

NUJUH BULANAN TRADITION VALUE FOR SOCIETIES RESILIENCE IN COSTUMARY COMMUNITY URUG BOGOR WEST JAVA

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Abstract

The objective of this research is to investigate Nujub Bulanan tradition for resilience societies in customary societies. The method used is ethnography because of research related to societies, cultural, tradition and ritual of the community. Data are collected through in-depth interview with the leader of Urug societies, documentation and observation. The sample is selected using a purposive sampling technique. The data are analysed through triangulation which is mixing some gathering data method. The finding of this research is societies of Urug still pursue nujub bulanan tradition. It can support cultural resilience because tradition from their forefather has not vanished amid globalisation of culture. Another finding is nujub bulanan support societies resilience through mutual cooperation or mutual assisting. The activity is not private activity but it is a common activity which is conducted by collective action and individual awareness which impact the collective consciousness. The impact is the societies who they live in the group are more resilience rather than life in an individual trait. The other finding is to create food resilience because local food which has been created by a group of societies can save a person from hunger when they receive local food in temporary periods. Besides, It can protect local traditional of food from extinction because in this tradition, societies typically women must invent local traditional food rather than another sort of food.

Keywords: *nujub bulanan, tradition, cultural resilience, food resilience, mutual cooperation.*

INTRODUCTION

Indonesia is rich in diverse cultural and tradition but it can be eroded when local cultural have not preserved by the young generation. Globalization as an adverse impact like eroding of cultural heritage at the same time as the state of art and science in globalisation (Akhyar & Ubaydillah, 2018). Cultural and tradition have a connection, cultural can be defined as a knowledge system which is equipment for human for combating environment obstacle (Social, natural, and cultural environment). The societies which can overcome the environment can achieve the highest culture (Rusnandar, 2013). Pratiwi (2018) said that culture is the way of life which is using human thinking. There are two levels of comprehending of culture including culture can manifest in music, art, heritage, culture, ideas, non-physic ideas and belief system and culture is influence by religion (Abdulla, 2018). There is some form of cultural including ideas, norm and value and cultural as activity human behaviour pattern in societies as well as cultural as human work (Prayogi & Daniel, 2016).

While tradition has an intangible influence and control over people's social behaviour

(Fan & Zhou, 2020). Tradition has a relation to a habit of societies which have been embedded for long periods and become a part of societies (Alama & Gafur, 2020). Tradition contains ideas, habit, belief, etc which are passed down from generation to another generation (Zulfikar, 2020). While the ritual is a part of cultural. There some traditions which can be categorized as cultural including ritual, ceremony, religion event, marriage party, death ceremonies and harvesting ceremony of paddies are tradition and culture. There several ritual ceremony both religion ceremony and traditional as well as cultural ceremony. Ritual can be explained as an expression of religious teaching and have a connection to societies belief in the rural area who they preserve local knowledge (Illahi, 2017).

Cultural and religion don't opposite each other. The two elements are intertwined, religion acts as a driving force and support for cultural change or precisely culture creates a humanist face of religion in a social society (Hanifah, 2020). Even Religion is crucial which is combine Islamic teaching and culture in Indonesia (Umar, 2020). At the same time, tradition does not contradict the teachings of Islam and Islam as a religion appear creatively

in dialogue with the local community (local), are in a position to accept the traditions of society and at the same time modify them become a new culture that can be accepted by the local community and still exist within the path of Islam (Mulyadi, 2018). The manifestation of the local culture can be released in tradition, religion, social, technology and art (Mutohhar, Purbasari, & Fajrie, 2015). In Bantul Yogyakarta, Muslim societies conduct *Jodagan* ritual annually. In Urug societies, there are some ritual or cultural ceremonies such as *Saren taun* and *sedekah bumi*. Both of that ceremony has a connection to agriculture activity.

Societies will conduct *seren taun* before cultivating of paddies and release *sedekah bumi* after gathering of paddies (Bahagia et al., 2020). The tradition has a positive impact such as creating unity in societies through togetherness in working and mutual helping as well as tackling issues in life (Dwiatmini, 2014). There are some value *Seren Taun* including mutual helping, vanishing haughtiness, mutual respecting, and creating responsibility sense (Isana 2017). Besides, it can preserve their cultural and hand over to next-generation (Malik, 2017). On the contrary, *sedekah bumi* is a tradition which are conducted after traditional societies have collected paddies yield. The tradition is held because a human must be gratefully for yield which has been gained (Supriatna & Nugraha, 2020). Another tradition in Indonesia is birth tradition. In Java societies, there are numerous of birth ceremony tradition such as *mapati traditional* to mark the gestational age about 5 (five) months, the *Tingkepanya* traditional ceremony to mark the gestational age of 7 (seven) months, the mrocotid traditional ceremony accompanied by the Ndadung traditional ceremony which is to mark the 9 (nine) month gestation period. It can be pursued to *Ndameti* ceremony tradition when the mother of the baby has not born. This ceremony is applicated when the ages of pregnancy entering 10 month (Suliyanti, 2017).

