

# The Integration Of Science And Culture On Indonesian Archipelago Kliwonan Around Masjid And Buyut Trusmi's Tombs In Cirebon

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**Abstract**— This research aims to (1) know the integration of science and culture on Indonesian Archipelago kliwonan around the Trusmi's tombs and its society in developing pluralism. (2) To know the meaning of kliwonan tradition at Masjid and of Trusmi's Tombs in developing the behaviour's quality of archipelago in the society. Besides, this research aims to find the local cultural wisdom from the masjid and Trusmi's tomb. (3) To find out the kliwonan tradition at the masjid and Trusmi's tomb, which is still preserved by the culture and this research aim to looking for the science of culture in making batik. This research used a qualitative method in analyzing and describing the data with the case of study in Trusmi's culture. The instrument that is used in this research are some data from observation, interview, literature review, focus group discussion and documentation. There is a relationship between science and culture to be a reciprocal relation as both of them has integration and interconnection. By its sustainable on the development of science and technology, some people in Trusmi still maintain and preserve the culture and traditions to some area. However, the thinking sensitivity in responding the social issues is still lacking.

**Index Terms**— science, culture, integration

## 1 INTRODUCTION

THE development of science can not be separated from the development of technology, political and social sciences that exist in society. Science becomes very urgent in finding for the meaning because it has an important role in influencing human life in various fields. Nowadays, the existence and function of science is the main point of reference in the development of technology and culture. Where there are elements of science which mutually integrated and related to each other in people's lives. One element of science that develops in society is the culture of scientific thinking. Culture is a descriptive feature in explaining patterns, norms, and habits that exist in society. In the process of finding the meaning of living things, objects and natural phenomena as a process of acquiring knowledge and building concepts, and proving the scientific nature of science.

The existence of culture is very important because it supports human existence as a social being. The elements of culture is a complex whole in the form of trust, knowledge, other abilities and habits. According to Deden Sumpena in Garna, explained that a culture is a conceptual tool in conducting interpretation and analysis (Sumpena, 2012).

The community around Trusmi's has a culture that has a sense with norms, culture and religious attitudes. Today, the community faces industrial revolution 4.0, which is very contrary to their culture. The economic life of the surrounding community in Trusmi is supported by trade, batik, and the batik

industry. By presenting science in life, it is hoped that the environment can maintain its life with scientific culture and attitudes and increase the critical thinking.

Thomas Kuhn explained that the development of science did not place linearly, homogeneous, and rational manner (in an accumulative and progressive sense) as people thought up until now. Science develops through the revolutions that dismantle the old paradigm and replace it with the new ones. What is seen as-as a truth in the old paradigm will experience a crisis until a new paradigm is established with new truths in it (Kuhn, 2005).

In science, the truth of religion and tradition to interpret the world is rejected. According to Muhammad Muslih in his journal which stated that in science, the truth of religion, culture and tradition in interpreting the world was rejected. Also, some observers see that the 'character' of science as caused by elitism term where elitism is the whole and pre-supposition that underlies life which allows knowledge to be born. According to Budi Hardiman, there are four main elements of epistemic issues, those are rationality more than revelation, criticism more than just a naive attitude that is not free from tradition and history, progressive more than just the conservation of tradition, and universalism which underlies the previous three elements (Muslih, 2010).

The meaning in science can also be seen from a cultural perspective in the surrounding community. Because in learning, science is also considered as a transmission and mastery of culture (Okebula, 1986). Two things between science and culture can be attributed because both are related to reciprocal human relationships in sensitivity to think systematically and objectively to find scientific truth. In the current era, many perceptions or perspectives on the world of science have developed the importance of considering social

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and social aspects caused by the development of science itself. The relationship between scientific elements, technology and science is a relationship that builds interactively. Products that are produced by science can change the cultural values, while values that develop in society can determine scientific development and technology itself. The role of science in people's lives is as an embodiment that produced through beliefs, knowledge and ideology.

