



The Process of Organizing and the Meaning of the Long Amulet Ceremony

(Ethnographic Study at Keraton Kasepuhan Cirebon)

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ABSTRACT

This study aims to describe, analyze, and interpret the process of organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon and describe, analyze, and interpret the meaning of the Long Amulet Ceremony according to the people who support the custom Keraton Kasepuhan Cirebon. With a qualitative-ethnographic approach, this study seeks to describe, analyze, and interpret the same pattern of values, behavior, beliefs, and language of a group of the same culture which is the result of the researcher's construction of various information obtained during field research based on on a research focus. For this reason, the data collection process is carried out through participatory observation techniques, open interviews, and documentation. The data obtained were then analyzed through ethnographic procedures developed by Wolcott (1990), based on Cultural Theory and other relevant supporting theories. Based on this, the researchers conclude: first, that the process of organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon was motivated by a long history of celebrating the birth of the Prophet Muhammad SAW which was carried out from the time of Sunan Gunung Jati to the present palace; which is managed by a committee system that involves elements outside the palace; presented through various series of activities that are packaged in an attractive manner; carried out by the sultan as customary holders, the mosques as holders of religious authority, sentana wargi, nayaka, kemantren, and court women; which is carried out in "holy" places and other places that are "considered holy"; which is supported by the community from among the "palace relatives", "abdi dalem", "invited guests", "visitors", and "travelers". Second, that the activities of the Long Amulet Ceremony are interpreted differently by the supporting community; for the "palace relatives" and "abdi dalem", the ceremony is interpreted as a momentum to strengthen the spirit of monotheism and the example of the Prophet Muhammad; for the "invited guests", the ceremony is more interpreted as a momentum of practical business and political communication; for the "visitors", the ceremony is only interpreted as a momentum to memorize blessings (to pick up blessings); and for the "traveler", the ceremony is only meant as a means of fun and impressive entertainment. which is supported by the community from among the "palace relatives", "abdi dalem", "invited guests", "visitors", and "travelers". Second, that the activities of the Long Amulet Ceremony are interpreted differently by the supporting community; for the "palace relatives" and "abdi dalem", the ceremony is interpreted as a momentum to strengthen the spirit of monotheism and the example of the Prophet Muhammad; for the "invited guests", the ceremony is more interpreted as a momentum of practical business and political communication; for the "visitors", the ceremony is only interpreted as a momentum to memorize blessings (to pick up blessings); and for the "traveler", the ceremony is only meant as a means of fun and impressive entertainment. which is supported by the community from among the "palace relatives", "abdi dalem", "invited guests", "visitors", and "travelers". Second, that the activities of the Long Amulet Ceremony are interpreted differently by the supporting community; for the "palace relatives" and "abdi dalem", the ceremony is interpreted as a momentum to strengthen the spirit of monotheism and the example of the Prophet Muhammad; for the "invited guests", the ceremony is more interpreted as a momentum of practical business and political communication; for the "visitors", the ceremony is only interpreted as a momentum to memorize blessings (to pick up blessings); and for the "traveler", the ceremony is only meant as a means of fun and impressive entertainment. that the activities of the Long Amulet Ceremony are interpreted differently by the supporting community; for the "palace relatives" and "abdi dalem", the ceremony is interpreted as a momentum to strengthen the spirit of monotheism and the example of the Prophet Muhammad; for the "invited guests", the ceremony is more interpreted as a momentum of practical business and political communication; for the "visitors", the ceremony is only interpreted as a momentum to memorize blessings (to pick up blessings); and for the "traveler", the ceremony is only meant as a means of fun and impressive entertainment.

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Keywords: Implementation Process, Meaning, Amulet Length Ceremony, Custom, Palace, Ethnography.

1. INTRODUCTION

In social life, every nation or ethnic group and society in a certain group or environment has its own culture, with symbols that may only be understood by humans in the world and in their own environment because culture is basically a human response to the environment and life problems faced. According to Yani (2011: 182), every ethnicity has its own culture which may be different or the same as other ethnicities. Likewise, when viewed from the religion adopted by a community, even though they adhere to the same religion but in reality they have different religious practices due to the influence of the local culture of each of these ethnicities.

Each culture is a comprehensive guide for the life of the community concerned. Therefore, culture is actually a traditional character, that is, it tends to become traditions that are not easily changed. However, because the energy sources that exist in the human environment tend to change, the culture also tends to always change and become dynamic following changes that occur in the elements of its environment. Therefore, on the one hand, culture does not want to change but on the other hand tends to change rapidly compared to other cultures (Suparlan, 1992: 95).

The results of Geertz's research (1972: 535) report that social and cultural changes have occurred in most parts of Java. In most areas of Java - both the simple territorial basis of rural social integration and the syncretic base of cultural homogeneity - has been eroded more and more more than 50 years ago. Population growth, urbanization, spread of currency, differentiation of jobs, and the like, have all weakened the traditional ties of the structure of peasant society and the gusts of teaching that accompanied these structural changes had disturbed the uniformity of religious beliefs and practices that characterized the past.

The same thing also happened in the Cirebon area. In line with the development of science and technology, the beliefs and ways of thinking of the city community in terms of religion are experiencing more and more changes. Cirebon, has now experienced a shift from a rural community to an urban community which of course has its own cultural pattern (Ali, 1995: 44-45). The religious tradition in Cirebon - as can be seen in its ritual practices - through a complex maturation process, has experienced growth and development (AG, 1998: 68). It is possible that these changes will also occur in the tradition of the Long Amulet Ceremony.

The holding of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon is a religious tradition of the palace to commemorate an event of the birth of the Prophet Muhammad SAW, as a bearer of Islamic teachings and a bearer of blessings for the entire universe. In the implementation of the Long Talisman Ceremony, a procession of the birth of Muhammad SAW was visualized who at one time became a prophet and apostle. The tradition of the Long Amulet Ceremony which has been carried out since the lifetime of Sunan Gunung Jati until now is a quite effective medium for spreading Islam to the people of Cirebon and its surroundings. Because, the ceremony is full of symbolic meanings to be conveyed to the wider community which contains the main teachings of Islam, namely the teachings of monotheism (Heriyanto, 2000: 133).

Based on historical evidence, the tradition of the Long Amulet Ceremony has been held since the XVII century. The use of porcelain plates which are used as one of the attributes in this ceremony is a product of that century. However, the tradition of the Long Amulet Ceremony began to be held on a large scale during the leadership of Sultan Sepuh VII, Sultan Sepuh Joharudin (1791-1815), when the Dutch dominated Indonesia politically. The purpose of holding this tradition was to prove to the Dutch that the sultan still had charisma in the eyes of the community, as evidenced by the large number of visitors who wanted to stay in touch with the sultan (Heriyanto, 2000: 135).

At present, the tradition of the Long Amulet Ceremony is still held on a large scale by the Kasepuhan Palace. Apart from being used as a medium for broadcasting or preaching Islam, this tradition is also used as a means of communication and friendship between the court and the scholars, the government, and the people who support it. In the implementation of this tradition, it is indicated that there are many parties who want to take advantage of this momentum for economic and political interests.

Based on the description above, research on the Implementation Process and the Meaning of the Long Amulet Ceremony (Ethnographic Study at the Kasepuhan Palace in Cirebon) is very important to do, considering the following reasons. The first is "unique" because the tradition of the Long Amulet Ceremony at Kasepuhan Palace is a cultural heritage from the past (around the XVII century) which has been carried out from generation to generation to the present, where the geographic area and lifestyle of the people have undergone many changes. The second is "interesting" because the tradition of the Long Amulet Ceremony at

Kasepuhan Palace is visited by thousands of people from various regions and various backgrounds; because of that, the tradition of the Long Amulet Ceremony is the largest tradition in the Kasepuhan Palace and among other Cirebon palaces.