Another culture and tradition in Indonesia is mutual cooperation. It can be observed in numerous activity including marriage, house building, Islamic even, seclusion, the celebration of Islamic holidays, and ceremony

of death (Sinaini & Iwe, 2020). The mutual working result to create social cohesion and solidarity. For Instance, mutual cooperation can be valuable to combat disaster, globalisation and social conflicts (Subagyo, 2012). There are some activities in mutual cooperation such as *menghela kayu*. In this action, all of societies member work together to gather wood from forest cultural for inventing as well as constructing of house. Generally, people who include in this activity is a man (Putra, 2018). Unfortunately, mutual cooperation has vanished in an urban area and it continues to degrade mutual working in a rural area. People are observed as life individually rather than collectively.

Nujub bulanan is also other tradition and culture. This tradition is implied when the mother experience pregnant for firstly baby (Bayuadhy, 2015). In implementation, *nujub bulanan* involve several activity such as creating rujak (salad), recitation, and bathing mother who is pregnant (Jeni, Koswara, & Isnendes, 2014). Rifa'i (2017) said that ritual communication carried out in seven monthly events for Javanese ethnicity Summersuko village can be seen starting from Siraman event, broken chicken eggs, gembol coconut, coconut fruit, and events salvation (kenduri). There is reason like the people faith that mother who pregnat is severe weak, for baby safety must be praying (Rifai & Hartuti, 2016). Resilience is the ability of a system to move back toward its previous state in the face of disturbance (Titon, 2020). In this step involving active interaction between person own resources and environment (Foster, 2020). It can be exacerbated by the extinction of culture and tradition impact to loss of indigenous culture.

The next generation will not recognize their culture because has been abolished by globalisation periods. Even as it continues, it has an adverse impact on existing local culture and tradition. The obstacle must be combated through the resilience of culture, social and economic. The resilience of societies can save local and tradition of culture typically local people or customary societies who they still resist to preserve tradition and local culture as well as local knowledge locally and wisely. The

aim of resilience is to boost people for adapting, absorb, bounce back from the effect (Connor et al., 2016). Stone & Rahimifard (2018) remark that resilience must adapt to the altering condition. Meaning that, resilience as a block for confronting complexity and unprecedented condition (Carpenter et al., 2012). Seeliger & Turoka (2013) said that social or physical system was able to absorb and recover from a disturbance. There are five key domains encompasses the assets that people can draw upon in times of need, the flexibility to change strategies, the ability to organize and act collectively, learning to recognize and respond to change and the agency to determine whether to change or not (Cinner et al., 2018). Resilience and food security and gender have a strong connection. Food security interventions can contribute to building and strengthening resilience to conflict by assisting countries and people to better cope with and recover from crises (Justino et al., 2018). Human actions are enticed as the social-ecological system (Pauket et al., 2016). The traditional societies like Urug to increase resilience distribute their rice about 10 % from overall of paddies yield to people who need it most like orphan, widow and elder people as well as who need assistance (Bahagia et al., 2020).

In another customary societies like Cipatat Kolot protect their traditional paddies storage namely *lenit* from vanishing because it is the heritage from their forefather (Bahagia, et al. 2020). The impact is culture resilience can be reacted because the *lenit* have tradition and culture value. To create resilience for environment, Urug societies also create prohibition of forest (Bahagia et al., 2020). Based on theory, *nujub bulanan* can be categorized as resilience because the activity conduct in communal action and have purpose to distribute food to women who they pregnant for firstly baby. *Nujub bulanan* have related to tradition which the activity have been released in previous generation but nowadays people pursue the activity. It refer to salvage tradition from vanishing amid some perturbances including globalisation and mixing local culture and west life style. The last research about *Nujub bulanan* have been acted. Susanti &

Yohana (2015) have discovered about ritual communion in *Nujub Bulan* such as communicative event and situation. Meanwhile, *Nujub bulanan* in this research which is placed in customary of Urug have several purpose including to investigate about activity and value of *Nujub bulanan* tradition. There are several aspects that researcher will observe and trace deeply comprises how *Nujub bulanan* tradition can encourage and conserve gotong royong (mutual cooperation) tradition which it results to create societies resilience for numerous life obstacle. The other is to find about the value of conservation for traditional local food through *Nujub bulanan* tradition as well as achieving food resilience in societies, especially for women. Lastly, how *nujub bulanan* can enchant women resilience to combat life disturbances.

