian, Chinese, Arab, and Gujarat traders during the Hindu-Buddhist kingdom's reign towards the end of the 14th century (Sari, 2018). The Dutch colonialists further reinforced Batavia (now Jakarta) as the metropolitan capital leading to acculturation and assimilation that threatened to erode the Betawi identity (Musthofa, 2020). The Betawi indigenous people have experienced a rich tapestry of historical cultures.

The influence of Sunda and Java is absolutely immense and it's all down to their geographical proximity (Attas et al., 2019). The island of Java is home to a fascinating array of inter-ethnic groups, each with their own unique cultural roots and a rich tradition of religiosity. The people of ancient Java have a rich and fascinating spiritual tradition. They believe the spirits of their ancestors and many creatures that inhabit the corners of nature. As Hindu-Buddhism slowly spread across the island, these beliefs merged with it, but the mystical spiritual nuances were preserved (Adiansyah, 2017). It's incredible how the Islamization process with a sufism pattern brought by the walisongo and coexists with traditional Javanese culture.

Religiosity can be seen as a set of beliefs, ritual meanings, and beneficial values that shape the lifestyle of a community of believers in their individual pursuit of the sacred (Smith et al., 2021). The community of indigenous people in question has a way of life influenced by the local nature, which has led to the formation of their own cultural identity. From a belief, that is firmly held to refer to recommendations as well as obligations that are completely systematized by human spiritual impulses. Indonesian society is one of the largest adherents of the Islamic religion in the world. Official administrative data on the Faith Observer sect is permitted based on Constitutional Court decision Number 97/PUU-XIV/2016. It could be said that religiosity has been embedded in every aspect of social life in Indonesia.

It is a given that every preamble to oral traditions includes depictions of the cultural religiosity of indigenous peoples. A preamble that contains words glorifying ancestors or terms referring to a particular religious system is a polite and wise gesture towards local authorities or respected people. From this point on, we as researcher will evoke the culture of religiosity contained in the Buleng's preamble as a description of the identity of the Betawi's indigenous people. Buleng is one of Indonesia's cultural treasures. It is important to know about the benefits of its religiosity in believing in the figure of the Almighty today.

The researcher also included the Kentrung's preamble as oral tradition from Java, which seems to align with its historical religiosity with Buleng. It could be said that Kentrung represented a renewal of Islamic preaching media by the walisongo at that time, while still paying attention to local Javanese traditional culture. Throughout Kentrung, "Dalang" will sing prose poetry about the journey of Islamic figures through the accompaniment of tambourines (Harwanto & Sunarto, 2018). As the 1990s progressed, there were concerns that Kentrung might lose its meaning in the era of early globalization in Indonesia (Alamsyah et al., 2023).

The researcher respectfully offered an analysis of two preamble objects, Buleng and Kentrung, as oral tradition through the lens of the comparative literature. The comparative literature is a field of study that seeks to understand the nuances of differences and the evolution of relationship patterns across diverse cultural contexts and historical periods (Syam, 2019). This method has the potential to facilitate cultural interdisciplinarity, which could have its own content, form, and history (Meiliana, 2018). It could be said that heterogeneity is the main principle of the value systems and cultures regarding human expression in comparative literature (Weifang, 2018; Olugunle, 2020). It seems that the comparative literature focuses on the representation of focused objects over time with possible relationships.

The research identifies cultural elements that shape the culture of religiosity in indigenous communities as the object of study. Culture relies on reason and reason in the learning process to realize ideas full of feeling towards tangible products from people's lives (Koetjaringrat in Syakhrani & Kamil, 2022). These tangible products are formed from elements of language, religious systems, kinship or social systems, inherited knowledge, living equipment, livelihoods and local cultural arts.

Additionally, the researcher investigated the potential presence or absence of folklore motifs as a significant narrative element. The following is a categorization of folklore motifs: [1] myth; [2] animals; [3] taboo; [4] magic; [5] death; [6] miracle; [7] giant; [8] exam; [9] wisdom and foolishness; [10] fraud; [11] turn of fate; [12] determine the future; [13] chance and fate; [14] social; [15] rewards and punishments; [16] prisoners and fugitives; [17] unnatural cruelty; [18] sexual; [19] religion; [20] threat of character; [21] humor; and [22] various groups of motifs (Thompson, 1955).

