

## Communicating the Local Tradition and Kant's Ethical Philosophy within Sundanese Society

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**Abstract:** This research is motivated the phenomena of the *Babangkongan* tradition as a traditional ceremony to invite rain and also an effort to obtain prosperity through a series of ritual ceremonies, offerings, carnivals, music, and dances among Sundanese people living in Kuningan, West Java, Indonesia. For local people in Kuningan, this tradition is a form of respect to their ancestors who have cut down the forests in the area to be used as residential areas. The destruction of nature and the drought in the era of the modern industrial revolution have affected to their consciousness to return to religion and tradition. Therefore, the *Babangkongan* tradition is not only a symbol of the culture or tradition, but also a part of the social ethics and the philosophy of life that they have maintained until now. This tradition has proven implicated to the formation of character, social interaction, and independence among Sundanese people modest lives as well as the other society traditions in general.

**Keywords:** *Babangkongan, Tradition, Ritual Ceremony, Social Ethics, Philosophy.*

### 1. Introduction

The Indonesian archipelago has a variety of cultural diversity in each race, ethnicity, language, tradition, and religion. The distinction of the traditions and culture can be seen in languages, dances, traditional ceremonies, folk songs, rituals and habits in daily life. All of them are the form of culture identity that was born from the diversity found in society (Lestari, 2015). These also illustrate that each ethnic group has a specific identity that shows the differences of each ethnic group in Indonesia. Cultural diversity is not a trigger for division, but it is a unifying tool for them to unite in the line of harmony in diversity, because there is existed a collective awareness to respect between one to each other in every community (Nasikun, 2007).

The pattern of life in Indonesian people, especially among Sundanese ethnic in West Java is also greatly influenced by the natural and environment conditions where humans carry out their lives. For people group who lifestyle in different places will produce cultural different forms in accordance with the natural and environment conditions (Suwarsih, 1993). For example, the people who live in the west coast, highlands, northwest coast, Southwest, and others have different cultural characteristics dependent on each lifestyle, religion, culture, and traditions, which are aimed to the preservation of environment (Rosidi, 2015).

Culture is the whole idea of human actions and work to fulfill their lives by learning, which is arranged in the people's lives (Koentjoroningrat, 2002). There are three forms of culture: first, the form of culture as a complex of ideas, values, norms, rules, and so on; second, culture is the concepts that live from the most citizens mind regarding on what they consider to be valuable, valuable, important, and must be fully maintained in life, so that it will serves as a guide to give direction and orientation for the people's lives; and third, the form of culture is the objects created by human beings. Thus, one of the manifestations of the culture is a traditional ceremony that contains several norms and rules that are obeyed by the community from the past to the present (Sujarwa, 1999).

Based on the description above, this paper will present the *Babangkongan* tradition as one of the ritual traditional ceremony to invite rain and prosperity among Sundanese ethnic in Kuningan, West Java, Indonesia which is examined from the perspective of Immanuel Kant's ethical philosophy. This tradition is still maintained by the community until now, as a form of their respect to their ancestors, and at the same time it is a form of their awareness to return to religion and tradition. At first sight, the *Babangkongan* tradition is very interesting phenomena if we examined it from the perspective of Immanuel Kant's ethical philosophy, because it represents the cultural character, social ethics, and philosophy of life of the Sundanese people in Kuningan, West Java, Indonesia.

## 2. Culture and Tradition within Sundanese Society

Etimologically, culture comes from the Sanskrit language, *Buddhayah*, which is a plural form of *Buddhi* (mind or reasons). It is interpreted as a matters relating to human mind and reason. Based on the root word *Budhi*, the term culture is in line with the scope of everythings that are related to the reason (Hasan, 2018). Culture is a development of the word *budhi* and *daya* (cultivation), which means the power of mind in the form of creativity, work, and taste. In English, culture is comes from the Latin word *Colere*, which is processing or working or can also be interpreted as cultivating land or farming in the context of agrarian society (Thohir, 2007).

In another defition, culture can be undertood as vaious sactivities that are carried out continuously by the people so that becomes a tradition or customs. It is a treasure that must live in the body of a hereditary generation who the existence will always be maintained from the previous to the present and future generations (Prayogi & Dania, 2016). Tradition implies the continuity between events in the past and its construction in the present. Shortly, talking about tradition is mean talking about something that is inherited or transmitted from the past to the present (Darwis, 2017). In this regard, the form of culture into three meanings, namely: first, the form of culture as a complex of ideas, values, norms, rules, and so on; second, the form of culture as a complex of activities and patterned of human actions in society; and third, forms of culture as the objects created by human beings (Koentjoroningrat, 1994).

