

## **The Existence of *Sunda Wiwitan* in Ciburuy Pamalayan Bayongbong Garut**

**Dinda Diniha Martini<sup>1</sup>, Deni Miharja<sup>2</sup>, Abdul Syukur<sup>3</sup>**

<sup>1,2,3</sup>Department of Religious Studies, Faculty of Ushuluddin,  
UIN Sunan Gunung Djati Bandung  
dinidinda47@gmail.com, miharjadi@yahoo.co.id,  
abdul\_syukur05@yahoo.com

### **Abstract**

The belief system in a society in an increasingly changing era can be formed by itself. Where when humans come into contact with the universe, humans will know their existence in the universe. In essence, humans are very dependent on the existence of the universe, so the concept of a belief system grows from the existence of human understanding with the universe. This study aims to determine the history, belief system, and also to find out the religious rituals of the *Sunda Wiwitan* teachings in Ciburuy. This study uses a qualitative approach by applying descriptive research methods regarding the *Sunda Wiwitan* community in Ciburuy, Pamalayan, Bayongbong Garut. The purpose of using descriptive research is to find out the picture, the situation that occurs in the field by describing it in as much detail as possible based on the facts in the field. Data collection techniques used are observation, interviews, and documentaries. This study uses the theory of religious existence from Emile Durkheim which occurred in Ciburuy, Pamalayan, Bayongbong Garut. The results showed that the *Sunda Wiwitan* religion in Ciburuy, Pamalayan, Bayongbong Garut existed long before the Hindu-Buddhist religion was present, namely in the 3rd century which adhered to the Sang Hyang Batara Tunggal belief system, which means God Almighty, which is now entering the era of Islamization while still maintaining the existence of the *Sunda Wiwitan* belief as evidenced by the existence of religious rituals that are still being carried out today, namely the seba, maulud, and mitembiyan rituals held at the Kabuyutan Site.

**Keywords:** Ciburuy; Existence; *Sunda Wiwitan*

## Introduction

Existence comes from the Latin *existere* which means to appear, arise, and have an actual existence (Situmorang, 2017). In maintaining a belief to continue to exist and also be able to maintain its existence, now *Sunda Wiwitan* can maintain and maintain a religious ritual from *Sunda Wiwitan* which is still present today. According to Djajadiningrat in the quote Deni Miharja, revealed that the religion and beliefs that exist in Sundanese culture, are actually the religion embraced by the Kanekes people. According to the Kanekes people and recorded on their identity cards, the religion adopted by the Kanekes people is the *Sunda Wiwitan* religion. *Wiwitan* means first origin, origin, tree, teak. In other words, the religion adopted by the Kanekes people is the original Sundanese religion (Miharja, Sistem Kepercayaan Awal Masyarakat Sunda, 2015).

In addition, *Sunda Wiwitan* in Ciburuy initially adhered to teachings that referred to the ancient monotheism system through the presence of the highest degree and commonly referred to as Sang Hyang Batara Tunggal which means God Almighty. However, the presence of Islam to the land of Sunda in the 12th or 13th century led to a process of Islamization to the land of Sunda which was brought by Prabu Kian Santang with the aim of Islamizing the Sundanese people (Bachtiar, 2015).

Religious rituals carried out in the *Sunda Wiwitan* community in the village of Ciburuy are included in one of the characteristics of collective consciousness, namely the exterior proposed by Emile Durkheim. According to Durkheim, the exterior is a collective consciousness that is outside the consciousness of the individual human being where moral rules, religious rules, bad and good rules, and noble and noble rules are forms of manifestation. Exterior properties can also be seen from visible actions related to ritual activities or religious ceremonies (Ansyori, 2014). Based on Durkheim's view, it can be concluded that the religious rituals performed by the *Sunda Wiwitan* community in the Ciburuy village are a reflection of the exterior nature. Apart from carrying out religious rituals, another characteristic of the belief of *Sunda Wiwitan* in Ciburuy village is that there is a place that is sacred and is still being cared for today. This sacred place is usually called the "Kabuyutan Site". Where the Kabuyutan Site is believed to be a deposit, which is like a protected forest which is a sacred place in the *Sunda Wiwitan* belief in Ciburuy village. The existence of this kabuyutan site is included in the totemism system. According to Durkheim, totemism is a religious teaching in which certain objects, especially animals and plants, are reflected in something sacred.

