



The *Ataqohan Tradition as a Living Qur'an Phenomenon: A Phenomenological Study of Edmund Husserl in Wargajaya Village, Cigudeg District, Bogor Regency*

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Abstract

This study examines the Ataqohan tradition in Wargajaya Village, Cigudeg District, Bogor Regency, as a Living Qur'an phenomenon using Edmund Husserl's phenomenological approach. The study aims to understand the historical origins, implementation process, meaning, and function of the Ataqohan tradition in the local community's socio-religious life. A qualitative method was employed with data collected through participatory observation, in-depth interviews, and documentary study. The findings reveal that the Ataqohan tradition is a religious ritual performed on the first night after someone's death, involving the recitation of Qur'anic verses, the dhikr of the tawhid phrase *lā ilāha illā Allāh* 70,000 times, and communal supplication. From a Living Qur'an perspective, this tradition represents an actualization of Qur'anic values in community social practice. Through Husserl's phenomenological analysis, the community is found to interpret this tradition as an expression of religious consciousness (intentionality), collective experience (intersubjectivity), and a part of the lifeworld (*lebenswelt*). The Ataqohan tradition also fulfills spiritual, social, and informal religious education functions.

Keywords: Living Qur'an; Security; Phenomenology; Tradition; Wargajaya Village

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INTRODUCTION

The interaction of Muslims with the Qur'an has been going on since the beginning of the prophetic period of the Prophet Muhammad and continues to develop dynamically to this day. In the Indonesian context, the spread of the Qur'an in the midst of the archipelago society which is rich in cultural diversity and customs has given birth to various forms of community response and interaction to the sacred text. This phenomenon is not only revealed in the aspects of reading and interpreting the text, but it is also manifested in the various religious traditions that develop in daily life. The study of this phenomenon is known as *Living Qur'an*, which is an approach to the study of the Qur'an that places society and social phenomena as the main object of study (Mansyur, 2007; Hasbillah, 2019).

Living Qur'an as an academic approach is understood as the study of social phenomena that appear in society in the form of a number of behavioral patterns sourced from the Qur'an and people's response to Qur'anic values (Ahimsa-Putra, 2012). Different from

conventional interpretation studies that rely on text analysis, *Living Qur'an* places the community as an active subject in interpreting and reviving the values of the Qur'an through various socio-religious practices. The traditions that develop in the Indonesian Muslim society, such as the recitation of Qur'an verses in various life rituals, are very relevant objects to be studied through this approach.

One of the phenomena of *Living Qur'an* that is interesting to study is the religious tradition related to death. In various Muslim communities in Indonesia, the recitation of Qur'anic verses, tahlil, dhikr, and certain prayers are often part of the ritual carried out to pray for the deceased. In Wargajaya Village, Cigudeg District, Bogor Regency, there is a local tradition known as *the Ataqohan* tradition. This tradition is carried out on the first night after someone dies with the content of the recitation of several verses of the Qur'an, monotheistic sentences 70,000 times, dhikr, and certain prayers. The tradition has become an integral part of the religious life of the local community and continues to be passed down from generation to generation.

The study of *the Living Qur'an* in Indonesia has been carried out on various religious traditions. Makmunzir (2023) examines the tradition of reading Surat Yasin in the *Wednesday Abeh ritual* in Southwest Aceh. Aufa (2023) examines the tradition of visiting as a practice of *Living Qur'an* in Cirebon. Syahrudin et al. (2025) examine the pattern of interaction of the Qur'an with community traditions through the concepts of *taṣḍīq*, *tagyīr*, and *takwīn*. Sholeh et al. (2025) discuss the distinction between bid'ah and local culture in the perspective of the Qur'an and al-Sunnah. However, research that specifically examines *the Ataqohan* tradition in Wargajaya Village is still very limited, so this research is here to fill this void.

Based on this background, this study aims to understand the history of the emergence, implementation process, meaning, and function of *the Ataqohan tradition* in Wargajaya Village from the perspective of *Living Qur'an* by using Edmund Husserl's phenomenological analysis. In particular, this study seeks to uncover how people interpret their religious experiences in the tradition through phenomenological concepts, namely *intentionality*, *intersubjectivity*, and *lebenswelt*.

RESEARCH METHODS

This research is a field research that uses a qualitative descriptive approach. This approach was chosen because it aims to describe in depth the phenomenon of *the Ataqohan* tradition in Wargajaya Village as experienced and interpreted by the local community. The research was carried out in Wargajaya Village, Cigudeg District, Bogor Regency, from 2025 to 2026.