In the Anthropology dictionary, tradition is the same with custom, which are the magical-religious habits in the life of an indigenous people. It includes the cultural values, norms, laws, and rules that are interrelated, and then become a cultural system to regulate all human behaviors or deeds in social life (Ariyono & Siregar, 1985). In the sociology dictionary, tradition is defined as customs and religious beliefs, which are continuously maintained by the people from the past to the present (Susanto, 1999).

It is almost the same with Latin language, tradition or custom is all habits that have been done for a long time and also part of the people habits living in certain country, time, or the same religion. The most fundamental of the tradition is the existence of information continuously from generation to generation both written and (often) oral, because without this, it can become extinct (Lilirweri, 2014). Shrotly, tradition is an idea, belief, or behavior within people group or society which is symbolically transmitted in a certain meaning from the past to the present, survive and develop for thousands of years ago, and it is often associated with the ancient history (Fauzan & Nashar, 2017).

## 3. Immanuel Kant's Ethical Philosophy

Immanuel Kant was born on April 22, 1724 in Konisberg (now Kaliningrad), East Prussia, Germany. He was a German philosopher in 18<sup>th</sup> century who was very influential in the world of philosophy. His father was an expert in armor making until switching his profession to become a merchant. Around 1730-1740, trading condition in Konisberg was declined and Kant family lived in poverty. In this city, Kant also sought knowledge until he

died in on 1804 AD. His family is very devout Christians. At the same time, his conviction is a quite important background for his philosophical thought, especially ethical issues (Russel, 1961).

According to Kant, the Greek philosophy is divided into three categorizes such as logic, physics, and ethics. Logic relates to the form of understanding and ratio, physics related to the issue of natural law, and ethics relating to moral action. In ethics, he developed a new philosophical model. His thought is outlined in his works, *Critique of Practical Reason*, which contains the explanation of the investigation and the structure of the limitations of reason itself, including concentrates on the investigation of ethics, aesthetics, and theology (Zubaedi, 2010).

In philosophical discourse, ethics are two things that are difficult to separate because there is discussion of ethics in philosophy, namely moral philosophy. In philosophy, ethics is a branch that talks about good or bad values (Bertens, 1994). According to Kant, ethic discusses on the considerations of good, bad, immoral or immoral actions in human relations in the universe. Historically, ethical philosophy comes from the Greek ethos, which means the character of decency or custom. While the moral derived from the word *mores*, which means a way of life or custom. Moral and ethics are different. Morals are more directed to the human actions or human behavior that is being assessed. It can also mean a system of teachings about good or bad values. While ethics is an in-depth study of the existing value system. So, ethics is a science that is a branch of philosophy discusses on moral value system that applies in society (Bagus, 2019).

Moral is the teaching of a value system about good or bad that can be accepted as it has been existed for a long time, but ethics is the study of moral values that are critical or rational (Qureta, 2019). Ethics can be generally grouped into two parts: first, descriptive ethics emphasizes on the study of applicable moral teachings and is more talking about the good and bad human behavior with other humans in the life. Second, normative ethics is a study of norms about good or bad as a fact, it is not necessary to show a logical reasoning for these teachings, but it is enough to look at the reflections and arguments to answer the question, why this is must or not must be done (Asdi, 1995).

Ethics, in Kant's philosophical perspective, is motivated by the reality that the pure reason produces the sciences that is unable to enter the scope of noumena objects, namely the world of think in itself. According to Kant, ratio and science are very limited and only know the appearance of the phenomena objects. When sciences enter to the noumena regions, it will be lost and disappear in an antinomy. Likewise if the ratio enters the noumena regions, it will be trapped and lost in paralogism. Therefore, Kant believes that to enter the noumena regions, someone must use practical reason. Here is Kant's ethical thinking emerged (Kant, 1952).