The research on culture was found in folklore. *First*, The Besemah community in South Sumatra shares beliefs about ancestral spirits, natural objects, and the results of natural livelihoods (Juherni et al., 2021). *Second*, the form of culture is the relationship between humans and the universe to make meaning of life; the role of humans in religious, social, economic, and aesthetic activities; and physical cultural results in the Using community, Banyuwangi (Rahmat, 2019). *Third*, the nature of cultural values regarding obedience to the Creator; establishing polite relationships with family and living in society; creating living equipment to survive; and complying with local regional regulations to protect nature in the Panjalu community, Ciamis (Merdiyatna, 2019). The previous research shows

that Indonesian society is close to nature, has a culture of cooperation between people, and glorifies ancestral spirits to ensure their welfare.

The following section presents an overview of the existing research on the oral traditions of Buleng and Kentrung, spanning the period from 2016 to 2024. *First*, the Buleng oral tradition "Raja Tanpaingan" promotes the value of a work ethic. This tradition can be used as a model for positive storytelling and learning at an early age as part of cultural revitalization efforts (Purnama, 2017; Puspitasari et al., 2022). *Secondly*, the Kentrung oral tradition incorporates symbolic interactionism with the Almighty, employing the harmonization of tambourines as an interactive and communicative storytelling model to instill character education in elementary school students (Harwanto, 2021; Winarto, 2020). The two previous studies share a commonality in their focus on the moral content of life in Buleng and Kentrung as literature for educational purposes.

Lastly, the previous research has identified the presence of Thompson's folklore motifs. *First*, the stories of the Kutai Kartanegara royal dynasty, "Aji Batara Agung Dewa Sakti" and "Putri Karang Melenu" are motivated by a strong sense of religiosity, emphasizing the divine origin of gifts bestowed upon humans through the prayers of God's servants (Herawati, 2019). *Secondly*, the Bangka Belitung mythological story, known as the "Renggong Snake" features a motif of transformation, whereby a snake atones for its past sins and assumes the form of a handsome human. The story "Putri Gunung Labu" incorporates a magic motif, encompassing the narrative of a magical forest as a sacred entity within the natural world (Oktarina, 2020). *Thirdly*, the Indonesian folklore "Bidadari Angsa" and the Malaysian Dayak folklore "Hunter and Goddess" both feature a magic motif in which an ordinary man marries a heavenly angel or magical fairy figure at the insistence of a human mortal soul. The present study examines a representative sample of folk tales from the two countries that exemplify this narrative style.

Following a review of existing literature, the research team will conduct a more detailed analysis of the culture of religiosity in the preambles of Buleng and Kentrung. The researchers have revealed that the folklore and oral traditions of Buleng and Kentrung exemplify a harmonious integration of human and natural religiosity, characterised by a readiness to embrace others. The folklore survey results revealed the coexistence of religious and animal motifs, imbued with imaginative, mystical, and sacred qualities. This represents a significant contribution to the field of oral tradition research, particularly in the context of Buleng and Kentrung. It also entails a cultural element approach to identifying preserved folklore motifs, informed by historical analysis.

The purpose of this research is to compare the culture of religiosity with folklore motifs in order to identify the differentiating elements of the religious culture of indigenous peoples and fellow adherents of Islam. The latest research project will examine the historical forms of Buleng and Kentrung, which have sources other than folklore. This section is dedicated to an in-depth analysis of the cultural elements of the opening "storytelling" session for past indigenous communities, which initially appeared to have a strong religious affiliation.

This research offers a valuable contribution to the field, shedding light on research objects that have been overlooked and under-researched by the academic community. Furthermore, it serves as a foundation for fostering a greater familiarity with storytelling that upholds divine values deeply rooted in all levels of Indonesian society, despite the influence of globalization. This study represents a step towards revitalizing cultural civilization across generations. It is not limited to folklore but also serves as a preliminary exploration of oral traditions as a potential source for further humanistic literary research.

METHOD

This comparative literary research uses a qualitative description method to examine the preamble to the Buleng oral tradition. To be precise, Buleng "Nderep Kelabu" (https://www.youtube.com/watch?v=6iivP3_CuCM) and (<https://www.youtube.com/watch?v=RD9aQbvjUPo>), as well as Kentrung Tulungagung "Ahmad-Muhammad" (<https://repository.unair.ac.id/117987/>). The two oral traditions' preamble serve as

primary data sources, offering word and sentence references. Meanwhile, elements of Koetjaraningrat's cultural theory and Thompson's folklore motifs represent secondary data sources. In this case, the researchers engaged in library studies, referencing official government websites, books, and domestic and foreign journals from the last ten years.