Referring to the background of this problem, the formulation of the problem in this study is: what is the process of organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, and what is the meaning of the Long Amulet Ceremony according to the people who support the custom Kasepuhan Cirebon Palace? Based on the formulation of this problem, the purpose of the research is to describe, analyze, and interpret the process of holding the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, and to describe, analyze, and interpret the meaning of the Long Amulet Ceremony according to the people who support the custom Kasepuhan Palace in Cirebon.

Theoretically, the results of this study are expected to add to the repertoire of cultural theories and other social theories about the meaning of traditional palace ceremonies. And practically, the results of this research are expected to contribute ideas for the Kasepuhan Cirebon Palace itself, for the Cirebon City Government, and for local community institutions in relation to cultural development efforts through religious tradition activities.

2. LITERATURE REVIEW

2.1. Cultural Theory

According to Koentjaraningrat (1994: 9), the word culture comes from the Sanskrit buddhayah, which is the plural form of buddhi which means mind or reason. Thus, culture can be understood as things related to mind and reason. Culture also, according to Koentjaraningrat (2015: 146), is a development of the compound word "cultivation" which means power and mind. Thus, culture is power and mind in the form of creativity, intention and taste. Meanwhile, culture itself is the result of that creation, initiative and feeling.

As a concept, according to Koentjaraningrat (1994: 9-10), culture is defined as the whole idea and work of a human being that must be accustomed to learning, along with the entirety of the results of his mind and work. From this definition it means that almost all human actions are cultural. Because, according to Koentjaraningrat (2015: 144-145), there are only a few human cultures in society that do not need to be accustomed to learning, namely some instinctive actions, reflexes, actions due to physiological processes, or blind behavior.

Koentjaraningrat (1994: 5-7) argues that culture has at least three forms, namely: (1) the form of culture as a complex of ideas, ideas, values, norms, regulations, and so on; (2) the form of culture as a complex of patterned behavioral activities of humans in society; and (3) cultural forms as objects created by humans. The first form is the ideal form of culture. It is abstract, cannot be touched or photographed. The location is in the minds of the members of the community where the culture in question lives. If these community members state their ideas in writing, the location of the ideal culture is often in the writings and books of writers from the members of the community concerned. The second form of culture is a social system, which is about the patterned behavior of humans themselves. This social system consists of human activities that interact, relate, and associate with one another which from second to second, from day to day, and from year to year always follow certain patterns based on customary behavior. As a series of human activities in a society, the social system is concrete, occurs around us everyday, can be observed, photographed, and documented. The third form of culture is physical culture. Because, physical culture is the totality of physical results and of the activities, actions and work of all humans in a society, it is most concrete in nature and consists of things that can be touched, seen, and photographed. The three forms of culture described above, in reality, people's life is certainly not separate from one another. Ideal culture and customs govern and give direction to human actions and works.

The whole pattern of human action revolves around a very large number of certain institutions. Thus, in fact a broad society we can always detail into special institutions. Parallel to this, we can always detail a broad culture in its special elements. According to Koentjaraningrat (2015: 164-166), there are seven elements of culture that can be found in all nations in the world. The seven elements that can be called the main content of every culture in the world are: (1) language, (2) knowledge systems, (3) social organization, (4) systems for living tools and technology, (5) livelihood systems, (6) religious system, and (7) art. Every element of this universal culture of course also manifests in the three forms of culture,

2.2. Concept of Meaning

All cultural meanings are created using symbols. Symbol is any object or event that points to something. All symbols involve three elements, namely the symbol itself, one or more references, and the relationship between symbols and references. These three things are the basis for all symbolic meanings (Spradley, 2007: 134).

The symbol itself includes anything we can feel or experience. Symbols can be the terms of the native (local) used by the informants. We understand these native terms as speech or sound. No less, symbol is an analytical term from cultural anthropological terms, such as "ethnography", "descriptive" problem, and "culture". We understand these terms as written words but they are also based on vowel sounds. However, a wide variety of things can become symbols, far beyond the sound of speech.

Because, we can experience colors, sounds, objects, actions, various activities, and various kinds of complex social situations, they can all become symbols. Every society has unlimited material reserves to create symbols (Spradley, 2007: 134-135).

A reference is an object that is a symbol of reference. Reference can be anything that can be thought of in human experience. We can designate trees or animals as symbols but we can also designate mystical creatures that have never been experienced before. We can refer to dreams that we have never experienced, places that do not exist, people who will live in the future, and always refer to ordinary things that are around us (Spradley, 2007: 135).

The relationship between a symbol and a reference is the third element in meaning. This relationship is an arbitrary relationship in which the reference is encoded in the symbol. When the encryption occurs, we stop to think about the symbol itself and focus our attention on what the symbol refers to (Spradley, 2007: 135).

2.3. Concept of Religious Ceremony

A religious system, according to Koentjaraningrat (2015: 295), has important elements, namely: (1) religious emotions, (2) a belief system; (3) a religious community, and (4) a religious ceremony system. All human activities related to religion are based on a vibration of the soul which is usually called "religious emotion". Religious emotion is what drives people to do religious actions. In essence, religious emotions cause an object, action, idea to acquire sacred value and be considered sacred. The "belief system" in particular contains many sub-elements. In this regard anthropologists are usually concerned with the conception of both good and evil gods; the nature and signs of the gods; conceptions of other spirits, such as ancestral spirits, ghosts and others; the conception of the supreme god and creator of nature; the problem of the creation of the world and nature (cosmogony); problems regarding the form and properties of the world and nature (cosmology). The third sub-element in religion is about "people" who adhere to the religion or religion concerned. In particular, these sub-elements include the problem of followers of a religion, their relationship with one another, their relationship with religious leaders, both during religious ceremonies and in daily life; and finally that sub-element also includes the organization of the ummah, the obligations and rights of its citizens. The "religious ceremony system" specifically contains four aspects which are of particular concern to anthropologists, namely: (1) the place where religious ceremonies are performed, (2) the times when religious ceremonies are carried out, (3) ceremonial objects and tools, and (4) people performing and leading the ceremony. The first aspect relates to the places where sacred ceremonies are performed, namely tombs, temples, shrines, churches, smaller mosque (langgar, surau), mosques and so on. The second aspect concerns times of worship, sacred and holy days, and so on. The third aspect concerns the objects used in ceremonies, including statues representing gods, instruments for sounds such as sacred bells, sacred flutes, sacred drums, and so on. The fourth aspect concerns the perpetrators of religious ceremonies, namely priests, monks, shamans, shamans, and others (Koentjaraningrat, 2015: 296-297). temples, churches, smaller mosque (langgar, surau) mosques and so on. The second aspect concerns times of worship, sacred and holy days, and so on. The third aspect concerns the objects used in ceremonies, including statues representing gods, instruments for sounds such as sacred bells, sacred flutes, sacred drums, and so on. The fourth aspect concerns the perpetrators of religious ceremonies, namely priests, monks, shamans, shamans, and others (Koentjaraningrat, 2015: 296-297). temples, churches, smaller mosque (langgar, surau) mosques and so on. The second aspect concerns times of worship, sacred and holy days, and so on. The third aspect concerns the objects used in ceremonies, including statues representing gods, instruments for sounds such as sacred bells, sacred flutes, sacred drums, and so on. The fourth aspect concerns the perpetrators of religious ceremonies, namely priests, monks, shamans, shamans, and others (Koentjaraningrat, 2015: 296-297).

2.4. The concept of customs

According to Koentjaraningrat (1994: 10), customs are related to the concept of culture which has three forms, namely the ideal form, the form of behavior, and the physical form. Here, customs are an ideal form of culture. In complete form, we can call it customary behavior because custom functions as a behavior regulator.