The research aims to (1) find out the integration of science and culture of the clientele archipelago around the Masjid and Trusmi Cirebon's Great Graveyard in building diversity. (2) To find out the tradition of clerics in the mosque and Trusmi's great grave to improve the quality of the cultural behaviour of the archipelago in the surrounding community. And looking for local cultural wisdom from the mosque environment and buyut Trusmi's tomb. (3) To find out the tradition of clerics in the mosque and Trusmi's great tomb, it is still preserved and maintained and looking for a science of culture in batik.

## 2 METHODS

This study used the qualitative approach with case study methods that exist in Trusmi culture by using data obtained through observation techniques, in-depth interviews, literature studies or literature studies, Focus Group Discussion (FGD), and documentation. The method of collecting data used observation. This is used to obtain primary information and data through careful observation of the Kildonan tradition in the masjid and buyut Trusmi's tomb. The observation technique used in this study was participant observation.

The observation tools used in this study are anecdotal records and direct conditions in Trusmi's tomb. Anecdotal notes are notes made by investigators regarding behaviours that are deemed important. In principle, anecdotal records must be made as soon as possible after special events occur (Sutrisno, 2015).

This study uses direct interviews with questions that have been prepared by researchers to ask for information regarding buyut Trusmi condition. Interviews are used to obtain primary data through a question and answer process with informants. In determining the informant, it is done randomly, those are; (a) Surrounding people who trade in the mosque area and the Trusmi Great-Sacred Graveyard, (b) Representatives of each group of pilgrims, (c) Pilgrimage activities to Trusmi's Great-Sacred Sacred tomb, and informants are limited by the way the information is saturated and the data is considered sufficient.

Based on this technique, some informants were obtained, those are informants and key informants. The base informant is the Village Head of Trusmi Wetan, the key informant who is suitable and considered to know about this problem is the "key interpreter", whom the person who has been appointed by the community to organize and lead rituals or prayers and organize daily activities to help the people to visit the Great Sacred Tomb Trusmi. The key informants that interviewed by the researcher were 17 people consist of 1 leader, four clerics, four caretakers, four people/managers of mosques, and four servants / chemists.

In addition to observations and interviews, there is also a literature review. Literature study deals with theoretical

studies and other references related to the values, culture and norms that develop in the social situation under study. The literature study in this study was conducted to obtain secondary data by exploring the literature in the form of journals, books, documents and other written sources that are relevant to the research problem. This study also uses the technique of Focus Group Discussion (FGD), which is as a process in gathering information on problems that researchers are done in specific through focus group discussions. The FGD was conducted by gathering some experts on the objects that the researchers were doing, among them by gathering camps or guards, clerics, and masjid, and the key to getting information about buyut Trusmi's tombs as well as the culture that remained sustainable around Trusmi residents.

The last technique in the form of documentation, this study was used a written sources and oral sources for supporting data. The documentation used some books, photos, etc. that can complete the results of this study.

## 3 RESULT

The existence of science in people's lives can enhance the understanding that is personally useful. Arguments related to the importance of scientific literacy, it shows that the usefulness of scientific knowledge is a matter related to decision making in the discovery of meaning in the person and social environment. In finding meaning issues in science education, it is necessary to discuss science as a process of understanding the community about its relationship with others. For the discovery of meaning in science to be an understanding in society, science should be part of the community's relationship with the environment both socially, between humanists and aesthetics.

Science is a branch of knowledge gained through learning and proof. Carin and Sund's opinions in science have three important elements, those are attitudes, processes and products.

Science has three major element: attitudes, processes or methods, and products. Attitudes are a certain belief, value, opinions, for examples, suspending judgment until enough data has been collected relative to the problem. Constantly endeavouring to be objective. Process or methods are certain ways of investigating problem, for examples, making hypotheses, designing and carrying out experiments, evaluating data and measuring. Product is facts, principles, law, theories, for example, the scientific principle: metals, when heated, expands (A. Carin, 1989).