There are three categorical postulates in the building of Kant's ethical philosophy which are the propositions of practical reason which must be accepted and trusted. First, freedom (*reiheit*), which is mean a freedom of will, as a priori and transcendental in nature and the basis of personality. Second, immortality (*unsterblichkeit*), which is mean the immortality of the soul that related to *summum bonum*, namely the highest good or the virtue. In this context, the soul must be immortal in order to achieve the highest good. Third, the existence of God (*das dasein gottes*), which is mean that God is the highest good, because believing the existence of God is a very necessary. In his book he mentioned that "*the attainment of the highest good in this world is the necessary object of a will that can be determined by moral law. In that will, the overall conformity of desires to moral law is the highest condition of the highest good*" (Kant, 1952).

In addition, there are three basic principles in Kant's ethical philosophy, such as universality, humanity, and autonomy (Asdi, 1995). For Kant, a good action is an action. It is commonly in accordance with the maxim that can be a general maxim and universal. The basic principle of universality underlined by Kant's ethical philosophy can be observed from his concept about categorical imperatives which the principle of humanity is intended humans placed in a high position (Kant, 1952). The consequence of this concept, all human actions is necessary to inculcate an attitude in which fellow human beings may not be tools. Humans are a goal for themselves, because all moral actions are sourced from the human conscience and are used to uphold the human dignity universally. Whereas the intended of autonomy principle is the will autonomy as the ability to obey the moral law that made by it self. The will autonomy is sacred or at least is a good will (Kant, 1963). So, the will autonomy is the highest principle of morality and the only legal principle of moral obligation.

#### 4. The *Babangkongan* Tradition in Society, Nature, and Science Relationships

The *Babangkongan* tradition is a unique tradition within the Sundanese society in Kuningan, West Java, Indonesia. *Babangkongan* has become a tradition, habits, and customs that are deeply rooted in people's lives. This tradition can be said as a tradition to invite rain due to a very long dry season and almost no sign of the arrival of the rainy season. Although there has been scientific knowledge to study the process of occurrence of rain and seasonal changes in modern knowledge, but this does not become a barrier for the people living in Kuningan, West Java to carry out the *Babangkongan* tradition in order to ask God Almighty to give them the rain (Nafsi, 2017).

Indonesia is a pluralistic country with a variety of cultures. Culture in Indonesia can not be doubted. This is proven by the existence of a very diverse and beautiful culture. The traditions inherited from generation to generation in Sundanese society are still preserved and respected. In the life cycle of humans, there is very well known rituals, such as traditional ceremonies during pregnancy, birth period, childhood, marriage, death, and so forth. Likewise in agricultural and religious activities, however, it was all shown as an expression of gratitude, asking for prosperity, inner and outer safety, and the salvation of the world and the hereafter. This can be seen in the *Babangkongan* ritual tradition (Susanti, 2014).

The tradition of inviting the rain contains a series of ritual activities on the ancestors. This may be said to be something silly by some modern society. In fact, this tradition still continues to be held in every long dry season arrived, and believe it or not, this ritual tradition is indeed considered to bring true the rain. The rituals still carried out by the community today in various ways, practiced by the Sundanese society in accordance with certain religious beliefs. It is commonly started from cultural tradition to ritual activities nuanced sinister or magical (Marliana, 2015).

Sundanese society have a ritual to invite the rain which is somewhat magical. The ritual tradition for inviting the rain is still existed in the village called Cigarukgak, exactly in the Ciawigebang District, Kuningan Regency, West Java, Indonesia. In this village, the ritual tradition for inviting the rain is called *Babangkongan*. The people usually carry out this tradition with the aim of inviting the rain for the irrigate rice fields, gardens, irrigation, rivers, and to meet their daily water needs. The *Babangkongan* ritual tradition is usually carried out from sunset to midnight at 24 o'clock. The ritual ceremony will involve one rain handler, one orphaned boy, aged 8-11 years old, and four adult men who are strong enough to parade the orphan. The event is commonly begun with the reading of prayers so that the ritual could run smoothly without any obstacles (Hidayat, 2019).

This *Babangkongan* ritual ceremony usually begins with the presence of *Kokolot* (elders) who give *Parancah* (specific prayers) in front of men seemed to be the frog (*Bangkong*). This man had previously been in a stretcher with his stomach face-down. After



the *Parancah* (specific prayers) were finished, then the stretcher was lifted by four men who immediately went around the village. When there are walking on the way, spontaneously the people often stop the group and splash out the water to them, especially to man who act as the frog (*Bangkong*) while giving a money called *Saweran*. This scene was repeated over and over again in a along the path of the *Babangkongan* group traveled (Melidaniar, 2019).