Customs can be more specifically divided into four levels, namely (1) the level of cultural-values, (2) the level of norms, (3) the level of law, and (4) the level of special rules. The first level is the most abstract and broad in scope. This level is the ideas that conceptualize the most valuable things in people's lives. Such conceptions are usually broad and vague; but even so, or precisely because they are vague and irrational, are usually rooted in the emotional part of the human psyche. This level can be called a cultural-value system. The second and more concrete level of custom is the system of norms. These norms are cultural values that have been linked to certain roles of humans in society. The role of man in his life is many, and humans often change roles from moment to moment, and from day to day. Each role carries for him a number of norms which serve as guidelines for his behavior in terms of playing that particular role. The third and more concrete level of custom is the legal system (both customary law and written law). Laws are clear regarding the various sectors of life which have clear boundaries. The number of legal laws in a society is far more than the number of norms that serve as guidelines. And the fourth level of custom is special rules governing activities that are very clear and have a limited scope in community life. That is why these special rules are very concrete in nature and many of them are related to the legal system (Koentjaraningrat, 1994: 11-12).

2.5. Keraton concept

According to the Indonesian General Dictionary, "keraton" is defined as "the king's palace" (Poerwadarminta, 2007: 574). As for the Indonesian Wikipedia Dictionary, the Free Encyclopedia explains that "keraton" (Javanese language: kraton or karaton) is an area where a ruler (king or Queen) rule or his place of residence (palace). In everyday terms, keraton often refers to the ruling palace in Java. In Javanese, the word karaton (keratuan) comes from the root word "Ratu" which means ruler. Javanese word "Queen" related to the word in Malay language, that is "progenitor/datu". In Javanese, the term kedaton is known which has the root of the word "datu". The term kedaton refers to the closed inner complex of the palace where the king and his sons and daughters live. People who live within the palace generally have knighthood (<https://id.wikipedia.org/wiki/Keraton>).

2.6. Ethnographic Concepts

Ethnography, according to Spradley (2007: 3-5), is a job to describe a culture. The main objective of this activity is to understand a view of life from the point of view of an indigenous people. As stated by Malinowski (1922), the purpose of ethnography is to understand the point of view of the indigenous people, their relationship with life, to get their views about their world. Therefore, ethnographic research involves learning about the world of people who have learned to see, hear, speak, think, and act in different ways. Not only studying society, more than that, ethnography means learning from society. The essence of ethnography is an effort to pay attention to the meaning of the action of the events that befell the person we want to understand. Some of these meanings are expressed directly in language, and many are received and conveyed only indirectly through words and deeds. However, in every society, people continue to use this complex system of meaning to regulate their behavior, to understand themselves and to understand others, and to understand the world in which they live. This system of meaning constitutes their culture: ethnography always implies a theory of culture.

In line with Spradley's view, Haris (in Creswell, 2014: 125) argues that ethnography is a qualitative design whose research describes and interprets the same pattern of values, behavior, beliefs, and language of a group with the same culture. The same thing is also stated by Suparlan (1997: 102), that ethnography can simply be defined as a picture of a culture. It is a cultural picture of a society which is the result of the construction of the researcher from various information obtained during conducting research in the field and with a specific problem focus.

3. RESEARCH METHODS

3.1. Research Approach

This research uses a qualitative approach. In this qualitative approach, as stated by Suparlan (1994: 62-77), the research objectives are symptoms that are interrelated with one another in functional relationships and all of which constitute a unified, holistic, and systemic unit. Therefore, there is no such thing as any phenomenon that can explain itself, except that it must be explained by, and through, the existence of the phenomena that exist in the system. A social phenomenon, according to Faisal (in Bungin, 2001: 32-33), can only be understood if it succeeds in understanding the world of meaning stored in the perpetrators. It is the world of meaning that needs to be opened, traced, and understood in order to understand any social phenomenon, anytime and anywhere.

In this study, specifically using a qualitative approach with an ethnographic-realist model. The use of this model is very relevant and quite reasonable because what the researcher wants to do is describe, analyze, and ethnographically interpret the process of organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon so that the meanings contained therein are revealed.

3.2. Research focus

To refine this research, researchers set the focus of research on:

1. The process of holding the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, with indicators:
 - a. Ceremony Background
 - b. Ceremonies
 - c. Ceremony Venues
 - d. Ceremony Support Society
 - e. Series of Ceremonial Activities
2. The meaning of the Long Amulet Ceremony according to the Custom Supporting Society of the Kasepuhan Palace in Cirebon, with indicators:
 - a. Participation in the Ceremony

- b. Religious Emotions at the Ceremony
- c. Understanding of Ceremonies
- d. Purpose of the Ceremony
- e. The Effect of Social Change on the Ceremony

3.3. Data analysis technique

This study uses data analysis techniques developed by Wolcott, 1994b. According to Wolcott, one of the good starting points for writing ethnography is to describe a group of the same culture and its environment. According to him, description is the foundation of qualitative research. Here, the researcher becomes the storyteller, inviting the reader to see through the eyes of the researcher what the researcher has seen. It begins by presenting an immediate description of the setting and events. There are no footnotes, no intrusive analysis, just facts that are attractively presented and linked together at the right level of detail (Creswell, 2014: 275).

Wolcott provides three components that are the main characteristics of good ethnographic writing and steps in data analysis, namely:

1. An ethnographer writes a "description" of culture that answers the question "What's going on here?" Wolcott presents techniques useful for writing these descriptions: chronological order, researcher or speaker sequence, progressive focus, critical or important events, plot and characters, interacting groups, analytical frameworks, and stories told through multiple perspectives.
2. After describing the culture using one of these approaches the researcher "analyzes" the data. The analysis includes highlighting findings, presenting findings, reporting field work procedures, identifying patterns in data, comparing these cases to known cases, evaluating information, contextualizing information within a broader analytical framework, critique of the research process and proposing a redesign of the study. Of all these analytical techniques, identification of "patterns" or themes is very important in ethnographic writing.
3. Interpretation is included in the structure of rhetoric. This means that the researcher can expand his analysis, draw information conclusions, do as directed or suggested by the gatekeepers, turn to theory, refocus on the interpretation itself, relate it to personal experience, analyze or interpret the interpretive process, or explore alternative formats (Creswell, 2014: 326).

4. DISCUSSION

4.1. The Process of Organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon

1) Ceremony Background

The research results reveal that historically the implementation of the Long Amulet Ceremony has been carried out since Syarif Hidayatullah (Sunan Gunung Jati) led the Cirebon Sultanate (1429-1526). At that time, the traditional religious celebration of the palace was used as a means of spreading Islamic teachings by presenting various interesting activities for the community as a manifestation of the love of the people for the Prophet Muhammad. The implementation of the Long Amulet Mulud Ceremony at the Kasepuhan Palace in Cirebon on a large scale was only carried out during the leadership of P. Djoharudin or Sultan Sepuh VII (1790-1816), with the aim of showing the Dutch colonial government that the Kasepuhan Palace still had charisma in the eyes of the community which was proven with many visitors attending the celebration. This is in accordance with the explanation of Sulasman & Gumilar (2013: 53) that the tradition of the Long Amulet Ceremony is motivated by Islamic teachings which have decreased in their presence in the Cirebon region as a result of Dutch imperialism and colonialism which has divided the atmosphere of the Cirebon Palace. The moment of Maulud is used as a vehicle to restore Islam as a way of life for the people of Cirebon.

The implementation of the Long Talisman Ceremony from the past until now has attracted public attention because the palace customs are historically associated with the figure of Syarif Hidayatullah who is considered by worshipers to have his own charisma so that all activities and places he leaves are considered sacred. This is in line with what Yani (2011: 183) states that the traditions that exist in the Cirebon palaces are a cultural heritage that lasts from year to year from generation to generation from the palace's predecessors. The role of Syarif Hidayatullah as a palace leader who is also a waliyullah has become a role model and role model for Cirebon people in particular and Muslims in general. Thus, It is not surprising that his remains and graves are visited by many people who intend to pilgrimage to the grave and hope for blessings and sacredness, especially on Kliwon Friday Night and the Muludan Ceremony or Long Amulet. Likewise, stated by AG (2002: 232) that the figure of Syarif Hidayatullah has become a focal point of worship and is considered a key figure of Islamic da'wah in the Land of Sunda.