The statement above explains that there are three important elements in the element of science, such attitudes, processes and products. Attitudes in the form of beliefs, values, opinions. Whereas methods are steps in investigating or solving problems, for example: formulating hypotheses, designing and conducting experiments, evaluating data and measurements. Products are facts, principles, laws and theories.

The development of science as an attitude is one of the most important outcomes in education. Science, as an attitude, can

increase statements about scientific truth and increase thinking sensitivity. One element of science as an attitude to involve the community so that they can influence each other in social society. Community involvement increases sensitivity in seeking meaning and preserving truth so that the elements of science and culture are two interrelated things. Attitudes in science have three important components, namely trust, sensitivity in taste and behaviour. Things that are implemented like science as an attitude of curiosity and reciprocal results to ask questions and solve problems. Science can shape and instil positive attitudes and values that exist in between the values formed in learning, and the attitude of science is sensitivity of thinking, working together, thorough, and honest. The process of learning science as an attitude is also related to aspects of science as a process that is a product that is a part of science in the meaning of a particular object.

In the teaching and learning science book written by Kenneth Tobin, he considers science as a form of culture. Therefore society needs to learn not only in understanding its relevance but also in learning science in ways that they can be connected into social life. The proof of science is carried out experimentally and empirically. Observations as an evidenced with several empirical facts in the community produce evidence in the relationship between science and the social environment. Therefore, the proof of science is part of the cultural process. Social relations have a close relationship with culture. Where culture is the result of human creativity to meet their needs, which include knowledge, skills, and beliefs. Culture also has a role in tightening the unity in the community.

The studies of science and culture are fields that can be seen as a broad, pervasive relationship and influence each other. Culture can be interpreted as the total structure that exists in society with the building subsystems, including social structure, ideology and psychological structure. Social structures related to people who have a role in the social environment with all existing behaviours, habits and norms.

According to Koentjaraningrat in Fitriani in the Journal of Islam and Culture, which explains that the universal elements in culture are religious systems. Culture is also interpreted as the whole idea and work of the man who should be accustomed to learn along with the whole of mind and work (Fitriyan, 2012). Culture does not automatically arise by itself, but people with a social environment support each other. One of the elements that have a relationship between science is religion and science.

Ian G. Barbour explained that there are four relations between religion and science; those are conflict, independence, dialogue and integration (Barbour, 1971). The existence of science and religion should be intermingled, be integrated and side by side with each other because religion is very important for the well-being of individuals and society in creating harmony for life. Integration in religion and science is a constructive integration, which is an effort to combine with generating new contributions. The construction of science in Islam is built on the values of monotheism or beliefs that are believed. It can be concluded that the relationship between science and religion is a constructive integration that is built based on trust that is implemented as a habit carried out. As is the case with buyut Trusmi's and the transmit complex area,

they believe in the values of monotheism and sustainable culture.

The current issue with society is the challenge of religious belief that arises; it is not only from problems in the content between science and religion but also from the assumption that the method of science does not only deliver knowledge. Therefore, the concentration that exists in methodological issues is found between scientists and philosophers whose thoughts are far from modern people. In science, there are also symbols that can represent something. As explained by Ian G. Barbour, he explained that "All languages that are learned and used in a day become a communication tool in community life. Where the community also applies interaction and communication as a form of social society" (Barbour, 1971).

Objects or events in science can be represented and analyzed to reveal events and scientific facts. The existence of the Trusmi community still binds the culture strongly with traditional values to be used as a pattern of society in carrying out their activities. Therefore, along with the times, thinking sensitivity also needs to be done without losing the existing cultural and traditional values.