The results of previous research on *Sunda Wiwitan* that have been put forward by several researchers, including theses Marshall Rolland Iban Department of Religious Studies, Faculty of Ushuluddin UIN Sunan Gunung Djati Bandung, by title "*Harmonisasi Agama dalam Perkawinan (Studi*

*terhadap Persentuhan Islam dengan Kepercayaan Lokal Sunda Wiwitan di Kampung Adat Cireundeu).*" As for the results of this study, there are three factors that form the basis of harmony in social life in Cireundeu, namely: building and creating values of tolerance and inclusiveness, not taking into account differences with full awareness that all humans on earth are the same and come from the same, and put forward the high value of the equation. The results of previous research which are then followed by articles of work Moch. Masykur Fuadz A, *Jurnal Unair*, Vol. 3 No. 3 (September 2014) p. 1-9, Department of Sociology, Faculty of Social and Political Sciences, Universitas Airlangga entitled "*Eksistensi Sunda Wiwitan (Eksistensi Sunda Wiwitan pada Suku Baduy di Jakarta).*" This research was conducted in the Baduy tribe. The references in this study have similarities in the use of religious theory, namely that proposed by Emile Durkheim, research methods, and approaches. Meanwhile, what makes this research different is the focus of the research, the subject and the object being studied. The Baduy indigenous people in maintaining the *Sunda Wiwitan* tradition have many obstacles, but they are still trying to maintain the tradition.

The framework of thinking can be arranged to fulfill the flow of a research in general in answering the problem formulation of how the history, belief system, and also how the religious rituals of the *Sunda Wiwitan* religious community in the village of Ciburuy. The term Sundanese itself comes from Sanskrit, namely from the word Sund or Sunddha which means shining, white, or also bright. In the Balinese language, it is known as clean, pure and immaculate. *Sunda Wiwitan* is a belief in the ancient Sundanese Tatar community. They believe that the *Sunda Wiwitan* belief is a belief of the original Sundanese people (Nurazizah, 2016). This study discusses history, belief systems, and religious rituals in the *Sunda Wiwitan* religion using a qualitative approach by applying descriptive methods.

In this article, the main problem is about *Sunda Wiwitan* in Ciburuy village, which until now still maintains its belief with the annual ritual which they usually call the seba ceremony, matembiyan and also the maulidan event which is located at the Kabuyutan Ciburuy site. There is also a problem formulation that contains the history, belief system, and rituals of the *Sunda Wiwitan* teachings in Ciburuy village with the aim of knowing the history, belief systems, and also to know the rituals of the *Sunda Wiwitan* teachings. This research is theoretically useful as a medium of information for the government community and so on, and to add to the repertoire of local religious scholarship. Then practically, this research can be useful for the local community in developing tourism, improving the community's economy and regional or village income.

### **Theoretical Basis**

This social sentiment theory, according to Emile Durkheim, states that religion arises because of a vibration or an emotion that is generated in the human soul as fellow residents of society. As predicted by Durkheim that religion will still be able to maintain its existence if there is still a social sentiment that binds the belief community, but if you look at the cycle of society that changes every time, Durkheim seeks information for the process of increasing the division of labor through the internal social environment (Situmorang, 2017).

