

RELIGION AS CULTURE MOBILE
(The Phenomenon of Mudik Lebaran in Indonesia)

Anisatul Mardiah
anisatulmardiyah_uin@radenfatah.ac.id
Universitas Islam Negeri Raden Fatah Palembang

Abstract

Study This entitled " *Religion as mover Culture : The Phenomenon of Mudik Lebaran in Indonesia*". This research is motivated by the Lebaran homecoming culture that occurs every year . The culture of going home during Eid is an interesting phenomenon because of a culture like this very stand out in Indonesia . Besides as incident culture , homecoming too is social reality that is important to do with family, relatives, as well as neighbors in the hometown . This social attachment is a series of cultural events that are still present in all levels of society. Homecoming is the legacy of ancestors you're the last still exist until at this time already become characteristic separate ones Indonesian owned . Problems that will discussed in this paper namely : 1. Why religion said as mover culture What urgency from culture homecoming for society. Method study Which used is method descriptive qualitative with phenomenological approach. Approach phenomenology trying to explain or reveal the meaning of a concept or phenomenon of experience based on awareness in several individuals. This research done in natural situations so there is no limit in meaning or understand the phenomenon under study.

The results of the study show that Eid homecoming is a culture driven by religious teachings . Homecoming is defined as cultural events and social reality that needs to be done to family, relatives, as well as neighbors . Homecoming isn't it only to strengthen the relationship , but also serves to glue back the emotional connection between individuals. In sociology, this is important because the relationship between individuals can strengthen solidarity. culture _ going home brings social change in society because going home will have an impact on several areas of people's social life such as transportation, the economy, and tourism .

Homecoming urgency for public namely : *First* , religious encouragement that has become a culture. So strong is the religious pull that has become a culture, because of the Eid event Fitri by forgiving each other can be knitted perfectly if they can meet face to face. Second , pilgrimage to the tomb family . Pilgrimage to grave Already become a culture among the people of Indonesia. Every ahead of fasting Ramadan and Eid al-Fitr, children, in-laws, grandchildren , family and relatives go on a pilgrimage to the graves of their parents, grandparents and ancestors and their closest relatives while praying deceased / deceased . This momentum can be carried out when they return to their hometown. *Third* , homesickness. Every year homesickness is always treated by going home. This is an interesting social phenomenon as social beings, longing for their origins in their hometown. Therefore, the tough challenges

they faced returning home were not a problem, they continued to do it with joy and happiness.

Keywords : *homecoming , culture , Eid*

Introduction

The Indonesian nation as a plural nation is seen from the diversity of cultures , religions, beliefs, ethnicities , languages and arts that have long lived and thrived in society .The phenomenon of community life is seen from the aspects of religion and culture sometimes Lots misinterpreted . relatedness _ between religion and culture Already often discussed , however Still many have n't understand how to put the position of religion and cultural position in life public. In human life, religion and culture clearly do not stand alone, the two have a very close relationship tight in dialectic; harmony creates and then negates each other.

Religion originates from God or created by God as a guide in human life live his life. While culture is creation or products (copyright, taste, intention) from humans. Although different, religion and culture remain each other related and have a strong relationship Because a Religion and culture influence each other. Religion is a certain belief that is adhered to by most people . Religion concerns beliefs and various practices , and is truly a social problem that is currently always found in every human society . kindly Sociologically , the main concern of religion is the function of religion for society. How the role and function of religion or other social institutions in maintaining the integrity of society .

Meanwhile, culture or what is commonly called culture *is* a legacy from our ancestors that still exists today . Owned culture _ can become characteristic typical something nation . Diverse cultures __ can develop in accordance with the development and progress of the times. The culture that develops within a nation is called local culture, because local culture itself is a result of creativity, initiative and taste that grows and develops within the ethnic groups in that area. In culture, it is certain that we adhere to a belief that we can call religion. Culture close local _ connection with religion and many confiscate attention is Eid homecoming culture