### 3.1 History of Cirebon

Cirebon is one of the cities in Indonesia that has an interesting history and culture to observe. There are many relics from the past that until now are still preserved and are used as cultural heritage objects. One of the buildings that are still sustainable is the area of Trusmi's great grandfather. Cirebon is a city that is open to cultural interaction and a place for meeting ethnicity and religion. The formation of acculturation of Cirebon culture is characteristic of the community due to historical and geographical factors. Cirebon became a city of history and culture with the origins of the Sultan Gunung Jati, or as the founder of the Cirebon Sultanate. Therefore, the culture in society is still maintained in line with the times. This is because of the role of the surrounding community who still maintain local wisdom and prioritize traditional values in the surrounding environment.

### 3.2 Study of Science in Ki Buyut Trusmi Complex

The location of Trusmi's great-grand complex is in the village of Trusmi, Plered village, close to the city of Cirebon. Trusmi's great-grandmother's complex is a place of pilgrimage for visitors and residents around Trusmi which consists of the main tomb of Ki Buyut Trusmi, the place of the kuncen which functions as a place to change and store tools, heirlooms used as a place for first ablution, mosque, pewadonan or (place rest for women), a vast complex of buildings used for prayer places for pilgrims, bale paseban, bale kuncen, 2 Jim buildings or male resting places. According to a kunci's expert, the existence of the Trusmi great-grandfather complex was considered sacred because it was the forerunner of the village of Trusmi which was believed by the local people as a saint which was reflected in the number of pilgrims who came to pray.

Trusmi Village is located in the Weru District and has been divided into two, namely Trusmi Wetan Village and Trusmi Kulon Village. Ki Buyut Trusmi's site is a heritage of Ki Buyut Trusmi located in Trusmi Wetan. The building consists of Pendopo, Pekuncen, Ancient Mosque, Witana, Perusahaan or

Swimming, Jinem, Trusmi Great Grave and Public Cemetery. Trusmi's Great Site is maintained and managed by the descendants of Ki Gede Trusmi until now, all of which are 17 people consisting of 1 leader, four clerics, four caretakers, four people or managers of mosques, and four kemit. Traditional events that are still preserved until now are Memayu, Procession, Ganti Welit and Truman, which is an event commemorating the birth of the Prophet Muhammad.

Based on observations made through interviews with one of the people and guardians of the tomb area, Ki Buyut Trusmi is the son of Prabu Siliwangi and Nyimas Subang who came to Trusmi besides spreading Islam. Buyut Trusmi had also established a boarding school where as a place to study Islamic religion, it was said that the son of Sunan Gunung Jati had also studied with buyut Trusmi. He also taught to improve the living environment of the people by teaching them how to grow crops. Bung Cikal was the first son of Prince Carbon Girang, whose father had died when Bung Cikal was small. Then Bung Cikal was adopted by Sunan Gunung Jati and was cared for by Ki Buyut Trusmi. Therefore, Ki Buyut Trusmi was very instrumental in spreading Islam and teaching the teachings of kindness.



Figure 1. Entrance gate from West Kramat Buyut Trusmi Mosque

The picture above is the front gate or the main gate to the great tomb of Trusmi located on the west side. The name Trusmi comes from the word "terus semi" which means plants that have run out can then grow back or continue to blossom. Trusmi is the name of a village located in Plered, Cirebon city. The first trusmi village to be built was the great-grandfather Trusmi Kramat complex which is also a sacred tomb building. Trusmi's ki tomb has already existed before the existence of Sunan Gunung Jati. Until now buyut Trusmi's grave is still used as a place for pilgrimage for visitors. They come from various regions such as Jakarta, Bandung, Yogyakarta and even from outside the city. The pilgrims believe that buyut Trusmi's as a person who contributed to the spread of Islam and if visitors who come for their pilgrimage will get blessings. The values taught to the surrounding community

also have an impact on cultural preservation to date. The gate or gate is a sign or sign of the existence of the tomb of Trusmi. The surrounding community is still caring for and maintaining objects around Trusmi, one of which is the door and fence gate, which is still always cleaned and painted.