The scientific approach used in this study is the *Living Qur'an* approach to see how the teachings of the Qur'an are practiced in people's lives, as well as Edmund Husserl's phenomenological theory as an analytical tool to explore and understand the meaning of people's subjective experiences in carrying out *the Ataqohan* tradition. The use of Husserl's phenomenology allows researchers to understand religious practices based on experiences and meanings built by the community of the perpetrators without conducting normative assessments of the practices carried out.

The data sources in this study consist of two types. Primary data was obtained through participatory observation and in-depth interviews with key informants, namely the leaders of the Nurul Amal Tarbiyatussibyan Islamic Boarding School, religious leaders, traditional leaders, alumni of the Islamic boarding school, and the general public of Wargajaya Village who are involved in the implementation of *the Ataqohan* tradition. Secondary data were obtained from documents related to the tradition, village profiles, and relevant Islamic literature.

The data collection techniques used include three main methods. First, participatory observation was carried out by directly observing the implementation of *the Ataqohan tradition* in several mosques in Wargajaya Village. Second, in-depth interviews were carried out in a semi-structured method with key informants, including A Abub as the leader of the Nurul Amal Tarbiyatussibyan Islamic Boarding School, Wa Ahyar, Pak Haris, A Afif, and Teh Iyah. Third, a documentation study was conducted to collect written data related to the traditions and socio-religious context of the community.

Data analysis was carried out using descriptive analytical techniques through three stages of Husserl's phenomenology. The first stage is *epoché* or the suspension of normative judgment, where the researcher suspends all prejudices and judgments about *the Ataqohan tradition* to understand it as interpreted by society. The second stage is phenomenological reduction to find the essential structure of experience. The third stage is intersubjective interpretation to understand how common meaning is formed in society.

RESEARCH RESULTS

Overview of Wargajaya Village

Wargajaya Village is one of 15 villages located in Cigudeg District, Bogor Regency, West Java Province. This village was formed in 1984 as an expansion of Cigudeg Village and has an area of 772.38 ha with an altitude of 439.5 meters above sea level. The village area consists of six hamlets, namely Pasirangin, Cigaok, Ciangger, Sabrang, Cijapuh, and Babakan, with 16 Neighborhood Units and 43 Neighborhood Units. Demographically, the majority of the population of Wargajaya Village are Sundanese and Muslim.

The socio-religious conditions of the people of Wargajaya Village show a religious and communal character. The religious life of the community takes place actively, characterized by various recitation activities, taklim assemblies, and religious traditions that are held regularly. In addition, the existence of the Nurul Amal Tarbiyatussibyan Islamic Boarding School in Ciangger Village has a significant influence on the religious life of the local community. The still strong culture of mutual cooperation is also an important factor that supports the sustainability of various religious traditions, including *the Ataqohan* tradition.

History of the Emergence and Development of the Ataqohan Tradition

Etymologically, the term *Ataqohan* is understood by the people of Wargajaya Village to come from the Arabic ' *itqun* (عتق) which means to liberate or liberate. In Sundanese, this term is interpreted as *liberating* or liberating. This meaning refers to the community's expectation that the deceased will be freed from various difficulties in the grave, including grave slander, grave punishment, and the punishment of hellfire.

Based on the results of interviews with informants, the *Ataqohan tradition* first developed in the Nurul Amal Tarbiyatussibyan Islamic Boarding School, Ciangger Village. According to A Abub as the leader of the Islamic boarding school, this tradition was introduced by K.H. Hasanudin as the founder of the Islamic boarding school, starting when his son-in-law, A Adom Hadromi, died around 2008-2010. In the early stages, the implementation of *Ataqohan* was limited to the pesantren assembly and had not spread widely to the community. After the surrounding community began to accept the practice, its implementation shifted to the mosque as the center of religious activities.

There are several versions about the source of inspiration for this tradition. According to Teh Iyah, this tradition was probably influenced by similar practices from the surrounding villages as well as the story contained in the book *al-Futūḥāt al-Madaniyyah fi al-Syu'ab al-Īmāniyyah* by Shaykh Nawawi al-Bantani which is contained in the margin of the book *Syarḥ Naṣā'ih al-'Ibād*. The story tells of Shaykh Abu al-Rabi' al-Mālaqi who recited the sentence of monotheism 70,000 times, then gave his reward to free the mother of a young man from the torment of hell. The recitation of the 70,000 monotheistic sentence in the story is referred to as '*ataqah al-ṣughrā*' or a small deliverance from hell.