Religion and Culture

The definition of religion according to sociology is an empirical definition . Sociology has never provided an evaluative (judgmental) definition of religion. He gives a definition of describing what is, expressing what is understood and experienced by its adherents. Viewed from the point of view of the categories of human understanding, religion has two aspects that

distinguish it in its embodiment, namely as follows: *First* , the psychological aspect , namely a subjective condition or condition in the human soul, with regard to what is felt by adherents of religion. This condition is what is commonly called the condition of religion, namely the condition of obedience and obedience to those who are worshiped. *Second*, the objective aspect , namely the external aspect which is also called objective events, the empirical dimension of religion. This situation arises when religion is expressed by its adherents in various expressions, both theological expressions, rituals and communion .¹

Religion is a belief system (faith) that is embodied in the system of social behavior of its adherents. Religion is related to human experience, both as individuals and groups so that every behavior they play will be related to the belief system of the religious teachings they adhere to. Individual and social behavior is driven by internal forces based on previously internalized values of religious teachings . Therefore, religion, which is subjective, can be objectified in various kinds of expressions, and these expressions have certain structures that can be understood .²

When uncovering the interdependence relationship between religion and society. Joachim Wach pointed out that there is a reciprocal influence between religion and society. First , the influence of religion on society as seen in the formation, development and determination of new specific religious groups. Second , the influence of society on religion. Thus, the exoteric dimension of a religion or belief basically does not stand alone, but is related to other dimensions outside of itself. Apart from being shaped by the substance of the teachings, this dimension is also influenced by the social structure in where a belief is manifested by its adherents. So that in certain contexts, on the one hand, religion can also adapt, and on the other hand, it can function as a legitimacy tool for the process of change that occurs around the lives of its adherents.³

according _ Parsudi Suparlan studying religion must be seen from two aspects , namely : from the aspect of its adherents, meaning that religion is normative and from the cultural

¹ Dadang Kahmad , Sociology of Religion (PT. Teenagers Rosda Karya: 2006), p. 14-15

²Dadang Kahmad , "Islamic Religion in the Development of Sundanese Culture", in Cik Hasan Bisri, et.al., The Struggle of Islam and Culture in the Tatar Sunda (Bandung: Horizon, 2005), p . 68.

³Dadang Kahmad , Sociology of Religion a , p. 54.

aspect, meaning that religion is seen as a social institution that is used in human social life.⁴ Gertz limited his understanding of religion to symbols and Spiro considers religion as an institution to be categorized as culture as meant by Parsons , that culture is a comprehensive system consisting of ways and aspects of giving meaning to speech acts, ritual practices and various types of behavior or actions of a number of people who carry out actions between one another with others.⁵

Thus the relationship between religion which is decomposed in culture and society cannot be separated because religion (culture) functions as the main tool for adding to the integration and social cohesion that is manifested in religious ceremonies . Branislaw Malinowski sees that the function of religion in society is to provide answers to problems that cannot be resolved by *common sense rationality* and ability to use technology .⁶

Social changes that occur in society are caused by factors from within society or occur because of factors that come from outside. Based on this, three categories of social change are obtained, namely:

1. *Immanent _ c hang* ; which is a form of social change that originates from within the system itself with little or no outside initiative.
2. *S elective contact _ c hang* ; namely *outsiders* unconsciously and spontaneously bringing new ideas to the members of a social system.
3. *directed _ contact _ c hang* ; that is, when new ideas or new ways are brought in deliberately by *outsiders* .⁷

⁴Parsudi Suparlan, Culture, Society, Religion, in Parsudi Suparlan, "Knowledge of the Social Sciences and Study of Religious Problems" (Jakarta, Publisher of the Religious Research and Development Center (Balitbang) of the Indonesian Ministry of Religion, 1982), p. 84

⁵Harsya W Bachtiar, Observation as a Research Method, in Koentjaraningrat (ed), Community Research Methods, (Jakarta, PT. Gramedia , 1985) p. 64.

⁶Jamhari Ma'ruf , " Anthropological Approach in Islamic Studies " , Featured Article in the Directorate of Islamic Higher Education, Ministry of Religion, Republic of Indonesia.