Figure 2. The tomb outside the fence of Trusmi's great-grand complex is a community

Before entering Trusmi's tomb, visitors will see many tombs outside of the fence. These tombs are the people around Trusmi. There are approximately 300 graves outside the Trusmi area fence. One of the keys/guardians of the tomb of Trusmi said that if the trusmi tomb area were viewed from the upper side, it would look like the words "Muhammad", this shows that cultural values are still sustainable in the Trusmi area until now. The writing of "Muhammad" also shows the value of cultural and religious integration that exists around Trusmi's tomb, where culture and religion are interrelated. The existence of science in the community can increase the sensitivity of thinking in response to all the elements in the area of the Trusmi complex.

Along with the development of the current era, it is needed integration between science, culture and religion to give meaning to each element without losing the values contained within it. Therefore the answers were also obtained when visiting the Trusmi area. Namely, there was integration between science and culture in the surrounding area. The culture and tradition in the Trusmi area are still very sustainable and maintained.



Figure 3. Main gate of Buyut Trusmi

Before entering the Trusmi tomb complex, there is a building like a small umbrella shaped like a roof with a door height of about 1 meter. The door gate is made with a height of 1 meter so that visitors who come must bow their bodies and heads to respect their ancestors and people in the Trusmi area. As well as washing the feet with water from Padasan to be a sign There are two door guards at the main gate before

entering Trusmi's Tomb. The gate is called the Gate of Agung Kori, which is the main door into the room of the buyut Trusmi site. A gate with a cover roof called paduraksa or grand kori is a building of simplicity to close the gate.

Trusmi Village has a very rich cultural heritage and is still sustainable. Like the rituals that are still carried out are buko strap, which means opening the roof for four years. Trusmi village is the centre of a place that is considered to have sacred values. After visitors pass through the grand corridor, they will see a barrel filled with water, which functions so that the pilgrims first purify. Washing from the barrel water itself as a symbol that when entering the great area of Trusmi, it must be in a state of holy and spiritual birth. This shows that the value of science is also contained in area objects around Trusmi's great-tomb. Science is essentially a part of structured science regarding human behaviour and events. One of the values of science in the area of Trusmi is understanding and interpreting objects that are considered sacred and that have to do with great-grandmother of Trusmi.

The relationship between science and culture is associated with understanding and interpreting the meanings in the Trusmi Cemetery Area.



Figure 4. The speculation located near the entrance to Trusmi's Great Graveyard is seven meters deep

After passing through the main gate in Kori Agung, then walking to the left, visitors will see the speculation with a depth of seven meters. This speculation has long been in the tomb area along with the presence of buyut Trusmi.

The Trusmi community is very calculating or careful in determining dates. They use the calendar as a consideration in conducting activities.



Figure 5. Pekulahan as a place for bathing visitors who are said to cure diseases

The picture above is a specimen with a depth of seven meters, which is used as a place for bathing for visitors. If visitors come to take a bath, they will recover from the disease and the water in the cessation will never run out even when the dry season comes. Pekulahan being the first source of water can treat sick people and cleanse the body from the occult and is a real historical proof of the struggle in the spread of Islam in Cirebon, especially Trusmi.



Figure 6. The tomb inside Trusmi's complex is a family of Kyai, Kunci, and Kemit.

In addition to the tombs outside the fence, there is also a tomb inside the fence that surrounds the mosque and is located in the grand tomb of the great grandmother, Trusmi. The tomb inside is the tomb of the family of guards/kites, clerics, and people who still have a trust with buyut Trusmi's closest relations. The Trusmi community believes in the magic of the bung cikal that has been seen since childhood. One of them is because it often damages plants that have been planted by the buyut Trusmi.

The position or location of the tomb around Trusmi's inside is a manifestation of the values of acculturation and preserving cultural traditions. Because as a manifestation, the community around Bandung still likes to clean and care for the remains of its ancestors, one of which is the tombs of Trusmi's.