The Process of Implementing the Ataqohan Tradition

The *tradition of Ataqohan* is carried out on the first night after the death of a person, generally taking place during the Ba'da Maghrib until before the Isha prayer. The selection of time is based on practical considerations that most people are already in the home or mosque environment after completing daily activities, so that the presence of the community tends to be more optimal.

The place where *the Ataqohan tradition* is carried out is the mosque. The selection of mosques is based on several considerations, namely the adequate space capacity to accommodate a large number of worshippers, strong socio-religious legitimacy, and the ease of carrying out the collective distribution of monotheistic sentence readings. The more pilgrims who attend, the lighter the distribution of the number of readings that must be completed by each participant.

The series of *Ataqohan implementations* took place in a structured manner. First, the opening in the form of salam, tahmid, and salawat to the Prophet Muhammad (saw). Second, a brief introduction from the leader of the event regarding the identity of the deceased and an invitation to pray together. Third, the reading of istighfar. Fourth, the gift is in the form of the recitation of certain verses that were gifted to the Prophet Muhammad, his family, and the deceased, including Surah al-Fātiḥah, al-Ikhlās, al-Falaq, an-Nās, the first five verses of Surah al-Baqarah, the Chair Verse, and the end of Surah al-Baqarah. Fifth, the recitation of the sentence tauhid *lā ilāha illā Allāh* 70,000 times in congregation using the prayer beads as a counting tool. Sixth, the closing prayer led by religious leaders.

The equipment used in the implementation of this tradition is simple, including the mosque as a place of implementation, loudspeakers, prayer beads, carpets or prayer mats, and simple drinking water. The simplicity of this equipment is one of the characteristics that distinguishes *Ataqohan* from the tahlilan tradition that lasts several nights and demands greater

preparation. The families of the deceased are generally not burdened with the obligation to provide consumption in large quantities, enough mineral water for the pilgrims who attend.

Community involvement in this tradition is collective and cross-generational. Religious leaders play the role of ritual leaders, while the general public, both men and women, of various age groups, attend voluntarily. Based on the results of observations, women now have a considerable involvement in the implementation of *Ataqohan*, different from the early days of this tradition where the participants were more dominated by men.

Qur'an Recitation, Dhikr, and Prayer in Ataqohan

The elements of reading used in the *Ataqohan tradition* have a strong religious foundation. The recitation of Surah al-Fātiḥah, al-Ikhlāṣ, al-Falaq, an-Nās, the Chair Verse, as well as the beginning and end of Surah al-Baqarah is a widely known practice in the Islamic tradition as a reading that has spiritual virtue. The Verse of the Chair is primarily understood as a reading of protection and illumination, while the beginning and end of Surah al-Baqarah have a special place in the Islamic tradition.

The essence of the *Ataqohan tradition* is the recitation of the sentence tauhid *lā ilāha illā Allāh* 70,000 times. This number refers to the story in the book *al-Futūḥāt al-Madaniyyah* which contains the practice of reciting the sentence of tauhid 70,000 times as a form of '*ataqah al-ṣughrā*' or a small deliverance from Hell. The community understands that this reading must begin with a clear intention and the gift of the reward of reading to the deceased, as stated by A. Abub in the Sundanese expression: "*kudu aya niat di awalna, kudu hadiahan heula*" which means that there must be an intention first and begins with the gift of reading to the deceased.

DISCUSSION

The Ataqohan Tradition as a Living Qur'an Phenomenon

The *tradition of Ataqohan* in Wargajaya Village shows that the Qur'an is not only present as a text to be read and studied, but also lives through the various social, cultural, and religious practices of the Muslim community. This finding is in line with the concept of *Living Qur'an* put forward by Mansyur (2007) and Ahimsa-Putra (2012) that the Qur'an is active and passive at the same time, referring to the socio-cultural phenomenon in which people view and interact with the Qur'an through various daily life practices.

The recitation of Qur'anic verses in the *Ataqohan tradition* shows the process of social reception of the community towards the text of the Qur'an. The community does not just read the text, but interprets it as a religious expression that has a spiritual function for the deceased and the people present. According to Hasbillah (2019), the study of *the Living Qur'an* has two meanings, namely the study of the living Qur'an and at the same time an effort to revive the Qur'an. The *Ataqohan* tradition shows both meanings at the same time. The Qur'an lives in the social practices of the community, and at the same time the community actively seeks to bring the values of the Qur'an to life through these collective rituals.