The social reality of religion which is derived from the explanation of the theory of social sentiment above, and in this case the existence of the *Sunda Wiwitan* community in Ciburuy village can be realized by the reality of their religion. Through this sacred concept connected with a world that is believed to be different from the usual (the world of the profane life). The point of Durkheim's analysis is to find the source of this sacred idea. The idea of divinity, according to him, must reflect or relate to something real (not just an illusion or fantasy). There are several criteria in maintaining the existence of a religion, including: a) Sacred and Profane, in religious life found the attitude of sacred things, whether places, books, people, certain objects, and so on. Sacred means holy. The partner of the sacred is the profane, that is, the ordinary, the natural; b) Rituals, belief in the sacred in demanding that something be done specifically, and there are special procedures for treating something sacred. There is a religious ceremony in the face of something sacred. This ceremony is carried out specifically and cannot be understood economically and also rationally; c) Actors, talking about actors means talking about the movers who start a story, likewise with a religion, religion will be very synonymous with the existence that brings a teaching to life.

The forms of integration are intended as an attempt to explain the pattern of relations between religion and various cultures which tend to experience mingling and mutually reinforcing one another. The forms of integration include: Syncretic and acculturation. There is a struggle between the original culture of the ancestors and the new culture, this gives rise to a pattern of relationships that exist in a certain form. The relationship between indigenous cultures has become part of the diverse life of the Indonesian people, including the legacy of customary law which shows that the ancestors of the indigenous Indonesians have lived regularly under the government, although still in a simple form. Animistic-dynamism religion that is the root of Indonesia's original culture, especially the people of the island of Java who have a strong resistance to the influence of developed cultures (Miharja, Islam dan Budaya Sunda: Integrasi Nilai-nilai Islam dalam Budaya Sunda Masyarakat Kampung Adat Cikondang, 2019). Acculturation is the process by which a group of people with a culture are

confronted with elements of a foreign culture. The main purpose of acculturation, as jointly stated by Herkovit, Linton, and Redfild, which the authors quote from Ahmad Muhammad Fauzi and Deni Miharja, is a phenomenon that will occur when a group of individuals who have different cultures then engage in ongoing contact with hands. first accompanied by continuous change (Miharja, Islam dan Budaya Sunda: Integrasi Nilai-nilai Islam dalam Budaya Sunda Masyarakat Kampung Adat Cikondang, 2019).

### **Research Methods**

This study uses a qualitative approach by applying descriptive research methods (Darmalaksana, 2022) regarding the *Sunda Wiwitan* religious community in Ciburuy village, Pamalayan, Bayongbong Garut, with the aim of knowing a picture of the situation that occurs in the field by describing it in as much detail as possible based on the facts in the field, namely about the *Sunda Wiwitan* religion. which still maintains its existence in the midst of the majority of the Islamic religion. This type of research data is qualitative data that is not a number. Sources of primary data include data obtained directly from sources, namely Ujang Nana Suryana as a customary holder, Utub as an ordinary community who is directly involved in the implementation of the ritual, Nasihin as a community who is proud of the *Sunda Wiwitan* activities, and Jalal as an ordinary community. Secondary data sources in the form of references about the topic of *Sunda Wiwitan*. Data collection techniques used are observation, interviews, and documentaries. Technical data analysis is taken through the stages of data reduction, display, as well as conclusions and verification.

### **Research Results and Discussion**

#### **1. History of *Sunda Wiwitan***

Based on the results of interviews, *Sunda Wiwitan* in Ciburuy village has existed since the 3rd century before the Tarumanegara, Majapahit, and Padjajaran kingdoms. The early *Sunda Wiwitan*, is a summary of the three teachings in the Torah, Zabur, and the Bible. So there is still mixing of teachings, because there is no refinement. After the fourth book is revealed, then it can be perfected (Nana, Interview , 2022). The *Sunda Wiwitan* people in the village of Ciburuy even in the Pre-Kingdom believed that the prophet Adam As was the first person to appear on this earth and they also believed that their ancestors were from the prophet Adam (Nana, Interview, 2022).