This research applies a motif, type, and theme approach based on Jost's literary comparison. This literary comparative approach focuses on topic ideas that describe certain representations of life in a literary object, which then specifies its unique identity characterization. The representation of culture in a literary object begins with the needs desired by cultural actors based on their instincts with the involvement of the cultural world, for example.

A literature study is an essential component of the data collection process from an anthropological perspective. The process involves four key steps: [1] transcribe and review other transcription results on the research object carefully; [2] mark the results of data findings based on cultural elements and categories of folklore motifs implicit in them; [3] interpret data findings with the support of other literature study references based on an anthropological perspective; and [4] compare the results of the meaning of data from each research object so that definite evidence of the hypothesis is found.

The data analysis technique involves three main stages: reduction, presentation, and conclusion. *In the first stage*, the data is reduced to various categories that align with the research theory. *In the second stage*, the data is presented in the form of an interpretation of the findings, as well as schematic charts that result from clear literary comparisons. *In the third stage*, the data is concluded by expressing the identity of each research object and the usefulness of the research.

RESULTS AND DISCUSSION

The data findings indicate that religiosity plays a dominant role in the preamble to the oral traditions of Buleng and Kentrung. To be precise, Buleng's preamble is entitled "Nderep Kelebu" and "History of Marunda Village," as well as Kentrung "Ahmad-Muhammad" from Tulungagung. Formed from elements of language, culture, religious systems, and social systems discovered by researchers based on Koetjaraningrat's theory. The relationship between language and religious systems is twofold. *Firstly*, language contains terms that refer to specific religious systems, thereby defining the religious identity of indigenous peoples. *Secondly*, researchers have identified folklore motifs of magic within the subcategory of magic cures for illness and religious subcategories of the purpose of prayer, in line with Thompson's theory.

Table 1
The Transcript of Buleng's Preamble

(1) Buleng from Betawi	
(1A) "Ndelep Kerebu"	(1B) "Riwayat Kampung Marunda"
<i>Puuun... Sapun</i>	<i>Sampurasun... Kulon wungu...</i>
<i>Minta maaf minta ampun</i>	<i>Habis rentah rumah</i>
<i>Emak Baba Karuhun,</i>	<i>Mohon redo, mohon Iklebas...</i>
<i>Nenek undug-undug,</i>	<i>sama Bapak Karuhun yang</i>
<i>Kakek undug-undug</i>	<i>dari Belak Ulon.</i>
<i>Ada daging mengungsir</i>	<i>Dari Belak Ulon,</i>
<i>Daging mengungsir udah kaga,</i>	<i>dari Belak Idul, dari Belak Wetan...</i>
<i>Ada daging seumpat-umpat,</i>	<i>Anak cucu mau cerita,</i>
<i>umpat udah kaga</i>	<i>lakonnya Kampung Marunda.</i>
<i>Ada daging sikampes-kampes,</i>	<i>Pembuka dibaca pake doa selamat...</i>
<i>urip wares,</i>	<i>selamat dunia, selamat akhirat...</i>
<i>Cak kimputih,</i>	
<i>urung... urung...</i>	<i>Rabbana atina, wabai Tuhan kami</i>
<i>jadi tempuan tembolong kapur</i>	<i>Fi dunya basanah,</i>
<i>Urung tembolong kapur...</i>	<i>berikanlah kami kebaikan di dunia</i>
<i>urung tempuan...</i>	<i>Wajil aakbiroti basanah,</i>

Pubbb!