The perspective of *the Living Qur'an* also shows that the sentence of tauhid *lā ilāha illā Allāh* does not stop as a mere verbal expression, but becomes a practice of joint prayer

which is believed to provide spiritual benefits to the deceased while strengthening the religiosity of the community. This illustrates the process of contextualizing Islamic teachings in people's lives as explained by Shihab (2007) that *the Living Qur'an* emerges through applicative interpretations that are applied in daily behavior and ethics.

In the context of Sundanese Muslim culture, *the Ataqohan* tradition shows a process of encounter between Islamic values and local culture. Islamic teachings on dhikr, prayer, and respect for the deceased are manifested in the form of typical social practices in accordance with the cultural context of the local community. These findings are in line with Geertz's (1993) view that religion is a symbolic system that gives meaning to life and is expressed through various rituals. The Sundanese Muslim community of Wargajaya Village preserves this tradition with the principle of *ngamumule*, which is to take care of and maintain habits that are seen as good in order to stay alive in the community.

Husserl's Phenomenological Analysis of the Ataqohan Tradition

Edmund Husserl's phenomenological analysis of the *Ataqohan* tradition shows three main aspects, namely *intentionality*, intersubjectivity, and *lebenswelt*. These three aspects help to understand how people construct the meaning of their religious experiences in the tradition.

First, the aspect of *intentionality* or directed awareness. According to Husserl, human consciousness is always directed to something as an object (Adian, 2010). In the context of *the Ataqohan* tradition, public awareness is directed to the belief about the spiritual needs of the deceased on the first night of death. The people of Wargajaya Village believe that the grave is a *dark* and uncertain place so they need spiritual help through collective prayer. The act of reading monotheistic sentences, attending prayer assemblies, gifting reading rewards, and participating in rituals in congregation is a form of noesis or conscious action of the community. The noema or meaning directed includes the hope of liberation of the dead from the difficulties of the grave, the acquisition of Allah's grace, and spiritual tranquility.

Second, the aspect of intersubjectivity. Husserl explained that meaning is not only formed individually, but also collectively through human relationships (Isfironi, 2019). The *tradition of Ataqohan* survives because of a collective understanding among the community regarding the purpose and meaning of its implementation. The community has a common understanding that the first night of death is an important time, that the dead body needs spiritual help, and that the recitation of monotheistic sentences in congregation has spiritual benefits. This understanding is inherited from generation to generation through the role of Islamic boarding schools and religious leaders so that it forms a collective consciousness that continues to live.

Each informant gives a different subjective interpretation of the *Ataqohan* tradition. A Abub interprets it as a spiritual practice that requires intentions and rewards to the deceased and noble heritage that needs to be preserved. Wa Ahyar sees it as a spiritual help for the dead who are facing the darkness of the grave as well as social assistance for the families left behind. Pak Haris interprets it as mutual cooperation of worship where heavy work becomes light when done together. A Afif understands it as the preservation of inherited religious traditions, even without a deep textual understanding. Meanwhile, Teh Iyah views this tradition as more

for men. This diversity of meaning reflects the plurality of subjectivity recognized by Husserl's phenomenology.

Third, the aspect of *lebenswelt* or the world of life. *Lebenswelt* refers to the daily reality experienced and interpreted by humans before being scientifically analyzed (Mastiyah, 2025). In the context of the people of Wargajaya Village, the *Ataqohan* tradition has become part of the world of people's lives. When there are residents who die, the community spontaneously understands the socio-religious pattern that must be done, namely gathering at the mosque at night to carry out *Ataqohan*. The legitimacy of religious figures, especially K.H. Hasanudin and his successors, as well as references to Islamic books, are factors that strengthen the institutionalization of this tradition in the world of people's lives.

Social and Religious Functions of the Ataqohan Tradition

The *Ataqohan tradition* carries out at least three main functions in the life of the people of Wargajaya Village. The first function is the spiritual function. The implementation of this tradition is based on people's beliefs about the existence of life after death and the need of the deceased for spiritual help. The recitation of Qur'anic verses, dhikr, and prayer is understood as a form of spiritual effort to ask for Allah's mercy and forgiveness for the deceased. This religious foundation is in line with the words of Allah in QS. al-Hashr [59] verse 10 about the importance of praying for fellow Muslims who have died, as well as QS. ar-Ra'd [13] verse 28 that the heart becomes at peace by remembering Allah.