*Sunda Wiwitan* according to Nurazizah comes from Sanskrit, namely from the word Sund or Sunddha which means shining, white, or also bright. In the Balinese language, it is known as clean, pure and immaculate. While *Wiwitan* has the meaning of the origin or the beginning of the beginning.

Therefore, *Sunda Wiwitan* has the meaning of a school of belief held by the original Sundanese people from ancient times (Nurazizah, 2016).

In the 4th century began the spread of the teachings of the *Sunda Wiwitan* religion which was conveyed by word of mouth during the Tarumanegara kingdom (Nana, Interview , 2022). According to Brata in his journal research, he said that Sundanese history began with the appearance of the first kingdom, namely the Tarumanegara kingdom in the 4th century, based on the discovery of the inscriptions that have been found, namely the Kebon Kopi, Pasir Jambu, Ciaruteun inscriptions, and also the Tugu inscription (Brata & Wijayanti, 2020). However, according to resource person Ujang Nana, who is a kuncen interpreter in Ciburuy village, he said that *Sunda Wiwitan* existed before the Tarumanegara kingdom appeared. Government records regarding the teachings of the *Sunda Wiwitan* religion began to be recorded from the 7th century until now (Nana, Interview , 2022). After the entry of Islam to Tatar Sunda, which was brought by Prabu Kian Santang with the aim of bringing the Tatar Sundanese people to Islamic teachings, the *Sunda Wiwitan* community followed the teachings of Islam without abandoning the beliefs and teachings of the *Sunda Wiwitan* itself. Because basically *Sunda Wiwitan* is a summary of every religion. So, after the revelation of the fourth book and the entry of Islam into Tatar Sunda, *Sunda Wiwitan* also followed the process of Islamization by not abandoning his beliefs as evidenced by the existence of religious rituals that are still carried out every year.

*Sunda Wiwitan* in West Java has different characteristics, such as in Cigugur (Kuningan), Cireundeu (Cimahi), Kanekes (Banten), and Ciptagelar in Sukabumi. *Sunda Wiwitan* who are in Cigugur and Cimahi they adhere to the Madrais teachings. This Madrais teaching highly upholds respect for Dewi Sri (Sanghyang Sri) through the ritual of rice planting religious ceremonies (Mutaqin, 2013). However, the Cireundeu indigenous people avoid rice as their staple food, and replace it with cassava which is usually known as rasi (Kautsar, 2021). Then the people of the Kasepuhan Ciptagelar traditional village in Sukabumi have all embraced Islam, but in their daily practice their religion is still dominated by the *Sunda Wiwitan* belief (Miharja, Keberagamaan Masyarakat Kasepuhan Sunda, 2018).

## **2. The *Sunda Wiwitan* Community Belief System in Ciburuy Village**

*Sunda Wiwitan* in the village of Ciburuy in the Pre-Islamic period adhered to a belief system in the divinity of Sang Hyang Batara Tunggal, namely the Almighty God, which was once embraced by Prabu Siliwangi. The concept of "Hyang" which has been known to the Sundanese community in the Hindu-Buddhist period is a form of continuity from the form of worship to ancestral spirits who are on top of mountains or

highlands (Munandar, 2010). According to Deni Miharja, the entry of Islam into Tatar Sunda was the cause of the separation of the community of adherents of the *Sunda Wiwitan* teachings (Miharja, Sistem Kepercayaan Awal Masyarakat Sunda, 2015). After entering the era of Islamization of the *Sunda Wiwitan* Religion in the village of Ciburuy, it has entered the teachings of Islam, so that its divinity is already in Allah, there are no deviations or deviations. However, in their daily life they are still dominated by the *Sunda Wiwitan* belief.

