



***Cucurak* Tradition As A Family Communication Media For Welcoming Ramadan**

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Abstract. This study aims to determine the process and meaning of the *Cucurak* tradition as a communication medium in addition to the tradition of welcoming the month of Ramadan in the people of Bogor City. This research method is qualitative with a phenomenological approach through semi-structured interviews with eight informants to obtain field data. The results of this study found that food consumed as part of health is a reflection of the culture and blessings of the natural surroundings. In addition, the *cucurak* tradition is a moment of gathering with families who have been separated due to migrating and working/schooling outside the city. *Cucurak* is a moment for parents to convey messages and noble values to their children and grandchildren in the family. This traditional celebration is carried out as part of gratitude to God for longevity, health, and sustenance given. So that the *cucurak* tradition in this study is interpreted as a family communication medium, even the media communicates with God and Nature.

Keyword: Cucurak; Cultural Communication; Family Communication Media

Abstrak. Penelitian ini bertujuan untuk mengetahui proses dan pemaknaan tradisi *Cucurak* sebagai media komunikasi selain tradisi menyambut bulan Ramadhan di masyarakat Bogor. Metode penelitian ini adalah kualitatif dengan pendekatan fenomenologi melalui wawancara semi terstruktur dengan delapan narasumber untuk mendapatkan data lapangan. Hasil penelitian ini menemukan bahwa informan makanan yang dikonsumsi sebagai bagian dari kesehatan, cerminan budaya dan keberkahan alam sekitar. Selain itu tradisi *cucurak* menjadi momen berkumpul dengan keluarga yang telah terpisah karena merantau dan bekerja/sekolah di luar kota. *Cucurak* menjadi momen orang tua menyampaikan pesan dan nilai-nilai luhur kepada anak dan cucuk mereka dalam keluarga. Perayaan tradisi ini dilakukan sebagai bagian rasa syukur kepada Tuhan atas umur yang Panjang, kesehatan dan rezeki yang di berikan. Sehingga tradisi *cucurak* dalam penelitian ini dimaknai sebagai media komunikasi keluarga, bahkan media melakukan komunikasi dengan Tuhan dan Alam.

Kata kunci: *Cucurak*; Komunikasi Budaya; Media Komunikasi Keluarga.

INTRODUCTION

Advances in technology today make the flow of information flow quickly, thus giving a lot of influence on various aspects of human life (Setiawan, 2018). One of the conveniences of communicating in the digital era due to the development of this technology is communication that penetrates the boundaries of distance, space, and time. Humans from various parts of the world can exchange various kinds of messages or symbols, whether it is related to knowledge, skills or expertise, or other formats (Hermawanto & Anggraini, 2020). Events that are happening or taking place in other parts of the world can be known at the same time. The flow of information can spread through the use of various traditional arts (traditional media), and people can communicate verbally and non-verbally about various aspects that occur in their lives (Ngare, 2014).

Traditional media comes from the people and has existed long before modern mass media. This folk media has a historical appeal. These forms of traditional media, both popular and classic, have almost the same goal, namely besides entertaining, and educating, they also reinforce existing values and customs (Ngare, 2014). One of the ethnic groups in Indonesia that utilize traditional art in the form of performances as a family communication medium is Bogor. The majority of Indonesian people adhere to Islam. Where people are required to carry out orders and stay away from the prohibitions regulated in their teachings. In everyday life, humans are obliged to obey things such as what are the pillars of Islam, namely saying the two sentences of creed, praying, fasting, zakat, and going on pilgrimage (for those who can afford it) (Nurhamzah dkk., 2022).

Fasting is one of the worships that is most pleasing to Allah. So that Allah alone has the authority to reward His servants who fast. Therefore fasting is used as a test tool for accelerating the quality of human piety in society (Bonde, 2020). Society is a unit of human life that interacts according to a certain system of customs that is continuous and bound by a sense of shared identity. Defines society as any group of human beings who have lived and worked together long enough to form a social unit with clearly defined boundaries.