METHOD

The research about *Nujub bulanan* Tradition Value in Customary Community Urug. This research is conducted in Urug village, Sukajaya District, Bogor Regency West Java Indonesia. Ethnography method is used because research has a heavy connection to cultural in societies (Kautsarina, 2017). Surraya (2015) remark that this research is descriptive research which explains about cultures and societies. Windiani dan Nurul (2016) said that ethnography is to understand about life view base on the indigenous point of view. Harwati (2019) remarked that ethnographic was connected to people and some life aspects including their life such as socio-political, cultural and history.

Meanwhile, Madekhan (2018) qualitative research is not based on what the researcher think but it must be based on what is found in the field, what is experienced, what is a sense, and based on respondent thinking. It is word narration which is collected from the field through the interview, focus group discussion, observation and participation (Parjaman & Akhmad, 2019). Ethnographic can be categorized as filed research because the researcher comes and visit as well as dwell in location for investigating culture and tradition locally which have heavy linkage to the topic of research. Then, Rachman (2017) reported that to collect data in ethnographic select interview

and observation profoundly. The respondents are two key of Urug leader will be utilized as respondents including Abah Ukat as the highest position in Urug societies. Another person is abah Sukardi as the other leader of Urug societies. Two of the sample can be valuable because they can explain deeply related to the value of *njuh bulanan* tradition for resilience societies. In this research, there are three sorts of method that researcher use including observation, interview and documentation. In observation, the researcher view directly the ceremonial of *njuh bulanan* in Urug societies and mingle in this activity. The researcher witness *njuh bulanan* activity from making traditional of food, package, and distribution to women who they pregnant.

The fact is noted in daily research book. The researcher also observe several kind of traditional food such as drying and wet food which both of them are complements. The other to gain data in the field, the researcher uses in-depth interviews with Abah Ukat and abah Sukardi. There are numerous of data will be investigated including what sort of activity and value of *Njuh bulanan* tradition in Urug community. The other is to gather data linked to *njuh bulanan* have proof to conserve and save mutual cooperation tradition which impacts to create social resilience for confronting life disturbances. In addition, data about preserving of local traditional food through this tradition will be garnished because it can create culture resilience and avoiding local food from extinction.

Directly, at the same time, food resilience based on local food will be investigated. It can continue to search for data related to the topic which bolster women resilience. Data will be investigated and analyzed by triangulation data to get valid data. Triangulation can be defined as mixing some way to gather valid data. Suciana (2018) said that there are two triangulation including time and technique. Triangulation time is to collect data based on time (morning, daylight and evening). When data is collected in the morning, respondents still fresh and it distinguishes as garnishing data in the evening. While triangulation technique is to exert variety way. For instance, mixing observation and interview. The research use

triangulation data by way of mixing several sources including data which is collected through observation, documentation and In-depth interviews. As a consequence, a combination of several triangulation results to produce valid data.

RESULT AND DISCUSSION

Njuh bulanan is a tradition of local culture in Urug Customary community where the ritual is conducted when there are women who experience pregnancy. In religion no ceremony like this but it is valuable to harmonize religion and tradition as well as cultural. Based on interview with abah Ukat as the highest leader of Urug said that this tradition are released when there is women experience pregnancy. It is conducted to appreciate women who they will be born next generation of customary society. Women who they pregnancy receive visitor and distributing some local food both drying food and wet food to women. At that time, all of the person in Urug involve in this tradition. It is valuable and it not opposite with religion teaching because the tradition is the right direction. Releasing these traditions can be categorized as the action for saving tradition locally from extinction amid some obstacle like mixing modern periods. Activity for conducting the tradition can be categorized as sources for attaining resilience because *njuh bulanan* ritual is handed down by their forefather to generation recently. Hultorf (2018) conserving of cultural heritage as imperative sources for underpinning cultural resilience.