According to Novi Nurazizah in her research on the book Sang Hyang Siksa Kandang Karesian, the *Sunda Wiwitan* community adheres to animism and dynamism, namely beliefs that worship the forces of nature and the spirits of their ancestors (Nurazizah, 2016). But in practice the *Sunda Wiwitan* religion in Ciburuy village is now worshiping Allah SWT, because with the development of the times they followed the flow, so that when Islam entered the *Sunda Wiwitan* religion in Ciburuy it followed the process of Islamization.

The existence of *Sunda Wiwitan* in Ciburuy village is still maintained until now, namely by carrying out religious rituals which are still carried out every year. Evidence of the existence of the *Sunda Wiwitan* belief in Ciburuy village can be seen in the preservation of the historical heritage of King Siliwangi, namely the Kabuyutan Site. Thus the existence of these findings has shown that the *Sunda Wiwitan* community in the Ciburuy village in ancient times already had a belief system and is still maintained today (Nana, Interview , 2022).

*Sunda Wiwitan* in Kanekes Banten they believe that Prophet Adam is a symbol of the creation of the first human on Earth who is in Sasaka Domas as the core of the Earth's pancer universe. Sasaka Domas is a punden building with seven levels of terraces. The Baduy people believe that their God is God, although they call it Batara Tunggal (God Almighty), Batara Jagat (Lord of Nature) and Batara Seda Niskala (The Unseen). They also believe in the holder of the highest authority, namely Sang Hiyang Keres a (The Almighty) (Wahid, 2011).

In the application of the order of daily life, *Sunda Wiwitan* in Ciburuy still refers to the concept of Tri Tangtu. In the concept of Tri Tangtu, there are differences in praying and performing the creed, they call it the Wiwitan Creed. Islam usually uses Arabic, but the Tri Tangtu concept uses buhun language which reads "*asyhadu paneteg panata agama kang ana tetep lantring hurip, hurip tullah ka dzatullah laa ilaa ha illalah*" The Wiwitan creed is specifically for people who have a goal in terms of carrying out maintenance and advancing God's religion regardless of version or name problems (Nana, Interview, 2022).

In addition, there is also a teaching concept at *Sunda Wiwitan* Madrais in Cigugur and Cireundeu which has a teaching concept or the main standard of life known as Pikukuh tilu with different meanings. According to *Sunda Wiwitan* in Cigugur Pikukuh tilu, this emphasizes on a high awareness of human nature, the nature of nationality, and serving what should be done (madep ka ratu raja) (Mutaqin, 2013). Meanwhile, according to *Sunda Wiwitan* in Cireundeu, which is Pikukuh tilu, this is in the form of: 1) *Inget kanu kagungan*; 2) *Ngamumule lemah cai*; and 3) *Ngamumule awak urang* (Nurhasanah, 2020). Pikukuh tilu is an ancient Sundanese teaching which is an extension or rather taken from the Sundanese phrase, Tri Tangtu (Mutaqin, 2013). Then there is also *Sunda Wiwitan* in Kanekes Banten and Ciptagelar Sukabumi which have different teaching concepts. The concept of teachings or guidelines for life in the Baduy Kanekes community is guided by Pikukuh, absolute customary rules. Pikukuh is a rule and a way of how to travel in life according to the mandate of karuhun, ancestors (Wahid, 2011). There is also the *Sunda Wiwitan* Community in the Kasepuhan Ciptagelar traditional village which has three pillars or principles of life, namely sara (holding religious doctrine), Nagara (obedient and obedient to the government), Mokaha (preserving the tradition of traditional values inherited by karuhun).

### **3. *Sunda Wiwitan* Religious Rituals**

In the *Sunda Wiwitan* belief, there are religious rituals that are still preserved, maintained and also carried out today, including the *Sunda Wiwitan* in Ciburuy. There are three religious rituals that are carried out in one year, namely, the Seba, Maulud, and Mitembiyan ceremonies. The procession of carrying out religious rituals is carried out at the Kabuyutan Ciburuy Site which is an artifact of the ancient *Sunda Wiwitan* heritage. This Kabuyutan Ciburuy site existed during the Pre-Islamic era and it is not known with certainty when the Kabuyutan was first established. According to Atu Setiati in his research, the first to establish the Kabuyutan Site was Prabu Kiyang Santang, and apart from the founder of the Kabuyutan Site, he was also the first person to perform the ritual ceremony as Seba (Setiati, 2020).