2) Ceremonies

Based on the results of the research, it was revealed that in the implementation of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, there were actors who played an important role in the success of this activity. Sultan Sepuh XIV is a stakeholder in the entire process of organizing the Long Amulet Ceremony at the Kasepuhan Palace which technically will be carried out by a committee who has been previously appointed and confirmed. The role of the sultan in organizing the Long Amulet Ceremony apart from being the customary holder is also a central figure in almost all of the activities in it, such as the Siraman Panjang activity, Caos activity, and the culmination of the Long Amulet Ceremony. In addition, in the Opening of Fish Examples which were delegated to the empress to lead the tradition in the kitchen of Dalem Arum accompanied by several female palace relatives, and at the Asyrakalan event which was delegated to the younger brother of Sultan Sepuh XIV to witness the event which took place at Langgar (is smaller mosque) Agung to completion.

In organizing the Long Amulet Ceremony at the Kasepuhan Palace, the roles of the palace leaders and the mosque clan are not small. In a number of series of activities, such as the Siraman Panjang activity, the Pelal Alit activity, and the Ashrakalan event, their role seemed quite dominant. At the peak of the Long Amulet Ceremony, besides involving the mosques it also involved 42 sentana wargi and 13 sentana nayaka people to accompany the Long Talisman Allegory Parade which took place on the 12th of Mulud. The Long Talisman Allegory Parade also involved a large number of ministries in charge of carrying ceremonial devices, such as flower manggar, nagan, heart disease, candles, jars, meron, dongdang, damar kurung, and others.

The role of women relatives of the palace in organizing the Long Amulet Ceremony at Kasepuhan Palace cannot be ignored. Their role is very important especially in terms of providing consumption. Women palace relatives have prepared meals for committee personnel in the Public Kitchen, together with the empress carried out activities to open fish exams in Dalem Arum's kitchen, make Boreh in Pamburatan, prepare tumpeng rice and various other foods for Pelal Alit, and carry out activities for arranging Apostle Rice in Bangsal Agung Panembahan on the eve of the implementation of the culmination of the Long Amulet Ceremony. Likewise, the role of women in mosques in organizing the Long Amulet Ceremony at Kasepuhan Palace is quite important.

Thus, it can be said that the sultan, palace leaders, the mosque clan, sentana wargi, sentana nayaka, kemantren, women relatives of the palace, and women of the mosque are people who play an important role in organizing the Long Amulet Ceremony at Keraton Kasepuhan Cirebon. It is these people who in the term Koentjaraningrat (2015: 296) are called the perpetrators of religious ceremonies.

Although apart from the sultan there are still people who have an important role in organizing the Long Amulet Ceremony, but the main actors are still the sultan. This is understandable because the sultan is the highest authority in the palace. In line with this, Kuntowijoyo (2006: 50-51) explains that in the palace tradition, the institutionalization of the production and distribution of values and symbols is under the patronage of the king. Furthermore, Kuntowijoyo (2017: 254) explains that a king in Babad Jawa is described as a holder of "revelations" with which he feels legitimate to claim himself as God's representative to rule his people.

3) Ceremony Venues

In this research, it was successfully revealed that the implementation of the Long Amulet Ceremony at Keraton Kasepuhan Cirebon contained a number of "sacred" places and other "considered sacred" places which were used as activity centers. (1) The Pungkuran Kaputren room is used as a place for Siraman Panjang activities, namely the washing of the heirlooms from the Syarif Hidayatullah era and other heirlooms that will be used at the peak of the Long Amulet Ceremony. And in Kaputren, on the front porch, it is used as an additional place for the implementation of Caos activities. (2) The Pamburatan Room is used as a place for the Boreh Making activity which is done by female palace relatives as a complementary dish at the peak of the Long Amulet Ceremony. (3) Pungkuran is the back porch of the Keraton Ward which is used as the place for the implementation of Caos activities. (4) The kitchen room of Dalem Arum is used as a place to carry out the Opening of Fish Scrap activities carried out by the empress and several important women from the palace's relatives. In addition, this place is used as the starting point for the Pelal Alit convoy that will depart for the Grand Mosque. (5) The back room of the Great Mosque of Sang Cipta Rasa is used as a place for the implementation of Pelal Alit activities carried out by the palace leaders and the mosque clan witnessed by several courtiers. (6) The Mulud Kitchen Building functions as a place for the activities of Cooking Rice for the Apostle and cooking other complementary meals by the women of the mosque which will be served at the peak of the Long Amulet Ceremony. This simple building, called Dapur Mulud, is the most important symbol of the existence of the Long Amulet Ceremony in this palace. (7) The Kasepuhan Palace Ward, which consists of Panembahan Grand Ward, Prabayaksa Ward, Pringgandani Ward, Jinem Pangrawit, and Srimanganti during the Long Amulet Ceremony, is used as the center for the culmination of the Long Talisman Ceremony. Especially in Bangsal Agung Panembahan, a place that is "considered holy" by its supporters, used as an activity to organize rice for the Apostle, which was

carried out by several important women from the palace's relatives witnessed by the sultan and the empress. (8) The Langgar (is smaller mosque) Agung building during the peak activity of the Long Amulet Ceremony was used as the final destination for the Long Talisman Allegory Parade and the place where the Asyrakalan was recited by the court rulers and the mosque clans witnessed by Sultan Sepuh XIV's younger brother as the representative of the sultan.

Places and objects "holy" and "considered holy" used in the implementation of the Amulet Length Ceremony are important components in a religious ceremony. This is in line with the opinion of Koentjaraningrat (2014: 81) which states that in religious rites and ceremonies, a variety of facilities and equipment are usually used, such as worship buildings (mosques, langgar (is smaller mosque), churches, pagodas, stupas, etc.), statues of gods, statues, holy people, instruments of sacred sounds (organ, sacred drum, drum, gong, sacred flute, sacred gamelan, bells, etc.), and the performers of the ceremony often have to wear clothes that are also considered to have sacred characteristics (priest's robes, robes monks, mukena and others).

Regarding sacred or sacred objects, Nottingham (1990: 11) explains that it is not the objects themselves which are signs of the sacred but rather the various attitudes and human feelings that reinforce the sacredness of these objects. Thus, sacredness is manifested because of mental attitudes which are supported by feelings. The feeling of awe as a sacred emotion is the most obvious combination of adoration and fear. The feeling of awe removes the appeal of love and resistance to danger. Strictly speaking, it is not ordinary or worldly feelings but feelings that separate the object or objects from the reach of everyday attention.

In relation to holy places as symbols in ritual activities (including in religious ceremonies), Haryanto (2015: 54) explains the view of symbolic interaction theory which sees religion as a set of symbols used in religion, including objects such as rocks, rivers, mountains, , and even animals such as cows and tigers. Animals and objects are seen as something "holy" and are glorified in the services of religious people. God is something spiritual and cannot be approached by sinful humans.

4) Ceremony Support Society

The results of the study reveal that in the implementation of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, there are five groups of people who support the tradition of this palace, namely (1) "relatives of the palace", (2) "abdi dalem", (3) "invited guests", (4) "Visitors", and (5) "travelers".

The "palace relatives" in organizing the Long Amulet Ceremony play a very big role. This is very evident from their participation, enthusiasm, and solidarity in carrying out committee duties in several activities of this palace. They appear enthusiastic in carrying out their duties and are always friendly in serving invited guests and the visitor community who come to the palace to witness the ceremony. This shows that there is strong support among the court's relatives for the implementation of this palace tradition.