Even the recognition of the value of cultural heritage in improving the quality of life and facing the main local and global challenges (Fabbicatti et al., 2018). The tradition has been handed down from their forefather for the previous period. It has passed numerous hurdle which comes from outside and inside of the community. The persistence of Urug society to flourish *Njuh bulanan* tradition can combat globalization of cultural from outside of the community. It an endeavour to adjust the external situation without ravage cultural. While culture is documented as key to social resilience (Lin & Lin, 2020). Perez et al., (2019) reveal that

resilience emphasized strength and resistance. Cultural resilience strong related to social resilience of women because in *Nujub bulanan* tradition involves a group of women as actor and receiver. This tradition has preserve women social linking in the inside of women (Puspitasari, 2018). The action of *nujub bulanan* are released through all of member society distribute local food for pregnant women.

The women who their pregnancy only wait as receiver for local food without allocating time and resources like money for inventing of traditional food. Housewife of urug community will create local food and numerous of cracker product locally. All of the women will provide ingredient to invent local food as well as allocate their time for working together. Neighbours and family of women will involve assisting in producing local food. Immediately, women group involve in food system including providing food and nutrition to their group especially for women who they experience pregnancy. As a result, as the women have strengthened the capacity of women to face life obstacles like shortage of nutrition and food. Meaning that women can build resilience and adapt to uncertainties condition (Gnischi, 2016). It is the preparation of food safety to anticipate whether there is catastrophe occur. Schipanski et al., (2016) also said that resilience including addressing issues of gender equity and social justice that shape access to all food system components. Urug Societies have provided local food for women to evade women from difficulties for obtaining food when the time for birth coming.

Distributing of food or provide of local food can save women who their pregnancy from a vulnerable group like they will not hunger because women have been allocated local food both wet of food and dried food. As women free from starvation in this period, women will react to women resilience for facing an obstacle. It is social-ecological resilience due to community or individual have the power to overcome the life problem. Lastly, women equality. women have a pivotal role in public action through *nujub bulanan*. Women have the energy to involve in

development. *Nujub Bulanan* activity will conduct in one house people in society and all of women society will visit that house directly without invitation but based on *Consciousness collective*. Even no insisting for each person not to mingle in that house. It becomes a tradition for all women, as there is women pregnancy, other women must underpin this action.

In this pattern, women who have received *nujub bulanan* tradition will give back again this activity to another woman who they undergo pregnancy next time. It is not like someone who has dept to another person but it is consciousness individually because *nujub bulanan* have embedded in their soul. There is individual awareness that she must contribute to this tradition for women in forthcoming. There several values to create resilience from *Nujub bulanan* including social resilience through *gotong royong* (mutual cooperation). *Nujub bulanan* has heavy linkage to mutual cooperation because in that *tradition*, women create mutual helping and mutual working in collectively rather than individually. In mutual working, people inside of group shoulder and shoulder to finish work for a common interest. In this, the action is not an individual purpose but it is a public objective. Meaning that it must be completed through common action. There some action including all women will be willing to create local food without obtaining money or wage for this mechanism but they conduct it because all of the women in Urug have a fundamental principle that they live in the community.

The women who include in this activity will not receive wage like money, no person to pay them. It can be supported that it lavage money as a wage (Muryanti, 2014). Irfan (2016) said that a person who involves in mutual cooperation don't accept materialistically. Mutual helping also results to work together which have been as consensus among the societies without formal treaty but involving of women based on their awareness individually to include in collectively. In *Nujub bulanan*, among societies both of women and man attend and contribute to that activity. The participation including people renders the rice and sugar as well as powder to produce local

food for women pregnancy. Nasution (2016) remark that participation indicates that person bolsters common activity for public goal. *Nujub bulanan* is not an individual tradition but it must be finished by a group of societies typically among women. They are willing to distribute ingredient although they must purchase it in the market. Besides, they immediately allocate their time and energy physically to involve in making some of the local food for releasing public goal rather than individually.

Faedullah (2017) said that work together action is one effort collectively to attain a common goal. The other social value of *nujub bulanan* through mutual cooperation is to react to social bonding. Subagyo (2012) reveal that mutual cooperation leads to creating social cohesion in life. Then, mutual working can reach social and economic resilience (Suwigno, 2019). In *nujub bulanan*, women mutual helping inside of that group rather than outside. The women sincere to help another through distributing resources such as rice, sugar, powder, and power without asking wage show that they have strong social bonding. It is unlikely can occur when they don't have strong social bonding. It can be strengthened by where they have mutually recognized each another since from the previous periods start from their forefather. Economic resilience can attain because women who receive food don't need to purchase food in a temporary time because a group of women have rendered it. If there is perturbation, among women will be conscious fully to allocate their money to assist their member.