*dan kebaikan di akhirat
Wa qinaa 'adzaban naar,
dan selamatkan kami dari siksa api neraka.*

Table 2
The Transcript of Kentrung's Preamble
(2) Kentrung from Tulungagung, East Java
"Ahmad-Muhammad"

<i>(I) Assalamualaikum, Kintun salam para priyagung Sarni sugeng sakrawuhipun Mriksani kentrung Sedyo Rukun</i>	<i>(V) Ayo kanca menyang plancuran Kangge wudbu para ngulama Ayo kanca golek seduluran Pumpung urip nong alam Donya</i>
<i>(II) Niat ingsun miniti muji Nebutake nawane sukema Niki kentrung tradisional asli Sedyo Rukun kang paring asma</i>	<i>(VI) Niat ingsun jumajerake Negari Ngesem kula carita Dewi Fatimah sampun lumajud randha Pinakaran lho marang sang putra</i>
<i>(III) Babatana rampasana Gawe dalam menyang suargo Nora babati puji lan dzikir Sing tak-babati alame pikir</i>	<i>(VII) Mayangsari kembang pucang Menyang sawah anandhur jagung Aja lali sholat sembahyang Manembah Allah kang Maha Agung</i>
<i>(IV) Nora gampang kula miniti dalam Ngudhal-ngudhal crita kang ilang Kang wajib ngucap kawula dalang Ahmad-Muhammad babare lelampahan</i>	

The Language and Religious System

Humans are organismic creatures who seek to fulfill their intrinsic need for a sense of connectedness to a higher power, which they perceive as the source of natural power. This form of spirituality is used as a coping mechanism to achieve a sense of security from perceived threats (Purwaningsih, 2022). Thus, humans desire harmony between their souls and all sources of supernatural power in the universe.

Language can be seen as a universal means of communication. It is also thought that language reflects human interpretations, which are influenced by the culture of the speakers, thus forming a separate indigenous community (Setyaningsih, 2016). Since ancient times, humans have demonstrated their religious intersectionality based on the socio-natural environment they live in (Pitts, 2020). In this case, language could be seen as an intermediary medium for spirituality to establish a relationship with the Almighty.

Religious systems are based on several key concepts, including authority, the meaning of religiosity, moral norms, ritual forms, sacred nuances, taboo rules, and supernatural agents (Sosis, 2020). The belief in the mysticism of ancestral spirits, which is rooted in the monotheistic entity of the Almighty, gives rise to the figure of the supernatural power in an object. These supernatural agents, who may be regarded as enforcers or objects of prayer, collaborate with each other in order to facilitate the formation of the seeds of religiosity, which subsequently emerge as sacred rituals.

Buleng's Preamble

[A.1]	<i>"Minta maaf, minta ampun Emak Bapak Karubun." (Buleng "Nderep Kelebu")</i>
[A.2]	<i>"Mohon redo, mohon ikhlas sama Bapak Karubun. Pembuka dibaca pake doa selamat... selamat dunia, selamat akhirat... Rabbana atina, wahai Tuhan kami. Fi dunya hasanah, berikanlah kami kebaikan di dunia. Wafil aakhirati hasanah, dan kebaikan di akhirat. Wa qinaa 'adzaban naar, dan selamatkan kami dari siksa api neraka." (Buleng "Riwayat Kampung Marunda")</i>

The data [A.1] is based on the concept of ancestral prayer. The term “*Emak-Bapak Karuhun*” is thought to mean “ancestor or ancestors” in Sundanese. It is thought that the proto-Betawi tribe was influenced by Sundanese culture under the rule of the Tarumanegara kingdom, which had a Sundanese-Hindu pattern. However, it is also believed that it was an ancestral tribe that believed in animism (Saidi in Megawanti, 2018). As Islamization occurred, the Betawi indigenous people continued to glorify their ancestors because they were instrumental in passing down past phenomenological knowledge, and they believed that their spirits were around them. They were reluctant to act arrogantly in order to avoid disaster in the continuation of the event.

The data [A.2] originate from Islamic religious practices, including complete prayers for worldly and spiritual wellbeing in pure Arabic. Historical records indicate that the initial spread of Islam occurred via trade routes at Sunda Kelapa Harbor. It subsequently gained a foothold and became the dominant religion due to its lack of affiliation with the ruling Hindu-Buddhist kingdom at the time (Qowim, 2022). Islamic influence is evident in the local culture, as evidenced by the traditional attire of sarong and peci. The recital of prayers is a further indication of the religion's presence, symbolizing protection from worldly and spiritual dangers.