**Figure 1: Prayers Reading and Offering (*Sasajen*) in Babangkongan Ritual Tradition**

In this ritual, the magical element still dominates. It is evidently showed by the offerings (*Sasajen*) provided by them while using the incense that is identical to the smell magical things. The magical element in this ritual is also very visible after the reading of prayers, especially when the truly ritual activity begun. The incense begins to be burned and the boy will be laid on a stretcher made by the bamboo and covered him with the clothes like a corpse. After that, the orphan boy will still lie as long as the paraded around the village like a carnival or a public party (Melidaniar, 2019).



**Figure 2: Paraded Orphans and Carnival around the Village in Babangkongan Ritual Tradition**

The most interesting aspect in the *Babangkongan* ritual tradition is every citizen whose house is by passed must prepare water, at least everyone give full dipper to be poured to the orphan boy and give the money as much as possible to the orphan. It is intended that every Muslim must always love orphans. In the procession was also accompanied by praise and

blessings of the Prophet of Muhammad SAW. This ritual is usually held every night in a full week (Hidayat, 2019). Philosophically, the *Babangkongan* ritual tradition is mean the imitation of the behavior of frog actions, which is this animal considered to be closely related in the water. In this case, Schoppen explained that in ancient society, frogs were considered to be creatures that capable or causing the rain or fertility, as seen as from *Nekara* in the Bronze Age. The *Babangkongan* ritual tradition can be categorized as a fertility ceremony, because it is trusted by the community (especially in Surawangi Village) when it comes to a long dry season, then a group of the villagers hold a *Babangkongan* ceremony around the village.



Figure 3: Music and Dance Accompaniment in Babangkongan Ritual Tradition

After going around the village, the participants returned to their original place with a state of half-conscious because the frog (*Bangkong*) was soaking wet with cold. Before the arrival of the *Babangkongan* group, *Kokolot* (Elders) and the community had prepared a *Dudurukan* (bonfire), which the function was to warm up the frogs (*Bangkong*), until the frog (*Bangkong*) were truly conscious like before. The ceremony took place at night after evening prayer until midnight. The climax of the event was ended with prayer reading together, and after that, they enjoyed eating various foods while *Siduru* (warming the body) near the campfire that had been provided before. This is assumed to ward off the cold night (Marliana, 2015).

After the whole series of the events ended, people just stayed waiting for the rain to come. Usually after two weeks it is believed that it will rain soon. This *Babangkongan* ceremony can be said as a relic of the oldest cultural tradition that is still believed to be effective (spicasy) by the local community. One is the tradition of inviting the rain called the *Babangkongan* ceremony (Rusliana, 2008). However, this ceremony is very esoteric (only trusted by the certain circles) and only held in the dry season (*Halodo*) only in the specific region in the village called Cigarukgak, exactly in Ciawigebang District, Kuningan Regency, West Java, Indonesia .

##### 5. Critical Dialogue between Tradition and Kant's Ethical Philosophy

In the context of religious and philosophical relations, talking about culture means explaining a series of religious teachings and doctrines that have continued from the past to the present and it function in people's lives. Thus, culture can be interpreted as a whole social heritage that is seen as a work arranged according to order, in the form of an object, technical skills, thoughts and ideas, habits and certain values. The culture is also formed from one to the next generation. This process takes place starting from a small unity, namely family, relatives,

community, and ethnicity to a greater unity from childhood to old age. Shortly, the people will have views, good, and bad values in implementing a local cultural tradition.

In ethical philosophy, the fundamental essence to distinguish between humans and other creatures is in the moral aspect. With the moral, humans can find the essence of humanity, so that ethics and morals should be the main foundation for every human being to determine each thought, behavior, and personality as a whole. When ethics or morality is ignored or valued, it will cause chaos in society. In other words, morality becomes a universal or overall value that should be the basis for every human behavior, where this moral norm is far more influential than ethical norms or even legal norms as a product of human thought (Asdi, 1995).