⁷Jefta Leibo , *Rural Sociology Seeking a Strategy for Development of a Dual Paradigm Village Community* (Andi Offset , Yogyakarta, 1995) p. 71

If seen from the change process itself has certain stages, in this case there are three stages, namely:

1. *invention* ; _ which is a process of change in which a new idea is created and developed in society.
2. *Diffusion* ; _ which is a process d i where new ideas are conveyed through certain systems of social relations .
3. *Consequence* ; _ which is a process of change that occurs in the community system, as a result of the adoption (acceptance) or *rejection* of new ideas .⁸

The stages mentioned above certainly involve the responses or attitudes of the individuals involved in the change. If we look broadly, there are those who accept and there are those who reject the change. There are factors that drive the course of change, namely:

1. Contact with other cultures.
2. Advanced formal education system.
3. The attitude of appreciating one's work and desires to move forward.
4. Tolerance for deviant acts (*deviations*) which are not delicts.
5. An open system of layers of society.
6. Heterogeneous population.
7. dissatisfaction with certain areas of life.
8. Orientation to the future .
9. The value that humans must always strive to improve their lives.⁹

In addition, there are several categories of people or groups that are open to a change as mentioned above below by Schoorl namely:

⁸Jefta Leibo , *Rural Sociology Looking for a Strategy for Developing Village Communities with Multiple Paradigms*p. 71

⁹Soerjono Soekanto ., *Principles of Sociology of Law* , (Raja Grafindo Persada, Jakarta, 2001) , pp. 363-365

1. Those who disapprove of circumstances; namely those who always refuse to follow certain habits even if it's only in their hearts, because of education and or certain beliefs.
2. Those who are indifferent; are those who do not or have not followed certain customs or do not feel bound by them.
3. Those who are dissatisfied; are those who at first followed certain customs, but then became alienated perhaps by becoming acquainted with other alternatives .
4. Those who harbor grudges; they actually agree with the condition of society from the existing culture, but they are not satisfied with their position in the community inside.¹⁰

Religion as mover Culture

According to EK Nottingham that empirically, the function of religion in society is as following : (1) factors that integrate society; (2) factors that disintegrate society; (3) factors that can preserve social values; and (4) factors that can play creative, innovative and even revolutionary roles. In terms of the function of religion for people's lives, Nottingham divides society into three types. *The first type* , people are backward and have sacred values. In this type, every community adheres to the same religion, therefore membership in society and in religious groups is the same. *Second* , in a developing pre- industrial society, in this society, religious organizations have been separated from social organizations. Religious organizations are formal organizations that have their own professional staff. Religious values focus primarily on the integration of individual behavior and the formation of his personal image. *Third* , secular industrial society. Religious organizations are fragmented and pluralistic, ties between religious organizations and worldly governments are nonexistent. Religion tends to be seen as part of human life related to the afterlife, while government is related to worldly life .¹¹

¹⁰Jefta Leibo , Rural Sociology Searching for a Strategy for Developing Village Communities with Multiple Paradigmsp. 72-73.

¹¹Ishomuddin . *Introduction to the Sociology of Religion* , (Jakarta: PT. Ghalia Indonesia-UMM Press , 2002) . , p. 53

In human life, religion and culture clearly do not stand alone, both have a very close relationship in their dialectic; harmony creates and then negates each other. Religion as a guideline for human life created by God, in living his life. Meanwhile, culture is a habit or way of life for humans created by humans themselves from the results of their creativity, taste and intention given by God. Religion and culture influence each other. Religion influences culture, social groups, and ethnic groups. Culture tends to change which has implications for the authenticity of religions resulting in different interpretations.

In the view of sociology, the main concern of religion is its function for society. Where the function refers to the contribution made by religion or other social institutions to maintain the integrity of society as an active effort that takes place continuously . The sociologists who play a significant role in discussing religion as a social phenomenon are: Karl Marx , Max Weber and Emile Durkheim.

Karl's theory Marx on religion departs from his understanding of history and self-awareness and is built on his critique of the exploitation of religion in Europe by the state and the capitalists of their time. according _ Marx , the main element in history is the production and reproduction of everyday social life. This social production and reproduction is carried out by humans themselves in the real world as the creators of their history. The creation of human history, in Marx's observation , is carried out by humans under certain assumptions and conditions, and takes place in a conflictual contest between various willpower, beliefs, ideals and programs. The production and reproduction of everyday life, in Marx's eyes , became the field for the development of various theories or sciences . ¹²As social production, theory or science, in Marx's view , is the organization of concepts that take place in society, which must be used effectively in order to become a practical force that liberates and transforms the world.¹³