Buleng’s Preamble	
[A.3]	<p>“<i>Ada daging mengungsir. Daging mengungsir udah kaga.</i> <i>Ada daging seumpat-umpat, umpat udah kaga.</i> <i>Ada daging sikampes-kampes.</i> <i>Pes limpes urip wares. Sengidu putih. Urung... urung...</i> <i>Jadi tempuan tembolong kapur.</i> <i>Urung tempolong kapur... urung tempuan... Pubbb!</i>” (Buleng, “Nderep Kelebu”)</p>

The data [A.3] contains a series of mantras in Sundanese. This mantra is called “*Jampe-Jampe*”, and it represents a ritual held by local Betawi indigenous people for the treatment of cancer. The translated text indicates that the word “*Tempuan*” refers to cancer or flesh that suddenly grows out of place. The next word “*Urung*” means “not happening.” The initial sentence “*Ada daging mengungsir udah kaga*” indicates that the meat removed is no longer intended for healing the disease itself in the future. In this case, the efficacy of the *jampe-jampe* was acknowledged by the shamans who treated it and the people who were treated as a supernatural agent. The existence of these *jampe-jampe* pronunciations demonstrates that shamanic practices, which are rooted in animist beliefs, are an integral part of the wisdom of the Betawi indigenous people.

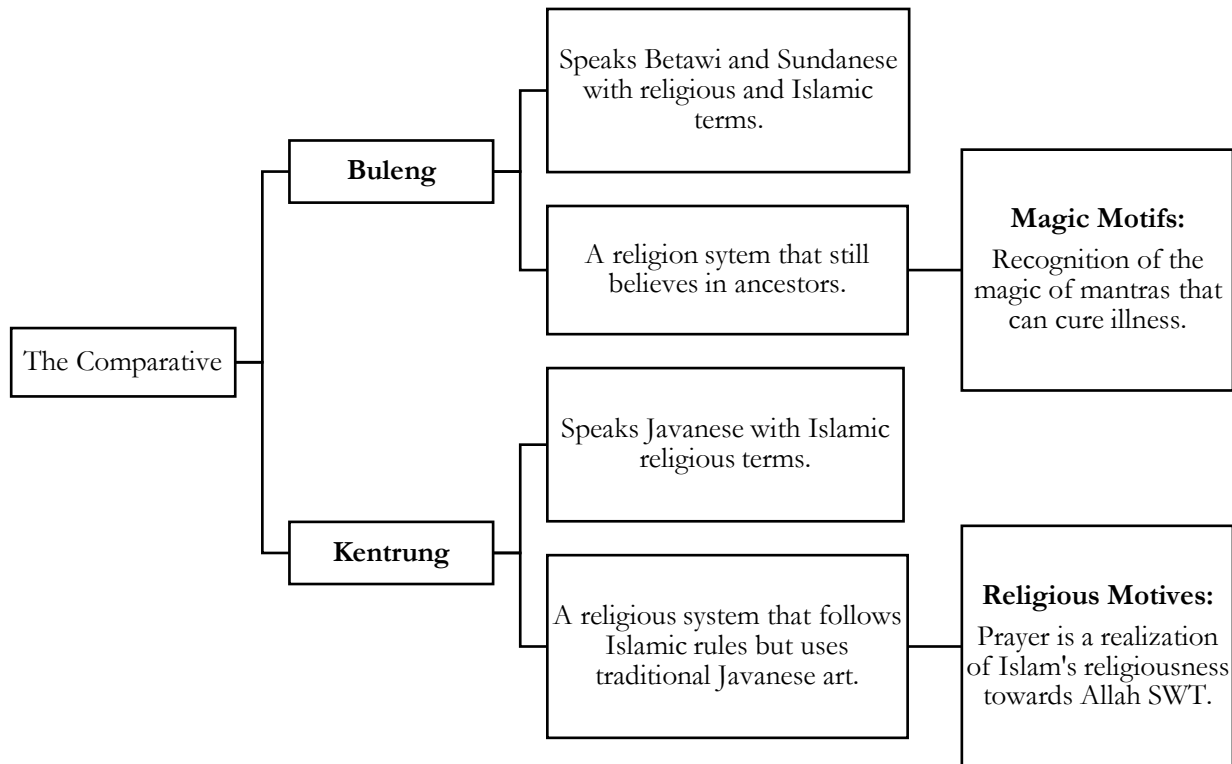
Kentrung “Ahmad-Muhammad”’s Preamble	
[B.1]	“ <i>Assalamualaikum, kintun salam para priyagung.</i> ”
[B.2]	“ <i>Nora babati puji lan dzikir sing tak babati alame pikir. Ayo kanca menyang plancuran. Kangge wudhu para ngulama.</i> ”
[B.3]	“ <i>Ojo lali sbolate sembahyang. Manembah Allah Yang Maha Agung.</i> ”

