

THE ORAL TRADITION OF AGUNG WELL AND THE IDENTITY OF LAMPUNG PEOPLE OUTSIDE THEIR HOMETOWN

Linda Sari Wulandari, Multamia RMT Lauder, M. Alie Humaedi and Sri Munawarah

Universitas Indonesia, Depok
linda.sari.wulandari@sipil.pnj.ac.id

Abstract: People will leave traces of their existence. The oral traditions can be in the form of verbal or nonverbal. Nonverbal is often accompanied by verbal traditions. The Agung Well, located in Salatuhur, Cikoneng Village, Serang, Banten Province, is a nonverbal tradition containing verbal stories related to the identity of the Lampung people in Cikoneng Village, Banten. This study aims to discover the Lampung-Cikoneng people's identity based on the Agung Well's oral tradition. This study uses a qualitative method with a modern approach, meaning that the researcher will link the oral tradition with the background or cultural context. The data collection stage, documentation, recording, and interview techniques were applied, followed by the interpretation. The study results show that the oral tradition of the Agung Well of great treasures keeps the historical background of the beginnings of the Lampung Cikoneng people. The Lampung people migrated from Lampung to Banten with the mission of helping Sultan Maulana Hasanuddin, the Sultan Banten, to Islamize Banten, which at that time still adhered to Sunda Wiwitan (currently Sunda Wiwitan still adheres in Baduy tribe). The identity of the Lampung Cikoneng people can be known through the oral tradition of the Agung wells, among other things: (1) the people of Lampung and Banten have had close relations since long ago; (2) Lampung people help spread Islam in Banten; (3) the territory of the Lampung people was a gift from the Sultan Banten; and (4) Lampung-Cikoneng people territory known as Lampung Pak Pekon (Bojong, Cikoneng, Tegal, and Salatuhur) 'four villages inhabited by Lampung people'; and (5) Lampung Cikoneng people have the potential to develop religious tourism with the existence of the Agung Well as local culture.

Keywords: Agung Well, Lampung Cikoneng, local culture, oral tradition and identity

INTRODUCTION

People who live and settle in a place have a history that can be passed down from generation to generation. The history of a society can have physical evidence or can only be in the form of folklore. However, historical heritage in the form of physical evidence contains oral traditions. The existence of an oral tradition behind the physical evidence will add to the cultural values of the people who own it.

Oral tradition is a phrase consisting of the words tradition and oral. The word tradition comes from the Latin word tradition, which means habits passed on from one generation to the next for a long time so that these habits become part of the community's social life. Tradition is divided into three characteristics.

First, tradition is a habit (lore) and, at the same time, a process of activity shared by a community. Tradition has a continuous meaning in materials, customs, and verbal expressions as common property, passed on to be practiced in certain groups of people.

Second, tradition is something to create and strengthens identity. A community group chooses its tradition to strengthen its values and beliefs. Ownership of traditions occurs when a community creates and strengthens its group identity.

Third, tradition is known and recognized by the group that owns it as its tradition. As long as community groups claim and participate in the tradition, they will share the values and beliefs they live by.

Furthermore, the oral understanding of the phrase oral tradition leads to the process/method of conveying tradition through oral media. However, an oral tradition not only refers to traditions with verbal elements but also to nonverbal traditions. The concept of oral tradition refers to conveying traditions passed down from one generation to another using oral media through "mouth to ear." Examples of oral traditions include spells, folklore, riddles, traditional speeches, rhymes, prayers, and folk games accompanied by singing. Oral traditions with nonverbal elements, such as building architecture, traditional medicine, dance performances, weaving, and traditional farming methods, can be studied through linguistic and historical perspectives.

The Agung Well, located in Cikoneng Village, Anyer, Serang Regency, Banten Province, is a part of the cultural heritage owned by the Lampung community. The Agung Well is one of the historical evidences of the existence of the Lampung community in Banten. The Agung Well is an oral tradition of the people of Lampung that keeps the story of the origins of the existence of the Lampung people in the land of Banten. The Sumur Agung oral tradition contains cultural values internalized by the Lampung community in Cikoneng, Banten. Until now, cultural values and messages have been passed down verbally from generation to generation.

As is known, the area of origin of the Lampung people is Lampung Province, so the Lampung people in Cikoneng Village migrated from Lampung to Banten. The Lampung community trusts Agung Well as early evidence of the Lampung community settlement in Cikoneng Village. Besides the Great Well, there are traces of the cultural heritage of the Lampung community in Cikoneng Village, such as the Old Darul Falah Cikoneng Mosque and Minak Sengaji Cemetery.