Sundanese has particularities regarding local cultural values that are carried out by the Sundanese people based on Islamic law which are elaborated into an Islamic tradition. In many daily activities such as *muamalah*,

marriage, inheritance rights, and circumcision. All these legal aspects are compiled into Sundanese Islamic law which in turn makes a wealth of Tatar Sundanese culture that is dynamic, harmonious, while maintaining local wisdom values by practicing Islamic law without letting go of local culture (Sujati, 2020).

Culture is a complex whole that includes knowledge, beliefs, arts, morals, laws, customs, and the abilities and habits that humans have as members of society (Yusriya, 2021). Society and culture are very closely related. Society is people who live in groups or together and can produce culture. Thus, culture will die if there is no Community as a place for the development of that culture. There are more than 300 ethnic groups in Indonesia, and each tribe has a different language and cultural identity (Salim, 2017). Each region in Indonesia has its unique way of welcoming the holy month of Ramadan. Among them is Aceh with the *Mengang* tradition, Semarang with *Dugderan*, Boyolali with *Padusan*, and many more (Hasballah, 2017).

The following are Ramadan traditions in various regions in Indonesia that are still being carried out today: 1) *Megengan* (Surabaya). Small congratulations ceremony as a sign of the arrival of the holy month of Ramadan that is performed in mosques; 2) *Nyadran* (Central Java, Yogyakarta, and Lampung). The people will generally visit graves, celebrate, eat together, clean the village or graves, and give alms to the earth; 3) *Dugderan* (Semarang). The people welcome the month of Ramadan for unites all groups; 4) *Padusan* (Boyolali). It is believed to be a way to purify oneself. The community will bathe or bathe in several springs which are considered sacred; 5) *Munggahan* (West Java). People will forgive each other, eat together, and don't forget to pray so that fasting will be smooth. 6) *Nyorog* (Betawi). In this tradition, younger people will give gifts to their elders to honor them while welcoming the holy month of Ramadan; 7) *Mengang* (Aceh). The custom of the Acehnese people ahead of one day of Ramadan is that they will cook meat and then eat it with their families; 8) *Malamang* (West Sumatra). Minangkabau people have a unique habit ahead of welcoming Ramadan, they will brew *lemang* together (Kurniawan & Amril, 2023).

One of the related traditions is the *Puntungan* or *Puduman* Traditions, which are traditions that have been passed down from generation to generation and are still being carried out today. The community interprets this blessing as being carried out with the aim of alms or a form of gratitude

to God for having been given sufficiency in his family. This tradition can become a gathering place and strengthen ties of friendship because people can forgive each other, and talk to each other so that there is no grudge in their hearts when entering the holy month of Ramadan (Yuliyani, 2022).

The tradition in West Java itself is the *Munggaban* tradition which comes from the word *Munggab* (Javanese) which means to rise, jump, or enter a higher place. *Munggab* is a tradition of sending prayers to ancestors who have passed away before the arrival of the month of Ramadan. This tradition was introduced by Sunan Kalijaga when spreading Islam in Java when spreading Islam. *Munggab* is usually carried out at home, mosque, or prayer room by inviting relatives and neighbors as well as a kyai to lead *tablil* and prayer (Ramadhani & Abdoeh, 2020).

Cultural acculturation with Islam provides human values such as mutual help and family, one of which is the *Parkabnggian* Recitation. Some of the motivations of the community to carry out this recitation are to help each other, preserve traditions, do good deeds and send rewards to those who have been in the past, and establish friendships. This recitation is a forum for mutual assistance between relatives, in this tradition there are also values of the Koran that are understood and practiced. Its implementation involves all heads of households. The value of mutual help is very strong in this *Parkabnggian* recitation both in joy and sorrow (Azhar Nasution dkk., 2021).