Figure 7. Lawang Kapundung

Lawang Kapundung is a building shaped like a door that has a function to enter the kepundungan tomb area. Visitors must bow when passing through a short gate as a sign of respecting the ancestors and the surrounding community. Before entering the complex area, a place is provided to wash the feet with water from padawan, which signifies the sanctity of the space behind the gate.

In Trusmi tombs, mostly combined with colour also indicates nature and character are different (Damanik, 2019)



Figure. 8 Padasan ritual ablution room

Gentong or padhasan as a place for the ablution of pilgrims who will carry out worship. The location of this object is next to the entrance of the mosque, which represents the stages that direct the pilgrims who intend directly to worship. Also, the presence of a barrel or padasan symbolizes that after entering the courtyard and passing through the gate which becomes sacred. The scientific values contained in the barrel or padasan, is that the water inside the padasan is believed to be able to eliminate disease and cleanse itself for purification or ablution. Also, padasan is always closed to keep the quality of the water clean and maintained. In the area of Trusmi still using the barrel as a place for ablution, this shows the preservation of culture and local wisdom that exist in the Trusmi community.



Figure 9. The Wall Around Trusmi's Great Site

This wall or building is located in the room area of the Trusmi site that functions as the boundary between the site. The walls around the site function to protect the remains of building objects and objects that are in it. The aesthetic value and value are shown through the care, methods and location of objects in the Trusmi site area. The existence and shape of

the building become one of the mirrors of local wisdom such as traditional clothing, objects, walls, and other buildings. The pattern of daily life in the Trusmi community also reflects the local wisdom that is still well preserved and remains sustainable.

The shape of the wall that surrounds the tomb area and the rectangular shape of the mosque. Starting from the foundation of the fence, the walls are decorated with rectangular ornaments such as ketupat to the walls above which are arranged like mountain mounds. Judging from the shape of the building has a strong, firm, stable, and perfect meaning.



Figure 10. A wall with the name of the guard

In figure 10 it explains the names lebe (who presides over religious rituals). Name names written according to the year of the year that existed in his era. From its rectangular shape, it means honest, silent, reliable, and rational. This meaning has been possessed by people whose names are engraved on simple ornaments located above the door of the mosque.

## 4 DISCUSSION

The relationship between science and culture is a reciprocal relationship because both are interrelated and continuous.

### 4.1 Culture

The word comes from the words "mind" which can be interpreted as "human beings who must cook". "Culture of Fruit Culture" is not referred to as "the fruit of human mind". In foreign languages it is called "culture" and is also interpreted as "the fruit of human wisdom". The word "culture" comes from "Cultura" from Latin, changes from "colere" which means a replacement, advancing and worshipping (Dewantara, 1994:72). According to Koentjaraningrat, activities involving all activities, actions, human behaviour, and the results of his work obtained from learning. E.B. Taylor provides a broader resolution of the notion of culture, which is something complicated that involves knowledge, beliefs, morals, laws of customs, arts, and other abilities provided by humans as members of society (Tim Penyusun, 8).

### 4.2 Islam and Culture

Culta sure that is born of the human mind which is full of the spirit of religion will show the colour of the religion. Islamic culture is not pure but mixed with Arabic, Indian, Persian, Sumatran, Javanese, and so on. Also, the influence of the people and the situation of the times is very strong, so that the Islamic nature in a country in the past was different from its nature

today. The style that appears bright in the life of Islam is not only steadfast and orderly religious rules (rituals), but also the amount of attention to the life of the community (social) and in matters of governance (staatkundig). Islamic nature in countries is always not escaped from the effects of culture and nature. The culture of the Indonesian nation that was originally animistic and Hinduistic, since the depth of Islam has increased its colour. All of these associations often appear to be the disappearance of old cultural parts, as well as those that are good, but on the contrary, the arrival and depth of new cultures from the outside also carry parts of the culture, some are bad, but some are good (Dewantara, 1994:40-43).