There is no need to doubt the support of the "abdi dalem" for the Long Amulet Ceremony held by the Kasepuhan Palace. Therefore, these circles are also generally included in the committee members for the customary administration of the palace. The courtiers served without strings attached and only received a modest portion from the sultan.

In organizing the Long Amulet Ceremony, it also received support from the "invited guests". Among those who attended the peak activity of the Long Amulet Ceremony at the Kasepuhan Palace were generally central, provincial, district / city government officials; local, regional, and national entrepreneurs; community leaders; central and regional political figures; leaders of social organizations; Archipelago palace leaders and from friendly countries. At the peak of the Long Amulet Ceremony, all the seats reserved for the invitees are usually filled. This shows that there is no need to doubt the support of the "invited guests" for the implementation of this palace tradition.

The largest amount of support for organizing the Long Amulet Ceremony at Kasepuhan Palace comes from "visitors". The support of this "visitor" is quite large, reaching thousands of people per day, especially when it is approaching the time for the peak activity of the Long Amulet Ceremony. And, usually they visit this palace for a longer period of time until they wait for the peak activity of the ceremony to arrive. Some of them spent the night at the residence of relatives of the palace and some stayed at hotels around the city of Cirebon.

These community "visitors" usually cannot enter the center of the Long Amulet Ceremony which is held inside the Keraton Ward because they do not have an official invitation from the sultan. At the peak of the celebration, they generally watched from outside the Keraton Hall with jostles. These "visitors" community groups usually flocked to the Kasepuhan Palace a few days before the culmination of the Long Amulet Ceremony so that they had the opportunity to stay in touch with the sultan in person.

Apart from support from "keratin relatives", "abdi dalem", "invited guests", and "visitors" at the Long Amulet Ceremony at Kasepuhan Palace, it also received support from "travelers". The "travelers" who come to the palace during the Long

Amulet Ceremony usually only witness interesting and entertaining activities. These circles do not only come from within the country but also from abroad.

The community supporting the customs of organizing the Long Amulet Ceremony consisting of "keratin relatives", "abdi dalem", "invited guests", "visitors", and among "travelers" as explained above, in the term Koentjaraningrat (2015: 296-297) is referred to as people who adhere to the religion or religion concerned. Ummah is one element of a religion. In particular, the ummah includes the problem of followers of a religion, their relationship with one another, their relationship with religious leaders, both during religious ceremonies and in daily life, and finally the ummah also includes issues such as the organization of the people, obligations, as well as the rights of its citizens.

In the implementation of the Long Amulet Ceremony, religious nuances are quite thick in it and through this ritual a religious belief is manifested in human actions. Therefore, according to Saifuddin (in Lubis, 2015: vi-vii), religion is seen as an integrative force that unites structurally-culturally the elements that make up the diverse society. Functionally, religion unites various adherents into a social unity to deal with the environment so that religion also functions politically.

5) Series of Ceremonial Activities

a. Ceremony Preparation Activities

- (1) **Committee Inauguration Activities.** The results of this study indicate that the implementation of the Long Amulet Ceremony at Keraton Kasepuhan Cirebon is carried out through a committee appointed and confirmed by the sultan, with a committee structure that includes the Supervisory Board, Main Committee, Kasepuhan Palace Square Committee, Siraman Panjang Committee, Daily Committee, and Amulet Length Committee. In the committee personnel, in addition to including more members of the palace and royal servants, it also involves related parties outside the palace, such as local government officials ranging from the Rukun Warga to Mayor, elements of the TNI and POLRI, elements of social organizations, and elements public figure. The involvement of government and community elements outside the palace in the committee organization (although not in the position of Supervisor and Main Committee) and also the court's attention to profane activities in organizing the Long Amulet Ceremony illustrates the palace's accommodative attitude towards the change process. social. The accommodative attitude of the palace, among others, was carried out by means of reorganizing the committee with a modern management system. And, the inauguration of the Committee, as part of a series of preparatory activities for organizing the Long Amulet Ceremony, contains the value of togetherness and the value of friendship.
- (2) **Muludan Market Activities.** The results of this study reveal that the activities of the Muludan Market, as one of a series of supporting activities in organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, contain economic value. The content of economic value in the Muludan Market activities is reflected in the increasing mobility of trade and services in the people's market arena. This situation, on an annual basis, has been able to increase the income of MSME players in Cirebon and its surroundings. This success was partly due to the improved management system of the Muludan Market which was carried out by the committee established by the palace. Here,
- (3) **Historical & Cultural Tourism Activities of the Palace.** The results of this study also reveal that the activities of the Keraton Historical & Cultural Tourism, as one of a series of supporting activities in organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, contain economic value. The content of economic value in these activities is reflected in the number of visitors who enter through the ticket doors managed by the Daily Committee established by the sultan. The number of visitors who come to the Keraton's Historical & Cultural Tourism activities can be assumed to be "parallel" to the many visitors who come to the Pasar Muludan arena because those who visit the people's market generally also visit museums and historical sites in the market. the palace environment. This, of course, has succeeded in increasing income for the palace itself.
- (4) **Long Siraman Activity.** In the Siraman Panjang activity, as part of a series of preparatory activities for the holding of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, it contains magical-religious values. The content of magical-religious values in these activities is reflected in the activity of washing or cleaning the palace heirlooms which include seven large plates from the 700 years of Syarif Hidayatullah era, 40 small plates with 600 year old calligraphy, two 700 year old jars. , and 2 bottles of 500 years old; and all these holy objects will be used in the culmination of the Long Amulet Ceremony. These purification activities are in accordance with Islamic teachings which encourage people to purify themselves before doing any activity, Moreover, in worship activities, humans must first purify so that the activities they carry out produce positive things. And, the magical-religious value in this Siraman Panjang activity is increasingly visible from the phenomenon of the supporting community fighting over water used for washing the palace heirlooms. They are willing to jostle for the water because they think that what they are doing is an effort to swallow blessings (taking blessings) from the water that is "considered holy".

- (5) **Activity Opening Fish Scars.** In the Opening of Fish Examples, as one of a series of preparatory activities for the holding of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, there is a value of togetherness and friendship values. The content of togetherness and friendship values in these activities is reflected in the activities of the making process carried out jointly by the empress and the female palace relatives in the kitchen of Dalem Arum, and that is where the process of working together and strengthening social relations between them occurs. Opening Fish Scars is an activity to open two jars containing fish marks that have been made through a fermentation process since one month earlier.
- (6) **Boreh Making Activities.** In the Boreh Making activity which is centered in Pamburatan, as one of a series of preparatory activities for the implementation of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, it contains the value of togetherness and the value of friendship. The content of togetherness and friendship values in these activities is reflected in the activities of the making process which are carried out jointly among female palace relatives and there is also a process of getting to know each other and strengthening social relations. The Boreh Making activity which is centered in Pamburatan is an activity of Making Boreh and other similar dishes which will be presented later in the culmination of the Long Amulet Ceremony.
- (7) **Caos activities.** Caos activities, as one of a series of activities in organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, also contain the value of togetherness and the value of friendship. The value of togetherness and friendship in Caos activities is reflected in the atmosphere of the close relationship between the sultan and the people who support him and the atmosphere of warmth among his fellow supporters. In this activity, the supporting community from various walks of life can meet and shake hands with the sultan. The supporting community on this occasion donated some of their belongings to help the palace's big celebration, namely the holding of the Long Amulet Ceremony.
- (8) **Pelal Alit's activities.** In the Pelal Alit activity, as one of a series of preparatory activities for the holding of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, it contains magical-religious values. The content of magical-religious values in these activities is reflected in the solemn atmosphere during the Pelal Alit activities at the mosque built by the walisanga. The main event of the Pelal Alit activity is to pray that the implementation of the peak activities of the Long Amulet Ceremony will run smoothly, and be full of blessings. This prayer program is carried out by the palace leaders and the mosque clan, a group of "holy" people who have special authority in the religious field within the palace.
- (9) **Apostle's Rice Cooking Activity.** Likewise, the activity of Menanak Nasi Rasul which is centered in Dapur Mulud, as one of a series of preparatory activities for the holding of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, also contains the value of togetherness and friendship. The content of togetherness and friendship values in these activities is reflected in the activity of the making process which is carried out jointly by the women of the mosque, working hand in hand to strengthen the social relations between them. The activity of cooking rice for the Apostle and other complementary foods which are centered in the Mulud Kitchen will be served at the peak of the Long Amulet Ceremony.
- (10) **Apostle's Rice Arrangement Activities.** In the activity of Menata Rasul Nasi Rasul, which is often called the offering activity, as one of a series of preparatory activities for the holding of the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon, it contains magical-religious values. The content of magical-religious values in this activity is reflected in the solemn atmosphere during the implementation of the activity at the Panembahan Great Hall. The activity carried out by important women from the palace's relatives aims to arrange and place the Rasul's Rice into the Long Amulet (seven large plates from the Sunan Gunung Jati era). This activity is carried out by means of prayers and in a high level of vigilance to maintain the existence of these heirlooms.