Several previous studies that have discussed the Lampung Cikoneng community include (1) the Lampung Cikoneng people as a portrait of the land of the Malay people in the land of Java; this study discussed some of the heritage of the Lampung people in Cikoneng Village; (2) the history of the lighthouse in Bojong, Cikoneng in this study is discussed starting from the history of the lighthouse's establishment, political and trade relations between Banten-Lampung. The significance of constructing a lighthouse in Cikoneng Village cannot be overstated due to its strategic location directly across from the Sunda Strait. This emphasizes the critical role played by Cikoneng Village in the region. The entrance to the western part of Java Island; (3) Dalung Kuripan inscription as documentation of the Banten Lampung agreement in 1554 AD. Based on three previous studies related to oral traditions, particularly regarding the cultural heritage of Agung Well in Cikoneng Village, no one has specifically discussed it in the form of research on the history of the Lampung community in Cikoneng Village, Banten Province.

Based on its location, the Agung Well is in Kampung Salatuhur, Cikoneng Village, Anyer District. Administratively, Kampung Salatuhur is located in RT 01 RW 01. The location of Sumur Agung, which can be seen from Google Earth, is shown in the following figure.

Use this format for each section. Your full paper should be written in 4 – 5 pages. First-level headings should be written in capital letters. Leave a space between the heading and the first paragraph for that section.

The second and subsequent paragraphs should be indented. Just copy and paste your text into this template.

All text paragraphs should be single spaced, with the first line indented. Double spacing should only be used before and after headings as shown in this example. Position and style of headings and subheadings should follow this example. No spaces should be placed between paragraphs.

First-level headings of an empirically based paper include: Introduction, Method, Findings and Discussion, Conclusions and Suggestions, and References. For a conceptually based paper, first-level headings include: Introduction, Main Headings (depending on the contents of the paper), Conclusions and Suggestions, and References. First-level headings can be further elaborated with second-level and third-level headings.

The body text in each section should be relevant to the headings and written in a clear and coherent manner. Introduction should explain the focus of the paper, the rationale, and the theoretical framework. For a research-based paper, the Method section should clearly describe the design and the procedure of the study. Findings and Discussion section contains description of the important findings and the discussion in light of relevant theories and previous studies. Conceptually based papers should discuss important points, as based on the focus of the paper, using relevant and adequate references. Conclusions should state concisely the most important assertions of the paper, and suggestions need to be relevant to the findings and discussion.



Figure 1. Directions to Enter the Great Well Gate in Salatuhur



Figure 2. Location of the Great Well in Kampung Salatuhur

According to <https://kbbi.kemdikbud.go.id/entri/sumur>, a well is an artificial water source by digging the ground or a hole deliberately made through the soil layer to obtain water, oil, or gas. Usually, the making of wells is done by digging/drilling. However, based on stories passed down from generation to generation, it is different from the history of the origin of the Agung Well. The Agung Well was different from the result of the excavation/drilling. Still, it

existed naturally from a stick stuck into the land of the Sultan of Banten, Sultan Maulana Hasanuddin, at that time. Then, the word Agung, based on <https://kbbi.kemdikbud.go.id/entri/agung>, means big, noble, and sublime. The Agung Well is interpreted as a well that contains noble and noble water.

Based on the tradition of the people of Lampung Cikoneng, this well is believed to be a media intermediary between humans and God to be able to cure various kinds of diseases. The people of Lampung Cikoneng believe that sick people who come to ask for healing must still have the intention of Allah SWT, the Lord of the Universe, and that the water taken from the great well is only an intermediary medium for healing these sick people. They believe there are certain times when the water from Agung Well rises to the top, so all they have to do is scoop it up with a dipper. At that time, it means that Allah SWT approves and blesses those who ask for this healing.

The Agung Well can be used for bathing or consumed like water from other ordinary wells. However, what is special is that this water is believed to be a medium to cure physical and mental ailments. This is what is believed to be the oral tradition of the Lampung community in Cikoneng Village. This tradition is believed by the Lampung people around Cikoneng and many people from outside Banten Province who come from far away to benefit from the Agung well.

In addition, the people of Lampung Cikoneng also believe that someone with bad intentions cannot get what he wants when someone with bad intentions comes to the Cikoneng area. The people of Lampung Cikoneng believe that Allah SWT protects them, and their presence there, based on the history of their existence, is to help propagate Islam in Banten.

The relationship between the history of Agung Well origin and the Lampung community's existence in Cikoneng must be discussed in more depth. Therefore, this study aims to discover the Lampung-Cikoneng people's identity based on the Agung Well's oral tradition.