¹²Robert C.Tucker., *The Marx-Engels Reader*(New York & London: W.W Norton & Company, 1978), hlm. 67, 71 & 103

¹³Stephen A. Resnick and Richard D.Wolff. *Knowledge and Class:A Marxian Critique of Political Economy* (Chicago: University of Chicago Press, 1989), hlm. 27

Max Weber's theory of religion departs from his understanding of the essence of social behavior. According to Weber, social action is, in its most basic form, real determined or driven by religious values that are oriented to this world.¹⁴

Meanwhile according to Emile Durkheim , on mechanical solidarity that is solidarity in between groups of people whose citizens are very homogeneous, in where members of society have much in common, the personality of each individual almost disappears, for he is no longer wholly an individual, but as collective being . Each individual is absorbed in the collective personality. That the solidarity of traditional societies is "mechanical", Durkheim emphasized that this happened because traditional societies are united by the fact that everyone is more or less the same in many ways, and therefore they have a lot in common . In traditional societies, writes Durkheim , social solidarity is deeply imbued with authentic collective awareness , namely awareness of mutual need, not primarily related to material needs, but related to awareness of living together. Furthermore , Durkheim also wrote that in a society whose solidarity is mechanical, the collective impulse is very strong, so that every time the impulse takes place, the will of every member moves spontaneously and with feeling , with the aim of maintaining social unity.¹⁵

Culture or what is commonly called *culture* is a legacy from our ancestors that still exists today. A nation will not have its own characteristics without the cultures it has. These cultures also developed in accordance with the progress of an increasingly modern era. Culture that develops in a nation or area called local culture . Local culture is a product of creativity, initiative and taste that grows and develops within the ethnic groups in the area. In culture, there must be a belief that can be called religion .

In the General Indonesian Dictionary, culture is defined as the result of human activity and intellect, such as belief, art, customs, and also means the activity or effort of reason and so on to create something, including cultural products.¹⁶ While Sutan Takdir Alisjahbana said that

¹⁴ Gregory Baum. *Religion and Alienation, A Theological Reading of Sociology*, Second Edition (Ottawa:Saint Paul University, 2006), hlm. 34-35

¹⁵Emile Durkheim . *The Divisions of Labor in Society* (New York : Free Press , 1984), p . 179-181, 267-276

¹⁶WJS Poerwadar Minta , *Indonesian General Dictionary* (Jakarta: Balai Pustaka, 1991), p lm . 156

culture is a complex whole, which occurs from different elements such as knowledge, beliefs, art, law, morals, customs and all other skills acquired by humans as members of society.¹⁷ The scope of culture is very broad, covering all aspects of human life. According to Sidi Gazalba, culture is seen from the spiritual aspect which is human nature, is a way of thinking and feeling, expressing oneself in all aspects of the life of a group of people who make up society, in one space and one time.¹⁸

For giving instructions so that humans live in a cultured way, then the rules (norms) that govern human life are born. These norms of life are generally embodied in religious teachings. So that religion is an element that is inseparable from the early stages of human social-cultural life.¹⁹ Thus culture is the result of human creativity by using and mobilizing all the potential it has. In this culture there are knowledge, beliefs, arts, morals, customs and so on. All of that is then used as a frame of reference by someone in answering the various problems they face. Culture appears as an institution that is continuously maintained by its founders and the next generation that the culture inherits.

There are many views that state that religion is part of culture, but not a few also state that culture is the result of religion. This is often confusing when religion is placed in the context of everyday life.²⁰ Religion and culture are two elements that can be distinguished but cannot be separated. Religion itself has absolute value, does not change due to changes in time and place. Meanwhile, culture, even based on religion, can change from time to time and from place to place. Most cultures are based on religion never the other way around.

Some groups who disagree with the view that religion is culture are that religion does not originate from humans but comes from God and something that comes from God certainly cannot be called culture. Then, some people say that religion is culture because religious practices cannot be separated from culture. It is true that the revelation which is the fundamental basis of religion comes from God, but its realization in life is a human problem and completely depends on the capacity of the human being himself, both in terms of the ability of the intellectual mind to understand it, as well as his own ability to apply it in life. So

¹⁷Sutan Takdir Alisjahbana, *New Anthropology* (Jakarta: Dian Rakyat, 1986), p 1m . 207

¹⁸Sidi Gazalba , *Islamic Society: An Introduction to Sociology and Sociography* (Jakarta: Crescent Star, 1989), p . 12.