Many cultural tourism potentials that exist in Bogor, West Java, researchers tend to choose the theme of cultural studies research on the *cucurak* cultural tradition in Bogor, because this culture still survives today even though many modern cultures are still competing. The *cucurak* tradition is even more enjoyable when there are simple food dishes such as *limet*, tofu, tempeh, salted fish, and fresh vegetables and chili sauce which are served on banana leaves (Kasmin & Putra, 2020). The dish is then enjoyed together as a *lesehan*. In Sundanese society, *cucurak* is not just an activity of gathering and eating together. This tradition is interpreted as a form of friendship (*silarurrahmi*).

Cucurak also teaches how to be grateful for sustenance and sharing. The people of Bogor always hold a *cucurak* every year. A week before entering the fast, the community will invite their children, wife, parents, and in-laws to gather together (Purnomo, 2023). In addition, the selection of this research is based on the consideration that the object can be used as a medium of cultural communication in Bogor society since ancient times until

now it can be accepted, maintained, inherited, and developed from generation to generation and continuously. Thus, when the *Cucurak* Tradition is carried out it becomes an integral part of welcoming Ramadhan, it is always the center of attention of all Bogor people and people from outside Bogor and this is a culinary tourism opportunity, especially potential Sundanese specialties.

Munggahan is important for the millennial generation to interpret and pass on. Unfortunately, many of the current millennial generations have forgotten the culture or traditions in their area. Eastern values are currently continuing to be good and have a long history and the West has a strong foundation in the way of thinking, so this can be applied to the current millennial generation by absorbing from the West as a whole in the way of thinking and annexed it with the eastern foundation (Ramadhani & Abdoeh, 2020).

In addition, there is also a tradition in the area of Sulawesi, *Mabbaca*. This tradition is a custom that is entrenched in Bugis. The purpose of thanksgiving for *mabbaca* is besides praying for ancestors, it also cleanses the soul and spirit before entering the holy month of Ramadan. For the Bugis people, the hope is that the heart is awake during fasting. This tradition is an activity of reading prayers together with the family with the intention of being reunited with the month of Ramadan and also sending it to the ancestors, also to purify the spirit or soul before entering the month of Ramadan with the hope that the heart will stay awake during fasting and be blessed by Allah SWT (Afnida, 2022).

Apart from the *Mabbaca* tradition, South Sulawesi also has the *Suru Maca* tradition. This tradition is one of the traditions carried out in welcoming the month of Ramadan. Communication that is created in this tradition ignores differences in ethnicity and religion is a manifestation of civil society. Interaction in the arena of rituals shows the existence of social harmony. This tradition is used as an arena to strengthen kinship ties, especially for parents who want their children, both married and not so that they can coexist peacefully without any cross disputes in fighting over all resources related to property. Traditions in various regions are believed to bring blessings (Rahman dkk., 2020).

The *Marpangir* tradition is also a tradition of welcoming Ramadan in the archipelago. This tradition is carried out by the Kota Pinang community, South Labuhan Batu Regency. This *marpangir* is only said to be a culture, and

has nothing to do with the teachings of the Prophets, it does not mean that this *marpangir* tradition is something that is forbidden. This is just a tradition that does not conflict with religion because it does not contain elements of shirk. This belief in *Marpangir* is only a thought or moral belief, namely a desire to gain self-purity in entering the month of Ramadan, as an expression of happiness in welcoming the month of Ramadan (Harahap, 2019).

The relationship between Islam and the traditions that exist among the people of the archipelago has formed a new habitat called local Islamic tradition, a religious identity that symbolizes the richness of religion and tradition in the archipelago. The dialectic between Islam and culture places religion and local rituals side by side. The shift in cultural values after the arrival of Islam, from local beliefs to a religious value gives its own color, without changing the shape of the cultural system of the *Angkola* and *Mandailing* people. This tradition is a symbol of a Muslim who is easy to forgive, not vindictive, compassionate, not a destroyer or perpetrator of violence, and not greedy for wealth. In everyday life, a Muslim is obliged to comply with things that are included in the pillars of Islam, namely saying the creed, praying, fasting, zakat, and hajj for those who can afford it. (Siregar, 2020).