METHOD

The method used in this research is the qualitative method. Data was collected using interview techniques, direct observation, and literature review. Interviews were conducted with local traditional leaders and the head of the Citizens, a native of the Cikoneng Lampung tribe who knows the history and has lived for generations in Cikoneng Village. Direct observation was done of Cikoneng Village by looking at the surrounding conditions that marked the uniqueness of the Lampung people, and a literature review was done by looking for previous research related to the history of Agung Well and the Lampung Cikoneng community. Data analysis was done descriptively.

FINDING AND DISCUSSION

The Agung Well is in Salatuhur Village, Cikoneng Village, Anyer District, Serang Regency, Banten Province. The history of the origin of Agung Well is also related to the origin of the name Salatuhur. The existence of the Agung Well in Salatuhur is evidence of the historical heritage of the people of Lampung. This is also related to the history of the process of Islamization of the Tatar Sunda, Banten. What about deployment Islam in Tatar Sunda? For answer this question, then we have to do a manuscript review Babad Banten (BB) is written on 1662/63 AD. Banten Chronicle Manuscript (BB) becomes important to study because BB explain how conditions Banten's past to the past Prince Adipati or better known as Sultan Agung II who holds the title of Sultan Abul Fath Abdul Fatah. BB too inform the process of Islamization by Sunan Gunung Djati and Maulana Hasanuddin to the ruler of Banten Girang along with its inhabitants.

Based on an oral tradition of verbal stories handed down from generation to generation, Agung Well originates from a stick stuck into the ground by Sultan Maulana

Hasanuddin, the Sultan of Banten then. Sultan Maulana Hasanuddin came to survey the area in Cikoneng (currently, the area visited is called Salatuhur). The review was carried out because there was a construction stage to form four villages in the Cikoneng area. Currently, according to the results of research, the people of Lampung in Banten live in Cikoneng Village (covering an area of 18 hectares) which occupies four villages (Cikoneng Village, Bojong Village, Tegal Village, and Salatuhur Village). Administratively, the four villages are under the one administration of Cikoneng Village.

The existence of the Agung Well in Cikoneng is closely related to the history of the people of Lampung in Cikoneng. The history of the first time the Lampung people came to Cikoneng began with a pledge to help each other and safeguard the sovereignty and spread of Islam between Prince Saba Kingking from the Sultanate of Banten and Queen Darah Putih from Keratuan Lampung in the 16th century. However, Islam was first known by the people of Lampung. The Lampung people were asked for help by the Sultanate of Banten to spread Islam in Banten, which at that time still adhered to Sunda Wiwitan (currently there are still Sunda Wiwitan adherents in the Bedouin area). Prince Saba Kingking is the title of Sultan Maulana Hasanuddin as the founder of the Banten Sultanate in the period 1552-1570. He is the son of one of the Walisongo, namely ash-Shaykh Maulana as-Sulthan Asy-Syarif Hidayatullah Al Azhamatkhani al-Husaini al-Cirbuni Shabibu Jabal-Jati (Sunan Gunung Jati) Cirebon Walisongo). The process of spreading Islam in the Sundanese through two gates, Banten and Cirebon. Islamization in Banten cannot be separated from Cirebon as the distribution center Susuhunan Jati and his son titled Prince Sabakingkin, Prince Hasanudin (at that time served as regent when Banten has been subdued by Cirebon) in 1526M. 1552 AD, Prince Hasanudin is confirmed as the Sultan of Banten and he constantly paved the way and leading the Islamic effort Banten residents to the area inland. Ratu Darah Putih is the leader of the Keratuan Darah Putih as a queen standing in Lampung, South Lampung, to be precise.

The pledge between Lampung and Banten is contained in the history of Babat Kuripan with the Dalung Kuripan inscription written in Banten Javanese. The realization of the Dalung Kuripan Inscription continued during the conquest of the Sunda Kingdom of Pajajaran, Kedaung, Kandang Wesi, Kuningan, and finally, the Parung Kujang area by soldiers from Keratuan Lampung. The conquest of the Parung Kujang area (now Lebak Regency) occurred in the 17th century, a century after the Dalung Kuripan incident, marking the birth of the existence of Cikoneng. The existence of friendly relations between Lampung and Banten gave birth to the existence of a Lampung ethnic village in Banten and the existence of a Banten village in Lampung.