Regarding on the objective research of the paper, the *Babangkongan* ritual tradition may be said to be a "strange" ceremony because humans acted as if the frogs that placed on an open stretcher (*Dongdang*) with in shorts only, carried by four peoples around three nearby villages together, the sound of the frogs shouting from those who carry as a mimic sound that sounds noisy, when they stop in the yard of the house, the family members of the house will flush the man who acted as the frog with water, then give coins or banknotes to the bearers and the orphans boy. Then they went around and felt very fast their steps until finally returned to the original point of departure. After that they rest while enjoying eating food and *Siduru* (warm the body) near the campfire to ward off the cold night. If we analyzed from the perspective of Immanuel Kant's ethical philosophy, the *Babangkongan* ritual tradition has many philosophical messages in the form of character formation, social interaction, and independence in Sundanese society life. This is inherent with the three basic principles of Kant's ethical philosophy, such universality, humanity, and autonomy (Kant, 1952).

First, the concept of universality in Kant's thought, especially about ethics has been comprehensively explained in several of his works such as *Critique of Practical Reason* (1787), *The Metaphysics of Moral* (1797), and his other works in the form of articles and essays with the theme of politics, history, and religion. The whole structure of the ethical thought building is based on imperative categories as the basic ideas and the most important thought products in Immanuel Kant's ethical philosophy. The imperative categories are simply symbolized by the words "acted morally". This command does not contain any command, but there is an embodiment of an "objective necessity" that comes within itself, is unconditional, absolute, and undermines the realization of practical reason (Kant, 1952).

The way ethics works, according to Kant, is to provide a foundation and rules for good and right behavior, as well as logic that seeks to use rules of reason correctly (Hills, 1992). This kind of ethics produces universal ethical products. Pure ethics is a priori, because it is free from empirical influence (Gregor, 1992). On this basis, Kant argues that universal ethics must be based on a priori elements expressed in a good will. In this context, good will does not always depend on the results to be achieved, but it is something natural and even the obligations, for example, the command "do not steal". This command is binding on everyone because it is universal. The a priori element is the good will in the order. This implication of the command "do not steal" is not because of the results or the results of the action, but the nature of the command "do not steal" is really good (Dierksmeier, 2013). For Kant, the objective imperative contained in a command not to do something bad is essentially an imperative sentence to do something good. In addition, the contradictory logic contained in the imperative hypothesis in the form of human behavior is also not a true form of the imperative categories themselves, but rather as a goal to find the essence of the value of goodness to be achieved (Kant, 1952).

Kant's thought was exactly the same as the goal of character building to be achieved from the implementation of the *Babangkongan* ritual tradition within Sundanese society in



Kuningan, West Java. In this ritual tradition, community and religious leaders ordered the community to be involved in a series of *Babangkongan* ritual activities. The essence to be achieved is that humans are not required to turn into the frog (*Bangkong*) in the verbal sense, but humans should act as if they were the frog as a symbol of living things that are always closed to the water and well-being (Hidayat, 2019).

Second, the concept of social relations explained by Immanuel Kant is in two contexts. On the one hand it is the relationship between legality and morality, and on the other hand it is also the relationship between goodness and happiness. In the first relationship pattern, Kant distinguishes between the actions that are in accordance with the obligations and the actions taken for the obligations. According to Kant, the first act is called legality, while the second act is called morality. Legality is understood as the suitability of an action with mere legal (outward) norms, while the morality is the conformity of attitudes and actions with the moral norms (inner) are seen as the obligations (Asdi, 1995).

In the aspect of legality, Kant also considered that an action that is not yet of moral value because it only meets the legal norms and does not meet the moral norms. The action fulfilled moral norms is the action that is based on formal maxim and not material maxim. Acting based on formal maxims means acting based on pure and a priori principles, because they do not contain empirical-material rules, absolute, and universal (not particulars). So, there are differences between formal maxim and not material maxim, where the actions are carried out based on subjectivity to achieve certain goals.

The existence of the distinction between legality and morality implies that the actions may fulfill the principle of legality, but does not fulfill the principle of morality. For example, if there are the poor people, we give them the money because we feel sorry, or have a goal to be considered generous. Such actions only fulfill the principle of legality, do not fulfill the principle of morality, even though the action is good and praiseworthy, but it has no moral value, because the action contains motives, goals or strings attached (Cooke, 1991).

If we connected with the *Babangkongan* ritual tradition within Sundanese society in Kuningan, West Java, there is a process of providing food not in the sense of providing food to God the Creator or the Wicca and the Goddess, but to be grateful for all the blessings God has given with confidence if they are grateful, then their fortune will also be added more by God. Likewise by giving alms to orphans boy who are paraded in the carnival, not in the sense of wanting to be praised for having a lot of wealth, but aims to encourage everyone to be aware of sharing and loving one another in the context of social awareness (Marta & Rieuwpassa, 1991).