This research also uses the phenomenology method of communication with a subjective (qualitative) approach widely using interpretive approaches to social issues. The research conducted, namely examining the culture of the cucurak Tradition as a communication medium in the development of tourism in the surrounding Bogor area. Mulyana (2010) states that determining key informants or referred to as resource persons as research subjects is a very important step.

This is especially in considering the representative level of the sources to be interviewed. While the data collection technique was carried out by observing ritual events that had been carried out by researchers, in-depth interviews with villagers sources interviewed by researchers, and documentation studies of the data contained in the sources' collections. In detail, the research questions that will be tried to be answered in this study are: What is the perception of the people in the Sindang Barang Cultural Village, Bogor Regency regarding the representation of the *cucurak* tradition, and how do people make the *cucurak* tradition a family communication medium?

Communication is done intentionally by someone to convey messages to others to fulfill their needs, such as persuading or explaining something (Mulyana & Rakhmat, 2009). Communication involves communicators who convey messages, both verbal and non-verbal to communicants who immediately respond in the form of verbal and non-verbal in an active, dynamic, and reciprocal manner.

The definition of family communication in Rosnandar (2009; dalam Awi dkk., 2016) is the process of delivering statements or communication messages to family members to influence or shape attitudes according to the contents of the message conveyed by parents as a communicator. Family communication is essentially a process of conveying messages from the father or mother as communicators to children as communicants about the norms or values that apply in the family with the goal of wholeness and forming a harmonious family.

Family communication is communication that takes place within a family, namely the way a family member relates to other family members, as a place to instill and develop the values needed as a basis for life. The family is the first place where communication is taught, and it is in the family that we first learn how to form, foster and end a relationship, express, argue and show affection, besides a family atmosphere and smooth communication between family members can be achieved if each family member is aware and carry out their respective duties and obligations while enjoying their rights as family members, because what happens if a pattern of family communication does not occur harmoniously will certainly affect children's development (Rahmah, 2019).

Traditional media is also known as folk media. In a narrower sense, this media is often referred to as folk art. Traditional media as verbal, movement, oral, and visual forms that are known or familiar to the people, accepted by them, and heard or performed by and or for them to entertain, announce, explain, teach, and educate (Manurat dkk., 2020). In line with this definition, folk media appear in the form of folk songs, folk dances, folk instrumental music, folk dramas, folk speeches, and all folk arts, whether in the form of literary, visual, or performance products, which are passed on from generation to generation (Clavel in Jahi, 1988; Ngare, 2014). The people of Bogor use traditional media in conveying communication messages contained in the *cucurak* tradition as a community bonding bond that must always be maintained and preserved.

The method used is a qualitative method using a phenomenological approach through semi-structured interviews. Qualitative methods are used to observe phenomena in detail and are carried out intensively in the field from his point of view (Anggito & Setiawan, 2018). The phenomenological approach is used to get meaning about individual human experience and to investigate social phenomena. The experience of an individual becomes the focus and priority of the researcher.

The data collection method was carried out using semi-structured interviews with 8 informants in the Sindang Barang Cultural Village, Taman Sari, Bogor consisting of housewives, private employees, and retirees. To determine the sample to be used in purposive sampling research is a sampling technique of data sources with certain considerations. Certain considerations are taken from many things, for example, the informant is considered to know best about what the researcher expects, or maybe the informant has extensive information knowledge that makes it easier for the researcher to explore the social object/situation being studied.

RESULT AND DISCUSSION

Cucurak is a tradition of welcoming the fasting month carried out by Muslims in Bogor, West Java. This tradition is usually carried out a few days before the fasting month arrives. By holding a joint eating activity for all village families with simple menus such as rice, side dishes, vegetables, and chili sauce served on a wide banana leaf and then enjoyed together in a cross-legged manner. In the cucurak tradition, the extended family usually gathers with friends and relatives a few days before entering the month of Ramadan (Purnomo, 2023). This moment is used to stay in touch and apologize before fasting.