¹⁹M. Quraysh Shihab , *Insights of the Qur'an* (Bandung: Mizan, 2007), p . 374.

²⁰Sidi Gazalba , *Islamic Society: An Introduction to Sociology Sociography* , h 1m . 95

according to this view the realization and actualization of religion has actually entered the realm of culture, so that religion inevitably becomes part of culture.²¹

The Urgency of Mudik for the Community

Currently there is a social change in everywhere and on various fields. There are several because Which encouraging social change, including: science, technological progress, communication and transportation, urbanization, and so on . In fact, the changes that are sweeping the world community today are normal and natural, because changes in society have existed since ancient times. Today , however , the changes move so quickly that it confuses those who encounter them. But in the middle change the There is One thing that isn't changed that is homecoming culture is approaching Eid Eid Fitri .

Homecoming and Eid are two activities that are interrelated and cannot be separated. Homecoming activities that are accompanied by Eid activities certainly give each other a mutually reinforcing meaning. This moment that has been eagerly awaited and missed every year is always an interesting event to discuss. Every year, there are always attention-grabbing things to discuss.

Homecoming is a part of Indonesian culture that is very distinctive and cannot be separated. This tradition is not only a form of respect for family and ancestors, but also a form of self-reflection and introspection. Even though there are challenges in traveling homecoming, Indonesian people still make it a tradition that is carried out with enthusiasm and joy.

Mudik is a kind of culture or tradition in the archipelago which is carried out almost every year. The majority of Indonesia's population is Muslim, so the peak of going home is during the celebration of the holidays Eid Fitri . This tradition can also be interpreted as a symbol of the emergence of spiritual awareness due to the emptiness of spirituality due to busy activities in the city.

Urban people tend to concentrate more on their jobs. This creates anonymity. The logic of industrialization adds to the character of individualism. These two things some critics call urbanites as parched figures. This condition is also exacerbated by the value orientation that leads to the profane and material. It is not surprising that the movement of religious radicalism

²¹Musa Asy'ari , *Islamic Philosophy About Culture* (Yogyakarta: LESFI, 1999), p . 75

and the commodification of religion thrives in urban areas. Because religion and spiritual riches are what they seek.

Homecoming is a kind of medicine for the drought. Returning to the village, returning to nature, will provide spiritual showers to nourish this aridity. Mudik is believed to provide many positive benefits for those who do it apart from the purpose of connecting or celebrating Eid. Mudik, which is classified as a celebration of Eid, is not arranged systematically by a particular state or institution. Simultaneously and accumulatively, the community celebrates the holiday together. Approaching Eid, the streets will be crowded with vehicles with a sharp increase in volume compared to normal days. Homecoming is a cultural event that is carried out repeatedly, and is not an invention or engineering by the state.

The millions of people returning home are not all people who have the economic ability to use air, ship or car transportation . For families who are less well off they save money to return home and some ride motorcycles with their wives and children . Various types of luggage or souvenirs that they have enter in cardboard . It was a bit sad for those who saw the sight because they were riding motorbikes filled with souvenirs to cover hundreds of kilometers .

Agus Maladi Irianto in his journal "Homecoming and the Cultural Rift" explains that there are 3 dimensions in the homecoming tradition. *First* , going home has a spiritual-cultural dimension. Homecoming is a tradition or inheritance from the ancestors . *Second* , is the psychological dimension. Homecoming provides positive benefits to fill the aridity in the human soul of the city. Very city life hard and the workload and pressures of life can take a toll stress . Meeting family in the village, feeling comfortable and calm, and reminiscing with experiences can relieve stress for urban people. *Third* , is the social dimension. In this dimension, migrants come back to the village with a different status. Success or failure in the city will affect the social status of his family in the village. These stories can influence neighbors or relatives to follow in their footsteps .²²

Mudik is a cultural event as well as a social obligation that needs to be carried out towards family, relatives and neighbors . This social attachment is a series of cultural events

²²AM Irianto ., “ Homecoming and the Cultural Rift ” . (*Humanics : Scientific Journal of Humanities Studies* , 2012) p . 15 (9).

that are still present in all levels of society. No only to strengthen the ties of friendship , homecoming also serves to glue back the emotional connection between individuals. Homecoming also serves to glue back the emotional connection between individuals. In sociology, this is important because the relationship between individuals can strengthen solidarity. Besides In addition , going home also brings social change in society because going home will have an impact on several areas of people's social life such as transportation, the economy, and tourism .