The data [B.1] provides evidence of the identity of followers of Islam, specifically the greeting “*Assalamualaikum*” in its original Arabic form. The pronunciation of this greeting means *may safety be upon you*, which is addressed to the person you are talking to. This Islamic greeting and meeting culture has become an unwritten etiquette for Javanese indigenous people, which is proof of the success of the spread of Islam in Java. In traditional Javanese culture, the pronunciation of these greetings is not a problem.

The data presented in sections [B.2] and [B.3] lead to the classification of Islamic worship. The classification of Islamic worship begins with the use of the relationship between praise and dhikr, which involves chanting God's name with beautiful chants of praise to glorify His name. The terms “*Wudhu*”, “*Ulama*”, and “*Salat*” are oriented towards the obligatory worship of Muslims. The term “*Ulama*”, which means teacher refers to those who teach these teachings. The recommendation to worship Allah, the Most Great, emphasizes that God is the only worthy of worship.

Historical research indicates that the Javanese indigenous population continues to adhere to a syncretistic culture that has been acculturated with the influence of Islam. This is attributed to the preaching of the walisongo, particularly Sunan Kalijaga, through the use of attractive and flexible traditional Javanese art (Indarwati et al., 2020). Kentrung is an example of how Islamic preaching methods can be renewed by continuing to believe in Allah SWT while still adhering to local culture (Hutomo, 2018). This strategy was implemented because people have long enjoyed art. The location of Kentrung's acculturation of religiosity is precisely in his artistic musical instruments, such as Javanese drums and Middle Eastern tambourines.

Schema 1. The Comparative of Motifs in Buleng and Kentrung's Preamble



According to Koetjaraningrat, language may be considered a universal construct that facilitates cultural understanding and social interaction among certain indigenous communities. The results of theoretical research suggest that language may be one of the cultural elements that represents indigenous people's reflection on the sacredness of nature regarding grace or disaster. It can therefore be seen that special worship rituals are created as a way of strengthening the familiarity of local cultural traditions, which in turn gives rise to a religious system that is focused on external influences (Pitts, 2020; Sosis, 2020). It can be seen that the form of intersectionality of indigenous communities in the preamble to Buleng and Kentrung both show the influence of animism as past naturalist societies that were integrated by other religious systems when Islam spread widely in their social environment in the future. While the languages of the two indigenous communities are different, they are both closely related to the Islamic religiosity that developed in Java as their home since ancient times until cultural globalization from outside.

The previous research indicates that humans are dependent on the mystical power of God. In contrast, other folklore emphasises natural forests that are worthy of respect and must be protected from damage by human hands (Oktarina, 2020; Herawati, 2019). The Kentrung's preamble portrays the realization of special worship that represents the Islamic religion and its beliefs. There is no mixture of other beliefs, but there is equal focus on servitude to the Almighty as a form of religious motif. The Buleng's preamble features a magic motif centered on the "Jampe-Jampe" spell for healing illnesses. However, this practice is conducted for the benefit of other sacred indigenous communities.

Consequently, the two preambles to the oral tradition exemplify the embodiment of special worship and a form of sacredness deeply rooted in each traditional community. This serves as a valuable contribution to renewed research in this field.

The Social System

Every human being is bound by group ties and social roles to the implementation of customary laws that are in line with past ancestors. This begins with the core family of husband-wife-children, ties between blood-related siblings, and communities of people who are descended from one ancestor in a kinship environment (Darmawijaya, 2017). These three relationships form a special interaction framework based on the awareness of each individual as part of it.

Indigenous peoples recognize a singular ideological and social identity, are fully conscious of their territorial domain, and perceive an intangible connection to others from the prospective of their origins (Taufiqurrahman, 2023). These three elements collectively constitute a form of local wisdom that is both reflective and affective, encompassing a comprehensive cultural identity and contributing to the stability and dignity of the community (Huda et al., 2017; Rahman et al., 2023). This phenomenon gives rise to the ideal of cultural nationalism.