Approaching Ramadan, the price of goods continues to soar because the number of requests continues to increase while the number of goods remains the same or tends to decrease. *Cucurak* is believed to be one of the factors triggering high demand while supply in the market remains even reduced. This causes the demand for rice to increase. The increase in demand for rice was not followed by an increase in the amount of rice in the market, this is what caused the price of rice to rise (Engkus, 2018). *Cucurak* tradition is usually carried out to welcome the Holy Month of Ramadan with the aim of maintaining friendship and moments of mutual forgiveness. The *Cucurak* tradition is also present as a form of gratitude for the sustenance that has been given by God (Nurrohman, 2021). The Cucurak in Bogor

is usually carried out on weekends. The goal is that many relatives come to stay in touch (Indrajaya, 2020).

Meanwhile, according to history, *cucurak* comes from the word “*curak-curak*” which is interpreted as intentional or like. In Sundanese custom, *cucurak* is more often done to welcome the coming of the holy month of Ramadan. Besides that, as a moment of hospitality and a moment of mutual forgiveness, *cucurak* is also a form of gratitude and sharing of the sustenance that God has given us. Sharing food and eating together is one way to maintain harmony between families, communities, and also the cultural character of Bogor residents.

Application of Indigenous Values, Norms, Habits, and Rituals in Bogor Community Life

In interacting, the people of Bogor cannot be separated from the rules, habits, and manners of society that have become entrenched in the process of daily life. These rules and manners are the cultural foundation (customs of society), which influence various activities of daily life. If viewed from the point of view of communication science, then in the discussion of the Application of Values, Norms, Habits, and Customary Rituals in the Life of the Bogor Community it can be said that it is clear that the use of vertical and horizontal types of communication between the Bogor people and their family members and between the Bogor people and each other and the environment nature is very close and cannot be separated; instead, it is always maintained and preserved and protected under the auspices of customary norms which, if violated, are believed to bring disaster (Ngare, 2014).

Cultural values must be placed as spiritual and life guidelines for the people which are packaged in such a way to cultural nuances so that they can attract the attention of tourists visiting the city of Bogor. Specifically, at the research location, the researcher saw that the application of values, norms, customs, and traditions of the community, in general, has been running under existing cultural and religious teachings.

Motives, and Goals of the Bogor Community Performing the Cucurak Cultural Tradition

Traditions, values, beliefs, standards of behavior, motives, and cultural goals are all created by human creations and not just inherited instinctively, but through a process of education and exchange until they develop

according to certain ways in their respective cultures. Culture is an attitude and behavior that has been frozen in the life of a community (Sugiharto, 2019). The city of Bogor as one of the regions in Indonesia has a variety of cultures, making our country rich in traditional rituals and ceremonies. Social interaction activities and communication actions of the community in cucurak cultural tradition are carried out both verbally, non-verbally, and symbolically.

Cucurak itself is a tradition of the people of *Bumi Pajajaran* or what is familiar to the public as Bogor. *Cucurak* is a tradition that is usually carried out by eating together before Ramadan to welcome the holy month with joy (Kasmin & Putra, 2020). In language, *cucurak* itself means to rejoice or have fun. In the *cucurak* agenda, people usually gather to strengthen ties with family, neighbors, school friends, co-workers, and others (Purnomo, 2023).

Actually, *cucurak* is not always done just before Ramadan. But it can also be done when you get a blessing such as graduating from school, getting promoted, and so on. However, the people of Bogor often do *Cucurak* to welcome the arrival of Ramadan. The purpose of this *cucurak* is to establish friendships and forgive each other among members of the community. The *cucurak* tradition is one way to maintain harmony between members of the community (Kurniawati, 2022).

Munggahan is important for the millennial generation to interpret and pass on. Unfortunately, many of the current millennial generations have forgotten the culture or traditions in their area. Eastern values are currently continuing to be good and have a long history and the West has a strong foundation in the way of thinking, so this can be applied to the current millennial generation by absorbing from the West as a whole in the way of thinking and annexed it with the eastern foundation (Ramadhani & Abdoeh, 2020). This tradition is also not only for gathering with family, the purpose of its implementation is to become a moment of prohibition and one of the efforts to inherit culture to the next generation regarding traditions and cultural values, especially cucurak in welcoming the month of Ramadan.