The second function is the social function. The *Ataqohan* tradition functions as a medium of social solidarity, Islamic *ukhuwah*, and friendship between citizens. When there are residents who have died, people gather at the mosque as a form of empathy and concern for the families left behind. The presence of the community in this ritual provides important moral and emotional support for grieving families. In addition, the simplicity of the implementation of *Ataqohan* which does not require the preparation of large consumption actually eases the burden on the family of the deceased on the first night of death, different from the *tahlilan* tradition which lasts several days. This reflects the value of helping in Islam as mentioned in QS. al-Ma'idah [5] verse 2.

The third function is the function of informal religious education. Through involvement in the implementation of *the Ataqohan tradition*, the younger generation learns about the procedures of praying, reading dhikr, respecting the deceased, and the importance of maintaining social relations with fellow Muslims. Based on an interview with A Afif, some people who previously rarely attended religious activities were encouraged to follow the religious atmosphere in congregation through the implementation of *Ataqohan*. This tradition also serves as a collective reminder of death and the limitations of human life as affirmed in QS. Ali 'Imran [3] verse 185 that every living thing will definitely feel death.

Relevance of Findings to Previous Studies

The findings of this study have similarities and differences with previous studies. The similarity lies in the *Living Qur'an* approach which is used to understand local traditions as a form of public reception of the values of the Qur'an. As Makmunzir (2023) found that the

tradition of reading Surat Yasin in the *Wednesday Abekh* ritual in Southwest Aceh is a form of *Living Qur'an* with religious, social, educational, economic, and cultural functions, this study also found that the *Ataqohan* tradition performs a similar function in different contexts.

The difference between this study and the study of Aufa (2023) lies in the object of the tradition studied. Aufa examines the tradition of visiting in Cirebon, while this study examines *the tradition of Ataqohan* related to death rituals in Bogor Regency. A more fundamental difference lies in the more systematic use of Edmund Husserl's phenomenological analysis in this study to explore the dimensions of subjective consciousness of society, which results in an understanding of intersubjectivity and *lebenswelt* as explanatory factors for the continuity of tradition.

This research also strengthens the argument of Syahrudin et al. (2025) regarding the pattern of interaction of the Qur'an with community traditions. The *tradition of Ataqohan* shows a pattern of *taṣdīq* or justification, where the community justifies the practice of reciting the sentence of tauhid 70,000 times based on references to Islamic books. In addition, this finding is also relevant to the discussion of Sholeh et al. (2025) regarding the distinction of bid'ah and local culture, where the *Ataqohan tradition* can be understood as 'urf that does not contradict the principles of monotheism and sharia values because it contains elements of benefit.

CONCLUSION

This study concludes that the *Ataqohan* tradition in Wargajaya Village, Cigudeg District, Bogor Regency is a social-religious practice that lives and develops in people's lives as a form of *Living Qur'an*. This tradition is carried out on the first night after a person's death through the recitation of the verses of the Qur'an, dhikr of the sentence of tauhid *lā ilāha illā Allāh* 70,000 times in congregation, and joint prayer.

In the perspective of *the Living Qur'an*, the *Ataqohan tradition* shows that the Qur'an is not only understood as a normative text, but is brought to life through the social practices of the community that have a spiritual meaning and a certain social function. The recitation of Qur'anic verses and monotheistic sentences is a form of religious expression that reflects the actualization of Qur'anic values in the socio-religious life of the community.

Through Edmund Husserl's phenomenological analysis, it was found that the *Ataqohan tradition* reflects the religious awareness of the community that is directed (*intentionality*) to the belief about the spiritual needs of the deceased. The continuity of this tradition is supported by a collective understanding (*intersubjectivity*) formed through the role of Islamic boarding schools and religious leaders, as well as by its position as part of the world of life (*lebenswelt*) of society that is inherited from generation to generation. This tradition also performs an important informal spiritual, social, and religious education function in people's lives.

The academic implications of this research lie in its contribution to the development of *the study of the Living Qur'an* in Indonesia, especially in understanding the phenomenological dimension of the religious practices of the Muslim community. Further research can develop the study of *the Ataqohan tradition* through a comparative approach

between regions or through the perspective of hadith reception to gain a more comprehensive understanding.

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