There are various opinions from the local community regarding the rituals carried out on the *Sunda Wiwitan* belief, among them there are ordinary people who every year witness the implementation of rituals, especially in the seba ceremony ritual because the ritual is a ritual of the magnitude of the *Sunda Wiwitan* belief and involves the community. also. According to people who are always involved, they feel proud of the existence of one of the historical relics in the Ciburuy village, because with the ritual it can result in the economic development of the community,



besides that from the point of view of the people involved in seeing the ritual there are no deviations in the matter of religious *aqidah*.

Even according to Nasihin as a resource person, he said that actually the community wanted a duplicate of what was in the Kabuyutan Site to be used as a tourist attraction, but the community also knew that this would never happen because it had become a customary part of the Kabuyutan Site as a form of heritage that valuable and must be cared for, also guarded (Nasihin, 2022).

Opinions from other communities who are not involved in the series of rituals of the *Sunda Wiwitan* belief in the village of Ciburuy give reasons for keeping their faith in prudence, because what they know is that there is a mixture of Hindu-Buddhist culture in the implementation of these religious rituals. They know that these relics are part of the historical heritage of Islam as well, but because of the mixing of cultures they are better off avoiding them. One of the interviewees who was not involved in the ritual series, Jalal said one of the reasons was that his extended family did not allow him to be involved in any of these events, even Jalal's parents, who had been involved in the past, forbade Jalal to be involved. In the relics of the Kabuyutan Site, there is a prayer place on Earth Patamon, and it is said that whoever has a certain goal then prays and makes *dhikr* there, his goal will be achieved. This is also what makes the sense of prudence maintained, because what they fear is an element of *shirk* (Jalal, 2022). Various kinds of religious rituals in the *Sunda Wiwitan* belief community in Ciburuy, Pamalayan, Bayongbong Garut, namely:

**a. The Ritual of the *Seba* Ceremony**

According to the resource person, the *seba* ceremony is a major event or the main ritual in the *Sunda Wiwitan* belief in the village of Ciburuy which is held once a year in the month of Muharram, the process of this *seba* ceremony takes a full month which is not only carried out by the nuclear family of the traditional holders, will but involving the people of the Ciburuy village who want to participate in the ritual process of the *seba* ceremony (Nana, Interview , 2022). There is a difference regarding the results of the research I did with the results of sister Atu Setiati's research, which said that the *seba* ceremony was held for five days and was held once a year, namely in the third week of the month of Muharram (Setiati, 2020). Meanwhile, according to the resource person, this *seba* ceremony is held within one month, and the main event is in the fourth week of the month of Muharram. The causes of the differences in the results of the research above, namely the lack of detail in the description of the research results and the lack of in-depth interviews.

In the first arrangement of the program, they carry out the process of *ngikis* (fencing) which is usually done by men, in the first week they begin to prepare materials for fencing such as looking for wood and then splitting the wood, and also looking for palm fiber rope for weaving, in the second week they do the weaving, and in the third week on Wednesday they do the fence installation. These fences are installed on Bumi Padaleman which is in the Kabuyutan Site.

The second arrangement of events is carried out in the third week on Sunday, namely the *tatahar* process or the supply of raw materials that are usually prepared by women, the raw materials used are pulut rice and white rice which will later be processed into various foods such as *uli*, *diamonds*, and *rice. pepper*. These foods are specially prepared for the presentation of the *seba* ceremony rituals that will be served to their ancestors, and before the *seba* ceremony is carried out, the processed food should not be tasted by anyone, because it has become a sacred tradition that is highly guarded by them. there is a violation of tasting the food it will be disastrous for those who violate. As in the past, someone had violated eating and the person immediately couldn't speak, therefore the staple food was very guarded before the peak of the event was held (Nana, Interview , 2022).