Cucurak as a Communication Media Process

Sundanese food and cuisine are synonymous with a simple home menu, with vegetables, side dishes, and chili sauce, such food has a deep philosophy for the Sundanese people. Food in an area often represents a reflection of the culture in an area (Larasati, 2018). Like the Taman Sari area

which is part of the West Java area. For the Boomers generation, food has meaning and philosophy. For this generation, food is a process starting from the process of seeding, planting, and harvesting, to being used in daily activities. As Dana stated:

"Maybe in the past, it was difficult to eat, because it needed a process, now it's easy, all you have to do is have money, don't you have food, before roasting cassava. The food used to be better than the food now. Apart from filling you up, food affects the intelligence of the brain, and growth depends on what one eats. When I was little, I ate it myself, made it myself, and processed it myself, since elementary school, I have been taught to cook "the important thing is that the food is healthy (Dana, 63 years old).

This generation sees food as part of health as stated by Siti that he consumes food as part of his life. The meaning of food for this generation at that time was a reflection of a culture whose ingredients could be obtained from the natural surroundings, ranging from tamarind vegetables, fried chicken, *jengkol*, fried fish, stir-fried squid complete with fresh vegetables and chili sauce, all of these ingredients. easily obtained from nature.

One of the eating habits of the Sundanese people that is still maintained today is eating together. For this generation, they call it a custom "*Botram*" which refers to the tradition of gathering and eating together. There is also the term "*Munggaban*", which is the activity of eating together before the holidays. Usually, Sundanese people will invite family, relatives, or neighbors to enjoy a meal together. In addition to strengthening friendship, this activity is usually held as a form of gratitude for all the pleasures which God has given. One of the meals with the Sundanese which is quite popular in Indonesia is '*Ngalimel*'.

*"In the past, we ate together, just rice and salted fish or sober, *limet* and grilled fish with chili sauce and *lalap*. If you haven't seen each other for a long time, you're sure to ask questions about your children and grandchildren. Sometimes you discuss work when you meet younger friends, like asking about work and conditions. (Siti, 70 years old).*

The activity of eating together is used by this generation to unite and strengthen family relationships. Things that are often discussed about the current family situation regarding the condition of children and grandchildren, even activities related to the birth of grandchildren who will be born are topics that need to be discussed. For the boomer generation, food unites families as a form of achieving gratitude for having lived a long life and being able to gather with family. This generation views Sundanese food as food that must always be available at home.

The family is the most influential figure in instilling any life values such as morals and morals in children. A child will always imitate what they observe, especially their parents. As a result, if we want to do something, we must be aware of the presence of young people around us, one of which is by cultivating local traditional values for the next generation, apart from collaborating with the play environment and the school (Zuhdi dkk., 2022).



Figure 1: *Cucurak* process, eating with family and relatives.

Generations that still understand the tradition that humans have a connection with nature including animals, plants, mountains, and others. For this generation, it has the concept of being one with nature which intersects with the activity of utilizing food ingredients from nature, chili sauce is its characteristic, for this generation, it is not enjoyable if there is no chili sauce at the dinner table. This generation sees the *cucurak* as a big meal ceremony, the *cucurak* is a tradition that is so strong and rooted because this *cucurak* is a form of gratitude for gathering family and close relatives to be able to stay in touch, as stated by Mrs. Siti:

"Usually doing it on Saturday nights or Saturday nights, with neighbors. It's just not like in the old days, if you used to look for firewood, now you can do magic com. It's just that the taste might be a bit different from before. while working on rice fields, with a side dish of salted fish, chili sauce, and others, cooking the way it is cooked in hawu. Now they like to eat together when they come home from eating, and before fasting" (Siti, 65 years old).