Buleng's Preamble	
[A.4]	<i>"Puun... Sapun. Minta maaf minta ampun Emak Bapak Karuhun."</i> (Buleng "Nderep Kelebu")
[A.5]	<i>"Sampurasun... Kulon wungu... Habis rentah rumah. Mobon redo, mobon ikhlas sama Bapak Karuhun yang dari belak ulon. Dari belak ulon, dari belak idul, dari belak wetan. Anak cucu mau cerita, lakonnya Kampung Marunda."</i> (Buleng "Rivayat Kampung Marunda")

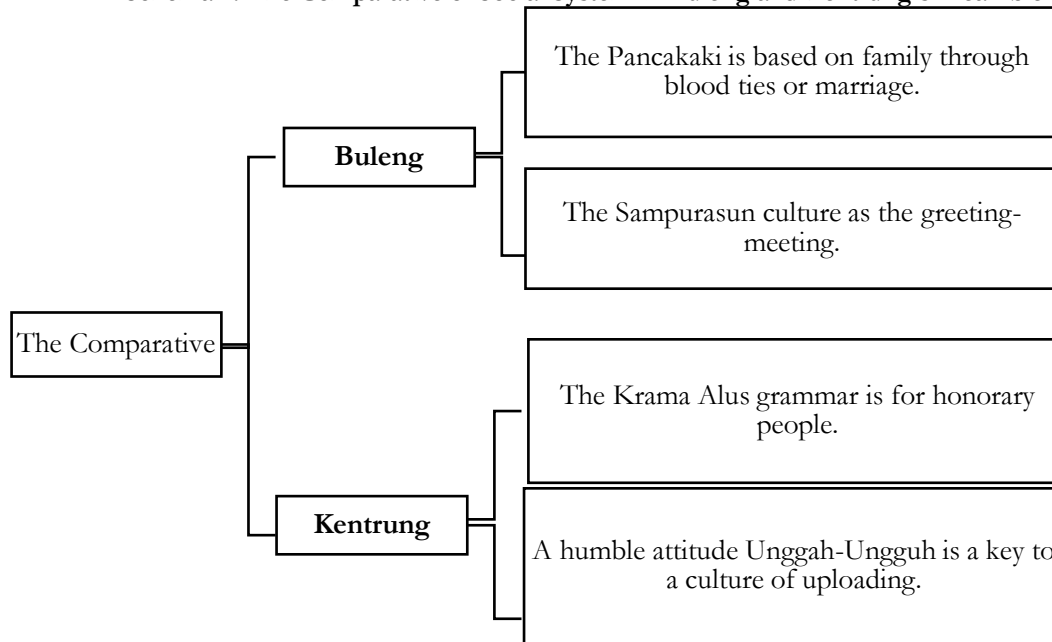
The terms "*Emak-Bapak Karuhun*" of data [A.4] and [A.5] are used to refer to the concept of respect for ancestors. The term "Mother and Father" is analogous to the core family construct of "father" and "mother". In accordance with data [A.2] regarding "*Anak Cucu* or children and grandchildren", the community considers itself to be the second generation of descendants, related by blood to the descendants of deceased ancestors based on the Sundanese "*Pancakaki*" kinship system. This system places significant emphasis on the principle of bilateral kinship, contingent upon the persistence of marital or blood ties (Hidayat, 2017). Consequently, individuals may be regarded as brothers despite the considerable distance that separates them in terms of generational continuity. This phenomenon is exemplified by the Betawi and Sundanese tribes, which trace their lineage back to a common ancestor.

Furthermore, data [A.4] and [A.5] include the terms "*sapun*" and "*sampurasun*", which refer to the objects undergoing treatment. The term "*sampurasun*" is derived from two words: "*Sampura*" a Sundanese word and "*Sun*" which comes from "*Ingsun*" or "*I*" in Sundanese (Balai Bahasa, 2021). This term signifies an apology or an expression of respect towards elders. The ancestors or "*karuhun*" are the focal point to embrace a social culture of politeness, wisdom, and virtue as a behavioral asset of local wisdom.