The third event is the peak of the *seba* ceremony ritual which is held in the fourth week on Wednesday. At 6 in the morning the mothers had done the activity of cooking *tumpang* (*Puncak Manik*) which would also be served in the ritual of the *seba* ceremony, the *tumpang/ puncak* bead served was very simple and not as luxurious as in general. The highlight of the *seba* ceremony was held after the midday prayer which began with the washing process of heirloom sharp weapons which was carried out at the *Patamon* traditional house, followed by *ba'da Isya* still in the same place, namely in *Patamon*, they began to carry out the opening process which they usually call *nyanguan* in The *nyanguan* process is called *tawasul* and the content of the *tawasul* is the leader of the ritual of the *seba* ceremony will make a surrender or consent to acceptance, then after the consent of acceptance, the leader of the ritual of the *seba* ceremony will pray for guidance and ask for protection of the inner world and the hereafter, especially the nuclear family and generally for all the people of the Ciburuy village use the Sundanese *buhun* or ancient language, this *tawasul* process can only be carried out by the nuclear family. After the *tawasul* event was completed, it was followed by the cleaning of the ancient *lontar* manuscripts which was held on *Padaleman Earth*, in this procession the general public were allowed to witness the cleaning process of the ancient *lontar* manuscripts, the people who attended had various purposes, some were just to watch and some were aimed at for their own interests, for example wanting to be successful in work or so on, usually people who have other goals, after the event is

over they do tawasul again with the kuncen interpreter and bring water to be given a prayer by the kuncen interpreter.

Then in the ritual of this seba ceremony there are usually people who are possessed by the ancestral soul who will convey their *uganya* or commonly referred to as an annual forecast, but the time cannot be determined when the soul enters, depending on when the ancestral soul wants to convey its *uganya*, and every year people who always possessed the soul of the ancestor named Utub (Nana, Interview, 2022). Utub is an ordinary people who are not part of the nuclear family of these traditional holders, but since he was small until now, who is about to turn 90, he still participates in caring for and maintaining this *Sunda Wiwitan* heritage artifact. From the age of 17, Utub is also used to seeing supernatural things, including the possession of ancestral spirits (Utub, 2022).

The fourth event was held on the next day, namely on Thursday morning by carrying out the *bubaran* ceremony. This *bubaran* event began with the washing of ancient lontar manuscripts along with *nyiram* the heirlooms of sharp weapons, followed by cleaning the place of Bumi Padaleman which had been used for rituals. After the watering and cleaning process is complete when leaving the Padaleman Earth, the kuncen interpreter and the participants who are involved in the seba ceremony and about to enter the Patamon traditional house will be greeted with a saweran, a sign that the seba ceremony has been completed and a sign that they have returned to their place of origin (Patamon). Then it was continued with the tawasul event again as a sign that the entire series of events had been carried out, after the tawasul was finished, the dish resulting from the devotion to karuhun could also be tasted, in other words, even though it was one bite that was important, everyone could taste it. The procedure for distributing the food is prioritized for the nuclear family first, after that the people involved, then the people who participated in watching, then after that it was distributed to the community around the Ciburuy Kabuyutan Site, prioritized the 40 closest houses first then distributed to other communities.

The fifth event is the closing event which is held on Friday night after all the series of events are finished. The traditional holder's family will cook again to prepare for the closing ceremony by making tumpeng rice. This closing event is often referred to as the "*belah tumpeng*" event. The process of this closing ceremony was the first to carry out tawasul led by traditional stakeholders, after the traditional stakeholders were finished, it was followed by a spiritual shower led by Ustadz who participated in the seba ceremony ritual. After finishing, then split the tumpeng, then everyone can eat the dishes that have been provided. Series after series has been completed (Nana, Interview, 2022).