As explained at the beginning of the discussion about the Committee Inauguration activities, that the involvement of elements outside the palace in the committee organization and also the attention given by the palace to activities that are profane in organizing the Long Amulet Ceremony illustrates the accommodative attitude of the palace towards the change process. social. This attitude was carried out by reorganizing the committee with a modern management system. In connection with this, Soekanto (1988: 319-320) explains that reorganization is a process of forming new norms and values to adjust to social institutions that have undergone changes.

The activities of the Muludan Market and the activities of the Keraton History & Culture Tour in organizing the Long Amulet Ceremony contain economic value. In this regard, Heinemann & Schneider (in Haryanto, 2015: 135) states that religion in a cultural dimension can have an economic impact in various aspects. Here, it is also related to Loy's opinion (in Haryanto, 2015: 138) which states that the market is not only an economic system but also has a religious dimension in it because it turns out that the secular economic system never satisfies human needs. Economics as a

"social science" discipline is also better understood as a theology than purely a science. This implies that every solution to the problem created must have a religious dimension.

In the inauguration activities of the Committee, Opening Fish Scrap, Caos, Making Boreh, and Cooking Rasul's Rice, as stated above, contained the value of togetherness and the value of friendship. This is in line with the opinion of W. Robertson Smith (in Koentjaraningrat, 1993: 24) which states that religious or religious ceremonies that are usually carried out by many members of the community who adhere to the religion or religion concerned together have a social function to intensify community solidarity.

The content of magical-religious values in the activities of Siraman Panjang, Pelal Alit, and Arranging Nasi Rasul, as stated above, is in line with the opinion of KT Preusz (in Koentjaraningrat, 1993: 25) which states that the center of every religious system and belief in the world is a ritual and ritual, and through the forces which he considers to be involved in such occult acts, man thinks he can meet his needs and achieve his life goals, both material and spiritual. Thus, regards occult acts and religious ceremonies as only two aspects of one action, and in fact it often appears that he considers religious ceremonies to be usually occult in nature.

b. Ceremony Peak Activities

- (1) **Activities of the Long Talisman Ceremony.** The Long Talisman Ceremony, as the first stage of the series of activities for the culmination of the Long Amulet Ceremony, contains the value of da'wah. The value of da'wah in the event was reflected in the content of the speech delivered by the sultan. As the head of the palace who inherited the religious tradition from Syarif Hidayatullah, Sultan Sepuh XIV at the event conveyed a message to his supporters to stick to the teachings of monotheism, namely an acknowledgment that Allah SWT is the only God who must be worshiped and acknowledged that the Prophet Muhammad SAW is as his messenger. In addition, the procession of the Long Amulet Ceremony also contains economic and political values. The economic value and political value in this activity are reflected in the quality of service of the guests invited to the peak of the ceremony. Appearing at the event were officials, businessmen, and politicians who were positioned in special seats at the VIP level. These businessmen and politicians do not just come to fulfill the palace invitation but also usually they support the event by providing assistance for the smooth running of the Long Amulet Ceremony. In the momentum of organizing this activity, they are also allowed to put up a banner or flower wreath containing congratulations on behalf of the interests of their individual or organization. These businessmen and politicians do not just come to fulfill the palace invitation but also usually they support the event by providing assistance for the smooth running of the Long Amulet Ceremony. In the momentum of organizing this activity, they are also allowed to put up a banner or flower wreath containing congratulations on behalf of the interests of their individual or organization. These businessmen and politicians do not just come to fulfill the palace invitation but also usually they support the event by providing assistance for the smooth running of the Long Amulet Ceremony. In the momentum of organizing this activity, they are also allowed to put up a banner or flower wreath containing congratulations on behalf of the interests of their individual or organization.
- (2) **Allegory Parade Activities of the Amulet Length Ceremony.** The Long Talisman Allegoric Parade, as the second stage in the series of peak activities of the Long Amulet Ceremony, contains magical-religious values. The magical-religious value of the parade is reflected in the order of the parade involving the mosques, the sentana, and the Islamic ministries who carry various devices in the form of palace heirlooms and their various offerings, and the magical-religious atmosphere is also felt at the time of the parade. It is headed for Langgar (is smaller mosque) Agung accompanied by chants of prayers performed colossally by the supporters of the palace's custom, which flooded the location. The value of da'wah is also contained in the Long Talisman Allegorical Parade which describes an atmosphere of joy to welcome the birth of a great leader, namely the Prophet Muhammad SAW.
- (3) **Ashrakalan Activities.** The Asyrakalan event, as the last stage of the series of activities for the culmination of the Long Amulet Ceremony, contains magical-religious values. The religious-magical value at the Ashrakalan event is reflected in the solemn atmosphere at the time of the reading of the barzanji by the court ruler and the mosque clan. In the reading of the barzanji which lasted for about two hours, both participants inside and visitors outside Langgar (is smaller mosque) Agung, all fell silent simultaneously to listen and witness the reading of the book containing the history of the Prophet Muhammad. The solemn atmosphere persisted until the prayer was offered in the presence of Allah SWT who was led by the head of the palace. After the Asyrakalan event was over,

In relation to the value of da'wah contained in the Long Amulet Ceremony Procession and the Long Talisman Allegory Parade, Saifuddin (in Lubis, 2015: vi) argues that the ceremony or ritual is a manifestation of religious belief into behavior and actions. Thus, the relevant knowledge, beliefs and religious values become real and operational. Thus, the role of religion as the maintainer of order, control of morality, a vehicle of justification, and a sanctioner for society can

all be operationalized and realized through ritual. According to Victor Turner (in Suparlan, 1982: 83), the role of ceremony is to make the individual fit into his society and make him accept the applicable rules.

In addition to the value of da'wah, the Long Amulet Ceremony procession also contains economic and political values. This is in line with the opinion of Max Weber (in Robertson, 1995: 6-8) which states that the way of life which is determined by religion is influenced by economic and political factors that operate within geographical, political, social and national boundaries. However, no matter how sharp the social influences, whether colored by economic or political aspects, on religious ethics in certain cases, it must obtain its validity from religious sources, especially from the content of religious sources, especially from the content of its teachings or doctrines.. Often the generations that followed reinterpreted the teachings or promises in their basic form. Such reinterpretation aims to align revelation with the needs of the community.