Kentrung's Preamble	
[B.4]	<i>"Assalamualaikum, kintun salam para priyagung. Sarni sugeng saka rawuhipun."</i>

The data set [B.4] includes the term "*Priyagung*", which is derived from the Javanese roots "*Priya*" and "*agung*". In the Javanese language, this term signifies an individual of high moral character. The sentence *sarni sugeng saka rawuhipun* is a polite expression of gratitude to the guests for attending the event. This greeting demonstrates the humble culture and respectful attitude of the Javanese traditional community, with the interlocutor regarded as superior to the speaker (Pranowo, 2020). There is a high level of formality in Krama Alus speech acts from speakers of a lower level to people of honor (Arfianingrum, 2020). This action is intended to respect and maintain honor in the upload culture.

Schema 2. The Comparative of Social System in Buleng and Kentrung's Preamble



Koetjaraningrat definitively states that the social system begins with the core family, which then grows into one extended family and is subsequently classified according to the local level of the community. The results of theoretical exploration definitively show the conditions for the implementation of this social system by examining blood ties to ancestors, as well as the existence of awareness of the same social identity (Darmawijaya, 2017; Taufiqurrahman, 2023). As stated in this explanation, the social system of the Betawi traditional community in Buleng's preamble is based on the principle of lineage, with children and grandchildren regarded as the second descendants of ancestors. The social system of Javanese society in Kentrung's preamble is clearly divided into local levels, "The Priyagung" or noble class and people outside these groups. This results in two distinct politeness cultures with specific goals.

The previous research suggests that cultural humanism is primarily concerned with the role of humans in establishing relationships with each other and maintaining a harmonious balance between themselves and the natural environment, which can serve as a source of meaning in life (Rahmat, 2019; Merdiyatna, 2019). In the Buleng preamble, the Betawi traditional community recognizes blood ties or marriage called "Pancakaki" with the polite culture of "Sampurasun" as an opening greeting, both to those who are still alive and to ancestors who have passed away. Meanwhile the Javanese traditional community in Kentrung's preamble shows the culture of politeness along with the "Krama Alus" grammar, which is intended for speech partners who have the title of honorary people. It seems that both cultures of politeness share the aim of maintaining social harmony in their own existence, as they also respect local nature as a universal form that has previously existed to accompany mortal life on this earth.

CONCLUSION

The Buleng and Kentrung's preamble cultures are characterised by a dominance religious and spiritual dimension. The religious culture in question serves to define the religious identity of each indigenous community. In addition, the Betawi community in Buleng still recognizes the efficacy of magical instruments with magical motifs for healing. In contrast, the Javanese community's religious identity is more pronounced in Kentrung. This is because Kentrung became a significant medium for Islamic proselytization during the era of the Walisongo. The two indigenous communities share similarities in their cultural and religious identities, shaped by the historical process of Islamic conversion in Java.

The cultural and religious identities of Buleng and Kentrung are also shaped by distinct social systems. The Buleng’s preamble is rooted in the concept of “*Pancakaki*”, which emphasises the importance of blood and marital ties in maintaining family cohesion across generations. In terms of linguistic style, the Kentrung’s preamble employs the “*Krama Alus*” dialect, used by those of lower status when addressing those of higher status. This is particularly evident in Buleng, which has been influenced by Sundanese culture due to a common ancestor. Both the Betawi and Javanese communities adhere to the principles of cultural etiquette, as exemplified by the “*Sampurasun*” tradition in Buleng and the “*Unggah-Ungguh*” in Kentrung.

This research represents a valuable contribution from the researcher to the study of oral traditions, a subject that has been relatively overlooked in academic research. Furthermore, the comparative literature is employed to examine the identity of a specific local wisdom tradition within a particular indigenous community. This research represents a crucial step in the process of revitalizing oral traditions as intangible heritage, which is currently facing a significant risk of total extinction. From an academic perspective, we aim to revive oral traditions through focused research and produce a tangible, beneficial implementation for society.

DECLARATIONS

Author contribution	: Nur Aini Puspitasari chaired and was responsible for the research entitled “The Comparison of Indigenous Cultural Religiosity in Buleng and Kentrung's Preamble as Oral Traditions”. She wrote the entire manuscript, collaborated with the second, third, and fourth authors, and acted as the correspondence author, overseeing the submission, translation, and revision of the manuscript. Vismaia S Damaianti contributed to the data analysis and plagiarism checking. Syihabuddin was responsible for validating the research instruments used. Sumiyadi contributed in ensuring citations, collecting data, and ensuring citations and organising references used in the manuscript. All four authors approved the final manuscript.
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