### 4.3 Four Cultural Enterprises

The government has formed three Committees and one Balai in the environment of the Ministry of P.P. and K, which deserves the attention of the general public. The three committees were the Assembly of Sciences Preparatory Committee, the Higher Education Arts and Investigation Committee, and the National History Committee, while the one was the Research and Teaching Center. The government and the people s, since August 17, 1945, have demonstrated activities in various businesses regarding education and teaching for the people,e. On April 12, 1946, Minister P.P. and K., Mr Soewandi formed PPPRI (Teaching Education Inquiry Committee of the Republic of Indonesia). Minister P.P. and K., Mr Ali Sastroamidjojo who replaced Mr In 1948, Soewandi formed the Auxiliary Committee for the Establishment of the Teaching Basic Education Law. The private school parties also do not miss the effort to organize education and teaching for the people (Dewantara, 1994: 79-80).

### 4.4 Cultural Nation

According to the emergence or occurrence, culture is the result of human struggle, namely the struggle against all the forces of nature that surround it, and all the influences of the times or the society that causes continually changing and changing all forms and contents of culture in each nation's life. Indonesia's national culture is all the peaks and saris of valuable culture throughout the archipelago, both old and new, national (Dewantara, 1994: 83-86).

### 4.5 Kliwonan Tradition

The kliwonan tradition is a ritual tradition in which the historic cultural aspects which include communication symbols as the language are used. Kliwonan is also a sacred ritual to free and cleanse yourself from things that are either good or dirty (Yulisarah, 2017). Tradisi kliwonan di Cirebon saat ini masih dilakukan oleh masyarakat sekitar, karena selain bertujuan untuk membersihkan diri dari hal buruk, kliwonan juga mempunyai maksud berziarah di makam para tokoh penyebar islam setiap malam jum'at kliwon. Di kota Cirebon sendiri ada beberapa tokoh penyebar islam salah satu diantaranya adalah buyut Trusmi.

Ki Buyut Trusmi Site Complex is an ancient building complex located in Kampung Dalem, Trusmi Wetan Village, Weru District, Cirebon Regency. Geographically, this site is located at coordinates 06° 41 '59.8' LS and 108° 30 '48' BT (Mujabudawwat, 2015). Pilgrimage at the trusmi's tomb is carried out every 35 days, called as on Friday night Kliwon, which falls on the 5th day of the Javanese Market. The pilgrims who came to the clerics

numbered thousands of people, who came from various circles, both Javanese and Sundanese.

### 4.6 Batik Culture

In addition to religious centres, Cirebon has the potential of the batik craft industry Integration of science and culture: batik-materials, mori staples, malam, canting, batik motifs, colouring agents: natural and artificial. Batik trusmi has a strong pattern of religious values, such as images of birds, flowers, macan ali, mega mendung, which is now an icon of Cirebon city. The process of making batik.

## 5 CONCLUSION

The integration of science and culture that is formed from the shared attitude of the Kliwonan archipelago culture that is well preserved from the attitude of science in the form of sensitivity to thinking, cooperation, thorough and honest. The kliwonan tradition can enhance the cultural behaviour of the archipelago by being marked every year by carrying out twelve tasyakuran cultures using an aboge calendar as a form of charity or worship. The tradition of kliwonan in the mosque and the tomb of Trusmi's were guarded by 17 servants of the court including kyai, kunci, the keepers, and helpers / kemit. The value of science is seen in the meaning of objects around Trusmi, while Cultural values can be seen from the customs applied in daily life by the Trusmi community. Science becomes a public understanding that is interrelated with social, humanist and aesthetic conditions.

## 6 CONCLUSION

Although a conclusion may review the main points of the paper, do not replicate the abstract as the conclusion. A conclusion might elaborate on the importance of the work or suggest applications and extensions. Authors are strongly encouraged not to call out multiple figures or tables in conclusion—these should be referenced in the body of the paper.

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