The existence of magical-religious values at the Long Talisman and Asyrakalan Allegory Parade is in line with Koentjaraningrat's (1993: 44) explanation which states that rites and ceremonies in a religion are in the form of human activities and actions in carrying out worship to God, gods, and grandmother's spirits. ancestors, or other spirits and in their efforts to communicate with God and other inhabitants of the supernatural world.

This is in line with Yani's (2011: 183) explanation that in various ceremonies in the Muludan tradition, dialectics with the Islamic tradition with the reading of barzanji, marhabanan, and shalawatan. For this reason, it cannot be denied that the encounter between Islam and the culture and community in the Cirebon region has given birth to a distinctive aspect of religiosity, namely the creation of a life of harmony and religious rites that originate from Islam and existing traditions.

4.2. The Meaning of the Long Amulet Ceremony according to the Custom Supporting Society of the Kasepuhan Palace in Cirebon

1) Participation in the Ceremony

The results of this study indicate that the participation of the traditional supporters of the Kasepuhan Cirebon Palace in organizing the Long Amulet Ceremony varies greatly. In the supportive community from among the "palace relatives" and among the "abdi dalem", their participation is very active and important because they generally have the role of executing various activities of the Long Amulet Ceremony. The active participation of these circles has started since the preparatory activities were carried out until the peak activity of the Long Amulet Ceremony was held. And their participation was based on a sense of responsibility and a sincere intention to serve the sultan.

Meanwhile, for the supporting community from the "invited guests", the majority of whom are of middle-high class social class, their involvement in organizing the Long Amulet Ceremony is passive because they are only participants who witness the ceremony. And their participation in these activities is usually based on practical economic or political interests.

Meanwhile, the supporting community from the "visitors", the majority of whom are of middle-lower social class, their participation is also passive. However, since the ceremonial preparations were carried out, these circles have contributed as a voluntary contributor to assets, harvested objects, and labor. The participation of these circles in organizing the Long Amulet Ceremony is solely to hope for blessings.

As for the "travelers", their participation in the implementation of the Long Amulet Ceremony is also passive in nature, only as connoisseurs of the events presented in the various series of activities as a means of fun and impressive entertainment.

Related to the results of the above research, Smith (in Koentjaraningrat, 2014: 67-68) states that adherents of a religion or religion do carry out their obligations to carry out the ceremony seriously but not a few also only do it halfway. only. Their motivation was not primarily to serve their god or Lord.

2) Religious Emotions at the Ceremony

The religious emotional state of the people who support the custom Kasepuhan Palace in Cirebon, both from the "palace relatives", the "abdi dalem", the "invited guests", the "visitors", as well as the "travelers", during the Long Talisman Ceremony basically the same, namely experiencing an extraordinary mystical emotional state that makes them feel helpless in the face of a supreme realization (God).

This is in line with Koentjaraningrat's (2015: 295) explanation that all human activities concerned with religion are based on a mental vibration which is usually called religious emotion. This religious emotion is usually experienced by every human being even though the emotional vibration may only last for a few seconds and then disappear again. Religious emotion is what drives religious actions. Anyway, religious emotions cause an object, an action, and an idea to acquire a sacred value and

be considered sacred. Emile Durkheim (in Haryanto, 2015: 58) explains that the feelings of fascination and reverence that are human responses to the "sacred" are actually expressions of one's absolute dependence on society. Thus, according to Nottingham (1990: 15-16), the sacred nature of the rite does not depend on its essential characteristics but on the mental and emotional attitudes of the community towards it and on the sociocultural context in which the rite is performed. With regular and careful repetition, the rite transmits emotions and also increases the driving force for emotional arising from the symbols used. The sacred nature of the rites does not depend on their essential characteristics but on the mental and emotional attitudes of the community groups towards them and on the sociocultural context in which the rites are carried out. With regular and careful repetition, the rite transmits emotions and also increases the driving force for emotional arising from the symbols used. The sacred nature of the rites does not depend on their essential characteristics but on the mental and emotional attitudes of the community groups towards them and on the sociocultural context in which the rites are carried out. With regular and careful repetition, the rite transmits emotions and also increases the driving force for emotional arising from the symbols used.

3) Understanding of Ceremonies

The understanding of the custom supporters of the Keraton Kasepuhan Cirebon tradition about the Long Amulet Ceremony is varied. For the supporters of the "palace relatives" and among the "abdi dalem", their understanding of the Long Amulet Ceremony still refers to the views expressed by the sultan, as conveyed in the speech at the peak of the Long Amulet Ceremony. In the speech, Sultan Sepuh XIV emphasized that Long Amulet has the meaning of "Panjang" which means to be commemorated constantly, and "Amulet" which means *sing siji kang crushed*, which is one that must be maintained and which we must hold firmly as long as we live, namely two kalimah creed so that we get happiness in this world and in the hereafter. Here, The Long Amulet ceremony is understood as a momentum to reaffirm the spirit of monotheism of the people and the example of the Prophet Muhammad. Meanwhile, for the supporting community from the "invited guests", their understanding of the Long Amulet Ceremony was expressed based on their interpretation of the phenomena that existed and occurred at the time of the ceremony. On the one hand, they acknowledge the view that the Long Amulet Ceremony has long been a momentum to reaffirm the spirit of monotheism of the people and the example of the Prophet Muhammad, but on the other hand, the momentum of the ceremony has now changed according to him and has been influenced by many practical interests, both economic and political interests. Their understanding of the Long Amulet Ceremony was expressed based on their interpretation of the phenomena that existed and occurred during the ceremony. On the one hand, they acknowledge the view that the Long Amulet Ceremony has long been a momentum to reaffirm the spirit of monotheism of the people and the example of the Prophet Muhammad, but on the other hand, the momentum of the ceremony has now changed according to him and has been influenced by many practical interests, both economic and political interests. Their understanding of the Long Amulet Ceremony was expressed based on their interpretation of the phenomena that existed and occurred during the ceremony. On the one hand, they acknowledge the view that the Long Amulet Ceremony has long been a momentum to reaffirm the spirit of monotheism of the people and the example of the Prophet Muhammad, but on the other hand, the momentum of the ceremony has now changed according to him and has been influenced by many practical interests, both economic and political interests.

For the supporting community from among the "visitors", the understanding of the Long Amulet Ceremony is based on "physical" interests. That the ceremony is understood in simple terms, namely as a momentum to memorize blessings (to pick up blessings). For these circles, the opportunity to meet and shake hands with the sultan who is a descendant of Syarif Hidayatullah, to be able to give alms, to be able to get water from Siraman Panjang, to be able to get a piece of rasul rice after watching hours of Asyarakalan events at Langgar (is smaller mosque) Agung until late at night is a blessing in itself. Which is priceless.

As for the "travelers", he understands the Long Amulet Ceremony with its various supporting events (such as the Muludan Market activities, and the Keraton Historical & Cultural Tourism activities) as only fun and impressive entertainment.

The diversity of understandings about the Long Amulet Ceremony among all the people who support the palace customs, as the results of the research above, are in line with Haryanto's (2015: 54) explanation that in religion it focuses on the process of how a person becomes religious. Differences in religious beliefs emerge in different societal and historical contexts because this socio-cultural context frames religious beliefs.

In this case, the theory of symbolic interactionism explains how a religion and the same belief can produce different interpretations because of the different socio-cultural contexts between people. Herbert Blumer (in Ritzer, 1985: 60-61) states that a person's response is not made directly to the actions of others but is based on the "meaning" given to the other person's actions. Interaction between individuals, between the use of symbols, interpretation or by trying to mutually understand the meaning of each other's actions. So, in the process of human interaction it is not a process in which the stimulus automatically

creates a response or response. But, between the stimulus received and the response that occurs afterward between the process of interpretation by an actor. It is clear that this process of interpretation is a thought process which is a unique ability of humans.