As a result, as mutual helping can alleviate destitution rate (Muryanti, 2014). Addition, while *mutual cooperation* impact to produce solidarity and social bonding (Putri & Amal, 2019). *Nujub bulanan tradition* can react to social resilience because of action impact to many women in their group instead of individual resilience. The impact is the women react strong social bonding because they perceive other women look like close family and friend. Social bonding among of them builds directly because they face-to-face each other to create food for women who their pregnancy. There is share knowledge and experience at that time

as well as discuss slightly life hurdle in the group because when creating food, women are unlikely mutely to others. The next advantage, when the other women experience life perturbation, the other women have responded to overcome that obstacle. Meaning that, this tradition salvage cultural and tradition like mutual cooperation where a small number of societies applicate it nowadays amid globalisation periods.

Secondly, *nujub bulanan* results to create conservation traditional of local food as well as create food resilience. Old women generation teach directly through exemplary behaviour to young women generation how to make local food instead of teaching theory to them. The young generation of women will learn by way of practising rather than orally. As a consequence as young women can pursue how inventing local food in *nujub bulanan tradition*. Another way to embed is the frequency of learning to model in cultural can leads to young generation to adopt the cultural. *Nujub bulanan* tradition can be categorized as the biggest frequency activity compares to another ritual because rely on how many women experience pregnancy. In the adoption mechanism, the more intent person jump directly inactivity, the bigger number of person will adopt it. Despite the conservation of local food which contains cultural don't release through documentation like paper but demonstration or experience making local food immediately can drive young generation to enshrine the tradition.

Another factor to conserve this cultural is when one woman involved in *nujub bulanan* tradition, she will have mandatory which she must conduct the same behaviour to other women. It is uncommon when others don't conduct the same activity. As result, tradition unable abolish easily from societies because they must reply to each other. In *Nujub bulanan tradition*, food which has been invented only for local food rather than modern food. There is a heavy linkage between local food and culture. Food is not only food but there is cultural meaning through of food (Stajcic 2013). Setiawan (2016) also said that food is an expression of cultural and produce cultural as well as the

habit of people. Besides, food can be mentioned as a tradition because it serves when there is ritual and has been handed down to generation (Syarifuddin, Noor & Rohendi, 2018). Munawarah & Sabri (2016) reported that the criteria of traditional food including processed according to recipes or flavouring composition that has been known and applied for generations in the family or community system and available raw material in the local market.

Nujub bulanan has the symbol of people habit and cultural because some of the types of food has been served when there is women pregnancy typically when the ages of their pregnant is about 7 month. Conversely, this habit will not release in another time except in *nujub bulanan tradition*. Event the related cultural and food are viewed by the serving of local food in *nujub bulanan*. Meaning that this tradition has derived human to conduct cultural in food to determine the type of food in *nujub bulanan*. The specific way of processing in ways that have been developed by local communities. There are two sorts of local food that the women community are made including wet food and drying of food. Both foods are local food and traditional local policy which person have to prefer it in Urug Societies. Drying food like a local traditional cracker that must be provided in *nujub bulanan* are ampiang, ranggining, asoy, manggoyang, keripik aceh, uli, bolu, cucur, kue cincin, dan teng-teng. Therefore the major principle in *nujub bulanan* is made two sorts of cool periods without salt and sugar.

The other is a salad like (mashed salad) as well as pickled. Another prohibition is all kind of local food which is allocated in *nujub bulanan* must be food which is made of rice powder. The leader of Urug ban hardly to use cassava powder for creating local food. The last principle is dried food like ampang and another drying food must be dependent on papais auk (liquid food). Papais is made from *ketan* Rice (black rice) and white rice. This action just for first of baby but the action for second children only inventing porridge. However, customary of the community are baned to produce dodol (food is made from black rice) due to their belief that if women

who their pregnancy view people create dodol and consume it, the baby can be black skin when the baby born. While cultural admit or disallow of member societies to consume food (Fadhilah, 2013). In this tradition have the local perception that women don't permit eat black dodol when they experience pregnant. They believe that it impacts the colour of baby skin. As women breach this view, baby can be really black skin. It has resilience value because people have the power to combat amid globalisation including attendance of west food outside of these communities.