At the time of the conquest of Parung Kujang, it was not known who the Keratuan of Lampung was being led by. Because at that time, the Keratuan of Lampung was divided into two, namely Kuripan in Kalianda and Tulang Bawang in Menggala. But at that time, it was known that the Sultanate of Banten was under the reign of Sultan Ageng Tirtayasa. The Keratuan of Lampung sent four brothers and sisters: Menak Gede, Menak Iladiraja, Menak Sengaji, and Menak Parung. After the four envoys came to the Sultanate of Banten and reported, Sultan Agung seemed disappointed because there were only four, whereas usually there were 40 soldiers. However, Sultan Agung's doubts were dispelled after the four soldiers, with their trick tactics, defeated Parung Kujang's troops. The story of this conquest is still well-known in the Cikoneng folklore, The Dwarf Human Tactic, and the Jerky Clothes.

Due to the success of these four Keratuan Lampung soldiers, Sultan Agung finally appointed Menak Gede as duke in the Sultanate of Banten. However, after one year in office, Menak Gede passed away. The position of duke was handed over to his younger brother, Minak Iladiraja. He also suffered the same fate and died a year later. The graves of the two brothers were never known to this day. After the death of Menak Iladiraja, Menak Sengaji was

summoned by the Sultan to replace Menak Iladiraja. However, Menak Sengaji did not immediately accept the position. He asked for conditions to be appointed as a duke outside his brother's territory. Menak Sengaji wanted the western part of Banten, the area directly facing his ancestral area, namely Lampung. He also asked to be allowed to bring his relatives from Lampung. Sultan Agung then accepted the condition. Then Sultan Agung also gave Menak Sengaji ownership rights over the Sunda Strait, including Sangiang Island and land along the coast of the Sunda Strait, from Tanjung Purut or Merak to Ujung Kulon. From Tanjung Purut inland to Mount Panenjoan, stretch westward until Mount Aseupan ends in Ujung Kulon.

After the agreement, Menak Sengaji departed with 40 heads of families consisting of nine buai, including buai Aji, buai Arong, buai Rujung, buai Kuning, buai Bulan, buai Pandan, buai Manik, and buai Besindi. They were the first to come, probably carried by the east current. Menak Sengaji's group was stranded in Teluk Perak. Finally, the group rested not far from the bay; the place was later named Kubang Lampung, meaning the landing place for the Lampung community in Banten. After experiencing three location transfers, the Menak Sengaji group agreed to occupy the Anyar Beach area, formerly Alas Priuk, whose port was Priuk Port. Then they established a settlement for the Lampung people. Menak Sengaji, in a meeting with the Sultan of Banten, asked Minak Sengaji the name of the village being built.

Minak Sengaji asked Sultan Maulana Hasanuddin to give the name of the village being built. During surveillance in the village, the call to prayer was heard, indicating the time for the Zuhur prayer. The Sultan informed Adipati Minak Sengaji that the name of the village was named Salatuhur. After naming the village, Sultan Maulana Hasanuddin and the people of Lampung headed to the surau to carry out the Zuhur prayers. When the Sultan was about to take ablution, there was no place for ablution at that place because the village was under construction. The Sultan of Banten knew this, so he stuck his stick into the ground, and from the ground, bursts of water. After carrying out the congregational prayers, one of the residents was curious about what the Sultan of Banten had done before and checked the spring again, but the spring was no longer there.

The Sultan of Banten asked Adipati Minak Sengaji and the local community to dig up the ground, the spring of water from the stick he had stuck in it, and make a well. This was the beginning of the history of the Great Well. According to the people of Lampung Cikoneng, the great well never recedes, and the water looks clear. The well has a depth of 2 meters. Local people from inside and outside the city also come to collect water from the great well, and various groups come to the well for pilgrimage, rituals, and bathing.

Regarding Adipati Minak Sengaji, it can be seen that his grave is located in the Anyar District near the Anyar Post Office, and his grave has been designated as a cultural heritage by the Provincial Government of Banten.

CONCLUSIONS

The study results show that the oral tradition of the Agung Well of great treasures keeps the historical background of the beginnings of the Lampung Cikoneng people. The Lampung people migrated from Lampung to Banten with the mission of helping Sultan Maulana Hasanuddin, the Sultan Banten, to Islamize Banten, which at that time still adhered to Sunda Wiwitan (currently Sunda Wiwitan still adheres in Baduy tribe). The identity of the Lampung Cikoneng people can be known through the oral tradition of the Agung wells, among other things: (1) the people of Lampung and Banten have had close relations since long ago; (2) Lampung people help spread Islam in Banten; (3) the territory of the Lampung people was a gift from the Sultan Banten; and (4) Lampung-Cikoneng people territory known as Lampung Pak Pekon (Bojong, Cikoneng, Tegal, and Salatuhur) 'four villages inhabited by Lampung people';

and (5) Lampung Cikoneng people have the potential to develop religious tourism with the existence of the Agung Well as local culture.

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