The boomer generation lives with a food tradition that is so thick with farming processes, this generation has the concept that all food is in the

garden. That's why they don't stick to one type of food. For example, when rice is not yet harvested they will look for other alternatives to consume cassava, sweet potatoes, and other crops. in accordance with the terms "*Ten boga sawah asal boga pare, ten boga pare asal boga beas, ten boga beas asal nyangu, ten nyangu asal dahar, ten dahar asal kuat*". This means you don't have rice fields as long as you have rice, you don't have rice as long as you have rice, you don't have rice as long as you can eat, you don't eat as long as you are strong.

Millennial generation in Bogor regency spends most of their youth doing physical activity and is more comfortable interacting socially. Likewise, this generation interprets food as part of the existing routine, rice is still a mandatory food consumed by this generation. Food is part of life, this generation likes food with their hands like Indonesian people who are used to eating with their hands.

The habit of eating this generation of food eaten with food is ingrained in the Sundanese culture, even the presence of spoons and forks brought by European traders has not been able to shift this habit. The tradition that exists among the Sundanese and other tribes in Indonesia is that the habit of eating with the hands is related to the rice dish served on a banana leaf and the side dishes are arranged on it. This generation has a habit of eating together as *ngalimwet*.



Figure 2. Ngalimwet by families implementing Cucurak in Bogor
Ngalimwet tradition is most often carried out by Generation X at the time of hanging out before Ramadhan as well as a place to stay in touch to discuss

nostalgia when they were young. *Cucurak* is a place to serve typical village dishes while talking about daily routines, or even talking about hobbies. Generation X is very rarely involved in *ngelinet* activities, but they still find time to do *cucurak* activities because there is a moment of Ramadan. This is not without reason because this generation is classified as a productive generation that carries out a lot of work activities outside the house. Generation X views *cucurak* as part of the culture they have acquired based on experience as stated by Uci Sanusi:

"The meaning of cucurak that I got was when I first ate with santri, starting from eating cucurak and then wanting to join an Islamic boarding school, typical for Sundanese students, this is cucurak, delicious and together. Even now, I still like cucurak, there is always chili sauce, salted fish, and fresh vegetables." I like to go through cooking there and eat there. I often join young people for linetan (Uci Sanusi, 46 years old).

Likewise, Ibu Ayum stated the same thing that *cucurak* is part of the activities that are often carried out when Ramadhan approaches:

"Well, it's just delicious rather than snacking that isn't right, it's better to just hang out in the crowd, it's delicious, use a stretch of banana leaves, we rarely eat together with children, so if we eat with friends, we're more enthusiastic about eating. On Cucurak it's the same as hanging out with friends, salted fish, chili sauce, stir-fry, jengkol, pete. Because mom likes lots of people, she likes to make passers-by invite anyone who passes by to have a special time, for example, a child's birthday, or want to fast" (Ayum, 50 years old).

From the results of the research above, it is known that Generation X believes that *cucurak* has a close meaning with the *ngelinet* tradition. The habit of eating this one is synonymous with the activity of spreading a piece of banana leaf, then the rice and side dishes arranged on it. Meanwhile, the position for eating *ngalinet* is usually while sitting cross-legged or kneeling, the term is *lesehan*. The habit of eating in Sundanese culture is sitting under a mat, some are cross-legged, or kneeling. Then, eat with your hands, which is a symbol of intimacy and togetherness.

CONCLUSION

Food is a reflection of a culture whose ingredients can be obtained from the natural surroundings. A tradition/custom related to food will be closely related to the tradition of gathering. There is also the term "*Munggahan*", namely the activity of eating together which is carried out just before the holiday. Each generation of eating together is used to unite and

strengthen family relationships. For the boomer generation, food unites families as a form of gratitude for having a long life and being able to gather with family. This generation views Sundanese food as food that must always be available at home. Not only that, the process of eating together with a piece of banana leaf, eating food with hands, and sitting cross-legged on the mat and the same degree signifies a symbol of intimacy and togetherness. *Cucurak* for the village community of Sindang Barang Bogor cultural village is a moment of gathering with family members to discuss the past, present, and future of each family member, where the family leader (father/mother) is the communicator who sends messages and makes family communication run for long the *cucurak* tradition continues.

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