Even though the Long Amulet Ceremony today is interpreted differently by its supporters, the ideal view of the ceremony is the view that comes from the palace, as the party authorized to organize the ceremony. The Sultan as the highest ruler of the palace has the view that the Long Amulet Ceremony contains thick cultural values which are aimed at reaffirming the spirit of monotheism of the people and the example of the Prophet Muhammad SAW. In this regard, Kuntowijoyo (2017: 252) explains that tawheed is a central concept which contains the teaching that God is the center of everything, and that humans must fully devote themselves to Him. The concept of monotheism contains further doctrinal implications that the goal of human life is none other than worshiping Him. The doctrine that life must be oriented towards the service of Allah is the key to all Islamic teachings. Furthermore, Kuntowijoyo (2017: 252) argues that this tauhid system has a backflow to humans. In many verses we see that faith, namely religious beliefs rooted in theocentric views, is always associated with charity, namely human deeds or actions; both are an inseparable unity. This means that faith must always be actualized into humanitarian action. namely religious beliefs rooted in theocentric views, always associated with charity, namely human deeds or actions; both are an inseparable unity. This means that faith must always be actualized into humanitarian action. namely religious beliefs rooted in theocentric views, always associated with charity, namely human deeds or actions; both are an inseparable unity. This means that faith must always be actualized into humanitarian action.

4) Purpose of the Ceremony

The results of this study reveal that all of the people who support the custom Kasepuhan Palace in Cirebon state that there is value in the use of the Long Amulet Ceremony.

For the supporting community from among the "palace relatives", among the "abdi dalem", and among the "visitors," the use of the Long Amulet Ceremony is not only to reaffirm the values of faith and piety as well as to bring blessings to human life from the result of obtaining various "offerings. , food, and holy water "used in the ceremony. Meanwhile, for the supporting community from among the "invited guests", the use of the Long Amulet Ceremony in addition to gaining insight into the history and culture of the palace can also be used to gain practical economic and / or political benefits. Meanwhile, for the supporting community from among "travelers",

Thus, it can be said that not all community supporters of the Kasepuhan Keraton custom get the ideal use of the Long Amulet Ceremony. Where the ideal use of the palace traditional ceremony is as often stated by Sultan Sepuh XIV that the Long Amulet Ceremony is useful for confirming human faith and behavior as exemplified by the Prophet Muhammad SAW. What invited guests and travelers get are examples of traditional supporters who do not get this ideal use. This is in accordance with the explanation of KT Preusz (in Koentjaraningrat, 2014: 70) which states that religious rites or ceremonies will be meaningless,

Meanwhile, for the supporting community from the "palace relatives", the "abdi dalem", and the "visitors", the usefulness obtained from the Long Amulet Ceremony is the ideal use that is sacred or magical. This is in line with the opinion of KT Preusz (in Koentjaraningrat, 2014: 69) which states that through supernatural powers in religious rites or ceremonies that he considers to play a role in such actions, and humans think they can fulfill their needs and achieve their life goals. , both material and spiritual. Because he considered that religious ceremonies were usually occult in nature.

5) The Effect of Social Change on the Ceremony

From the results of this study, it is revealed that the responses of the people who support the tradition of the Kasepuhan Palace in Cirebon, especially among the "palace relatives", the "abdi dalem", and the "invited guests" about the influence of social changes in the Long Amulet Ceremony are basically the same, namely acknowledging There is a change in the physical appearance of the ceremony, not the substance. This is in line with the opinion of W. Robertson Smith (in Koentjaraningrat, 1993: 23-25) which states that in many religions the ceremony is constant, even though the background, beliefs, intentions and doctrines have changed. In this case, Suparlan (1992: 95) explains that culture is traditional in nature, that is, it tends to be traditions that are not easily changed. But,

The change in the physical appearance of the Long Amulet Ceremony was a factor that was deliberately carried out by the palace itself as an adaptation effort to changes in the physical, social and cultural environment that occurred in Cirebon and its surroundings. This is in line with the opinion of Cladis (in Haryanto, 2015: 250) who views optimistically about the

emergence of modernity; that modernity does not mean the absence of religion, but on the contrary, the liveliness of religious life which is marked by the adaptive ability of religion to respond to social changes.

The occurrence of these social changes has resulted in a different meaning from the ideal meaning of the traditional ceremony held by the palace. In this context, there are parties who interpret the Long Amulet Ceremony economically and politically. The results of this study seem to agree with the results of Akintan's study (in Haryanto, 2015: 253) which states that ceremonies are important celebratory events in every community who live together for a long time. Traditional celebrations are carried out by adherents to mark social and cultural events in community life and culminate in a series of performances, entertainment, rites and rituals. Through this festival, the values and beliefs of the people are demonstrated and give meaning to the social, political and religious life of those who celebrate it.

The existence of social changes that have an impact on the emergence of many interests outside the ideal interests of the palace, does not mean that the existence of the Long Amulet Ceremony has lost its relevance. With its initial mission as the syiar of Islam to strengthen the unity of the people, until now the existence of this religious ceremony is still relevant to remind people of the role model of Prophet Muhammad SAW. The results of this study are in line with the opinion of A. van Gennep (in Koentjaraningrat, 1993: 31-33) which states that religious rites and ceremonies universally function as activities to revive the spirit of social life among community members. He stated that social life in every society in the world now repeats itself, at certain time intervals, requires what he calls "regeneration" of the spirit of social life like that. This is because there are always times when the spirit of social life decreases, and as a result a lethargy arises in society.

5. CONCLUSION

Based on the results of the research and discussion, the following conclusions can be drawn:

- 1) The process of organizing the Long Amulet Ceremony at the Kasepuhan Palace in Cirebon was motivated by a long history of celebrating the birth of the Prophet Muhammad, which was carried out from the time of Syarif Hidayatullah (Sunan Gunung Jati) to the time of the current palace; which is managed by a committee system which also involves elements from outside the palace; which is presented through a series of activities that have been prepared and packaged attractively in the activities of the Muludan Market, Historical & Cultural Tourism of the Palace, Siraman Panjang, Caos, Opening Fish Ex-Teams, Making Boreh, Pelal Alit, Cooking Rasul's Rice, Arranging Rasul's Rice, and culminating in Amulet Length Ceremony; carried out by the sultan as customary holders, the mosques as holders of religious authority, sentana wargi, nayaka, kemantren, and court women; which is carried out in "holy" places and other places that are "considered holy"; supported by the community from among the palace relatives, courtiers, invited guests, visitors, and travelers.
- 2) The meaning of the Long Amulet Ceremony according to the people who support the custom Kasepuhan Palace in Cirebon is: for the supporting community from among the "keratin relatives" and among the "abdi dalem", the Long Amulet Ceremony is interpreted ideally, namely as a momentum to strengthen the spirit of monotheism and the example of the Prophet Muhammad; for the supporting community from among the "invited guests", the Long Amulet Ceremony is more interpreted pragmatically, namely as a momentum for practical business and political communication; for the supporting community from among the "visitors", the Long Amulet Ceremony is interpreted physically, namely as a momentum to memorize blessings (to pick up blessings); and for the supporting community from among "travelers", the Amulet Length Ceremony is interpreted pragmatically, namely as a means of fun and memorable entertainment.

6. SUGGESTION

Based on the results of this study, the researcher provides the following suggestions:

- 1) The Kasepuhan Palace should provide easy access for all people in the community to witness the entire series of activities of the Long Amulet Ceremony, so that they can participate in an orderly, safe and solemn manner.
- 2) To the Cirebon City Government, especially related agencies, to further intensify publication activities about the existence of the Kasepuhan Palace in Cirebon, both nationally and internationally.
- 3) Kepada para peneliti selanjutnya agar lebih memperkaya perolehan data lapangannya, memperkuat penguasaan terhadap metodologi penelitian yang diterapkannya, dan lebih mendalami teori-teori yang relevan sebagai pisau analisa.

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