For example, Bogor is a big town in West Java and near to national centre city like Jakarta. There are numerous of modern food outside of Urug people which can extinguish local traditional food quickly. It can be compounded by the emerging of modern staller for trading modern food instead of going back to rising the number of local food in the modern market. The real fact, Urug societies still preserve and refrain to heavy perturbation which can devastate their food culture. The persistence to make local traditional food in *Nujub bulanan*. It is their actual ability to recover (to bounce back) from that crisis/shock (Bene, 2020). Despite making both drying and wet food require to allocate long time and energy but women still flourish this cultural in their behaviour amid rising fast food. Despite fast food have an adverse impact on human health but young generation outside of these societies have adopted it. It can be exacerbated that young generation perceives that fast food is more prestige because mass media advertise it more often instead of traditional food (Arifin, 2017).

Pan et al., (2012) consumption of beverage and fast food the word impact to attack a person from obesity and diabetes. Conversely, it doesn't treacherous as the young generation doesn't overlook local cultural although absorbing west cultural (Sularso & Maria, 2017). However, the mistake to adopt globalisation can extinguish local cultural (Mubah, 2011). In Urug societies, This tradition as concerted action in societies level has embedded to the young generation that they must conserve this valuable behaviour. There is a role of leader to mobilize their

community and commitment. Local food culture such as drying food and wet foods are unlikely abolishing from local people environment because it has become habit, behaviour and consensus. The tradition is enhanced by the leader of Urug people who can approach to societies for the conservation of this tradition. Conservation of It means that key person of Urug societies like abah Ukat has been successful in embedded the tradition to urug societies. The other value is social relation through food and eating.

There is a social connection because what we eat?, with who we eat and how serve the food have social relation (Utami, 2018). Directly it possible to them for sharing experience and slight talking as well as talking about life obstacle and solution. Furthermore, *Nujub bulanan tradition* has combated and saved women from starvation because local food both drying and wet food have allocated to her directly. While there are many women in one village like Urug village to allocate local food to women. Women who they pregnancy receive all of the food that has been made by all of the women. It leads to jumping the capacity of women pregnancy to face with disturbance because have ample staple of food to fulfil fundamental necessities. Meanwhile resilience the capacity of a person to tackle life disturbances (Mawarpury & Mirza, 2017). Once pregnant women accept local food from a member of women, pregnant women have strong power to overcome misery like insufficient food. It increases the ability for confronting issues before, during and after birth periods of the baby.

The issues include insufficient funding for purchasing basic food, have limitation to buy baby cloth and another baby need, and lack of food for feeding of the mother before and after birth. While providing of food before, during and after a catastrophe is a part of resilience for food (Biehl et al., 2018). Kahiluoto (2020) report that resilience, not only preparedness for coming shock and change but also a foundation that makes shock less probable and less critical. The impact is women can adapt to this life stressor. Mir'atannisa, Rusmana & Budiman (2019)

remark that resilience has been utilized as a positive adaptation to assist an individual for retaining, overcome, become strong, and can tackle the obstacle amid inconvenient condition. The alleviation of stress, rising of adaptation, and development of skill to face misery circumstances (Utami & Helmi, 2017). Resilience must concern the ability to not only maintain core function but also adapt to changing conditions (Stone and Rahimifard, 2017). Local food which is given is food which can be stored in long periods like drying food although some food like wet food must be expended directly.

CONCLUSION

There are several point of view that can be concluded from the results above including tradition related to common habit in societies which are implemented to behaviour through numerous of action including ceremony, ritual and religion ceremony. Secondly, tradition has been created by the previous generation and continue as well as embedded to young or last generation which is the same tradition. Thirdly, tradition like *nujub bulanan* is conducted collectively and based on common agreement. *Nujub bulanan* tradition is a habit of Urug societies which activity is applicated when there are women pregnancy but It can't view in another time. *Nujub bulanan* is heavy valuable to create cultural, social, and food resilience as well as preserving local traditional food. *Nujub bulanan* as cultural resilience because Urug societies still conduct the activity although globalisation as combated this tradition. It boosts for protecting tradition and culture from extinction. Fourth, *Nujub bulanan* have nurtured mutual helping or mutual cooperation (gotong royong) through this tradition.

When Urug societies conduct *nujub bulanan*, societies shoulder and shoulder or work together collectively rather than individually to release *nujub bulanan* as the common goal instead of individual interest. Directly, societies which are living in the community of group result to achieve social resilience. Fifthly, *nujub bulanan* impact to create food resilience because the tradition is to distribute local food to women who they

experience pregnant. It can save women or societies from the scarcity of food and beverage in temporary periods. Lastly, *nujub bulanan* protect local traditional food like drying and wet food locally amid globalisation of west type food and fast food. One requirement in *Nujub bulanan* tradition is to create local food and societies ban to create another kind of food.

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