The religious awareness of Sundanese society to acknowledge the existence of God's will in the *Babangkongan* ritual tradition is very interesting when we analyzed with Kant's second thought, precisely when Kant explains the relationship between virtue and happiness. Kant has explained the difference between the two very firmly, though not separately. According to Kant, the difference here, virtue is unconditioned, unconditional, autonomous, categorical, and universal (applies to all people regardless of differences in religion, ethnicity, language, race, tradition, or nationality), and the happiness is conditioned, conditional, heteronomous, hepotesis, and particular.

The relationship between virtue and happiness is a causal relationship, where virtue functions as a foundation, while happiness is a consequence that accompanies virtue. This means that the sign is an urge in man to achieve virtue, then happiness does not have a solid foundation in him. For Kant, understanding the virtue is the ultimate goal of pure practical reason, where moral norms lead to religion. Moral norm refers to the recognition of obligation as God's commands. God is morally perfect, so his will and commands are morally perfect. With this alignment, Kant said that there will be an acknowledgment of the obligation to obey



God's commands and at the same time be the initial footing for the existence of religion (Wolemonwu & Ekpoudom, 2015).

The Kant's view of religion is much influenced by his belief in the limitations of theoretical reason (pure reason) in uncovering mysteries, God, and the unseen (metarational) nature, if a person insists on using pure reason in understanding, for example, revelations or religious texts (such as God), it will be trapped in "paralogism". Therefore, for Kant, to understand the text of the scriptures must be seen morally urgency because religion will not be of any use if it cannot be of moral value. To reinforce his views on the relation of religion to morals, Kant introduced what he called the true religion, which is a religion which states that in the obligation, we must see God as the universal lawgiver who must be respected. Honoring God means obeying the moral law, which we need to act according to obligations like His commands.

Third is the independence or autonomy. In ethical philosophy, Kant explained that the autonomy of the will is the highest morality principle and the only legal principle that underlies moral imperatives. The will autonomy is the human ability to create the moral norms that they make themselves, independent, a priori, and are not influenced by empirical reality. The will autonomy is not meaningful as if someone can arbitrarily determine what his own duty is but humans through pure practical reason are expected to realize that something is their obligation. Realizing that something is an obligation is the same as acknowledging that it is fitting to prove it (Asdi, 1995).

For the sake of obtaining clarity, Kant confronted between the principles of the will autonomy with the will heteronomy. The principle of the will heteronomic is a false moral source, unable to provide a basis for obligations, even more against the obligation to act. The principle of the will heteronomy recognizes that the necessity of action is done as something that is solely derived from various other things outside of the human's own will. Therefore, the will heteronomy only creates the imperative hypothesis and not the imperative categories.

Finally, I can emphasize here that Kant's thought about the autonomy is seemed more inherent and relevant to the *Babangkongan* ritual tradition within Sundanese society in Kuningan, West Java, where the ultimate goal of the ritual traditional ceremony is not people's dissipate, waving or feasts, but rather to give the messages of local wisdom to the young generation today and also later generations to always be honest, truly work hard, sincerely, thinking positively, optimistic, independent, and not always dependent on the others.

## 6. Conclusion

The *Babangkongan* ritual tradition within Sundanese society in Kuningan, West Java, Indonesia may be a ritual tradition that is considered strange and implausible. How come the rituals contained prayers, paraded the orphan boy in carnivals, and people shouting as if they were the frogs, are believed bringing the rain. However, this ritual showed the harmonious between tradition, culture, religion, and the philosophy of life as a unity that is inherent in Sundanese society. In fact, this tradition is still maintained by the Sundanese people until now as the form of their respects to the ancestors and at the same time also as the form of their awareness to return to religion and tradition. The *Babangkongan* ritual tradition represents the most fundamental philosophical messages from the ancients to the next generation about character building, social ethics, and independence among Sundanese society. However, this is seemed relevant to the Immanuel Kant's ethical philosophy which explains three principles namely universality, humanity, and autonomy. The attitude of upholding the intellectuality in the formation of character is a universal attitude among Sundanese society. Social ethics in the form of mutual respect, mutual assistance and mutual assistance is humanism among Sundanese society. Then, being honest, truly work had, sincerely, positive thinking, optimistic, and independent are the autonomy attitudes among Sundanese society.

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