Eid homecoming culture own positive and negative impacts . Positive impact in the form of impact micro- economy , such as money and goods to families back home. Keeping tradition , keeping brotherhood and unity , providing positive cultural and religious experiences. Social cohesion with family and society can be stronger.

Whereas the negative impact is triggering and spurring urbanization (moving people from villages or villages to various cities in Indonesia), encourage increased migration, (moving people from one country to another) and cause congestion as well as increase in public transport fares .

The tradition of going home to Eid has become a ritual for Muslims, regardless of whether they come from the rich or poor. Various motivations accompany the Eid homecoming participants, such as homesickness, respect for parents, friendship with relatives, and sharing happiness with others. This metaphysical phenomenon is implied in this tradition, that no matter how far one wanders, one will eventually return to where one came from.

The homecoming tradition is a unique and unique phenomenon that occurs in all corners of Indonesia to welcome the arrival of Idul Fitri. In the In the homecoming tradition , there is a meaning of staying in touch to strengthen bonds with one's hometown, respecting parents, meeting with relatives and sharing happiness with others. Mudik can be seen as a form of local wisdom that does not care where it comes from from what class ?

Mudik is seen as a mass holiday before the grand event of religious holidays . However Thus , going home is actually a social reality that has existed for a long time in the middle of the community t . Homecoming is a social reality because by doing homecoming, people who have left their hometown for an activity elsewhere, will return to establish social contact or hospitality . Viewed as a social reality, considering that humans are essentially social creatures full of social life. The nomads or someone who carries out activities outside their area, are preoccupied with a very busy routine. the routine _ interfere with social life or does not work.

Therefore Therefore , homecoming is the time most migrants have been waiting for to re-establish friendship in his hometown .

Besides being a social reality, going home can also be increase _ Spirit individual For share with those closest to you. Traveling back and forth to my hometown is not an easy matter because there are many obstacles on the way. Even though traveling back and forth takes a lot of time and costs a lot, the satisfaction and enthusiasm for channeling homesickness and meeting with relatives , especially relatives in hometown can not be replaced in any way .

Going home or going home has become a hereditary tradition that is carried out by Indonesian people every time before Idul Fitri . Yes _ several reasons for travelers to return home , namely : *First* , religious encouragement that has become a culture. So strong is the religious pull that has become a culture, because of the Eid event F itri by forgiving each other can be knitted perfectly if they can meet face to face. Second , pilgrimage to the tomb family . Pilgrimage to grave Already become a culture among the people of Indonesia. Every ahead of fasting Ramadan and Eid al-Fitr, children, in-laws, grandchildren , family and relatives go on a pilgrimage to the graves of their parents, grandparents and ancestors and their closest relatives while praying deceased / deceased . This momentum can be carried out when they return to their hometown. *Third* , homesickness. Every year homesickness is always treated by going home. This is an interesting social phenomenon as social beings, longing for their origins in their hometown. Therefore, the tough challenges they faced returning home were not a problem, they continued to do it with joy and happiness.

With thereby can said that Idul Fitri homecoming is incident religion - driven culture . Eid Mudik _ is part of Indonesian culture which is very distinctive and cannot be separated from religion . This tradition is not only a form of respect for family and ancestors, but also a form of self-reflection and introspection. Even though there are challenges in traveling homecoming, Indonesian people still make it a tradition that is carried out with enthusiasm and joy.

Conclusion

1. The results of the study indicate that Eid homecoming is defined as cultural events and social reality that needs to be done to family, relatives, as well as neighbors . Homecoming isn't it only to strengthen the relationship , but also serves to glue back the emotional

connection between individuals. In sociology, this is important because the relationship between individuals can strengthen solidarity. culture _ going home brings social change in society because going home will have an impact on several areas of people's social life such as transportation, the economy, and tourism .

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