### **b. Maulud Ritual**

The second religious ritual in the *Sunda Wiwitan* belief community in Ciburuy village is the Maulud ritual. Resource person Ujang Nana stated that in ancient times Maulud they used to call "ngamuludrukeun" which means purifying themselves from sins (Nana, Interview, 2022). Regarding the implementation of the ritual of the Maulud event, it is uncertain, meaning that it is time to adjust. In general, other traditional communities carry out this Maulud ritual on the 14th or 17th of Maulud, but what is held in the Ciburuy village is not fixed on that date because of the prohibition day, which on the day of the prohibition is not allowed to carry out any activities in the village. The Kabuyutan site. The days of the ban are on Tuesdays and Fridays. When the 14th of Maulud falls on a Tuesday then the implementation will be shifted to Wednesday and for example the 17th falls on a Friday it will be shifted to Monday. The reason why it was shifted to Monday or Wednesday is because usually the traditional event will be held every Monday or Wednesday.

The ritual of this maulud ceremony is different from the ritual of the seba ceremony, in the implementation of the seba ceremony it involves outsiders other than the nuclear family, but in the implementation of this maulud ritual it is only devoted to the *Sunda Wiwitan* belief community (nuclear family) only. The arrangement of the Maulud program starts in the morning, which opens with tawasul or *kuramasan* after opening with tawasul, then directly to the process of watering the heirlooms of sharp weapons in the Patamon traditional house, after all the watering process is complete, it is continued with the cooking process of making rice cone, on the cone there are two types of cone colors, namely white and yellow, but if only one of them wants to be used it doesn't matter. The materials used in making the tumpeng are not as luxurious as in general, they use materials that are very practical and easy. After all the cooking process is complete and the food is ready to be served, it will start again with tawasul as a sign of devotion to the spirits of the ancestors, after the tawasul is finished the food that has been served and has been dedicated to the ancestors then the food can be eaten (Nana, Interview, 2022).

### **c. Mitembiyan Ritual**

The third ritual in the *Sunda Wiwitan* belief is the mitembiyan ritual. The mitembiyan ritual is in the form of offerings to ancestors carried out when harvesting rice that has been planted in the form of coconut salad, white water, coffee water that is inserted into the leaves that have been formed or commonly called "Harimas" which is carried out in the middle of the rice fields. or in the middle of the garden (Nana, Interview, 2022). The implementation of this ritual is carried out twice a year, which is held at the time of the seba and maulud ceremonies. Usually carried out in close proximity to the two ritual celebrations, depending on the harvest.

In the past, the harvest was usually stored entirely in Rengit (a rice storage hut) to be safe and not exposed to pests or rats, but now the harvest is stored in their respective homes, only enough for the conditions that are stored in the rengit. The ritual carried out at this mitembiyan only performs the tawasul ritual by providing offerings of coconut salad, water, and coffee water. The time is also determined to be morning or afternoon, it can be done at any time (Nana, Interview , 2022).

In addition to the *Sunda Wiwitan* religious rituals in Ciburuy there are also religious rituals in other *Sunda Wiwitan* teachings. Among them are the religious rituals of the *seren taun* ceremony which is carried out in the teachings of *Sunda Wiwitan* in Cigugur (Kuningan), Cireundeu (Cimahi), and Ciptagelar (Sukabumi). This *Seren taun* is a tribute to their ancestors, Dewi Sri, and usually this *Seren taun* is a form of gratitude for the results of their rice cultivation. However, the *Seren taun* which was held in Cireundeu was not to celebrate the thanksgiving of the results of rice planting but the results of planting cassava, because their staple food was not rice but cassava rice which they often referred to as rasi. Besides *Seren taun*, there are also other religious rituals, namely worship rituals in the *Sunda Wiwitan* school of the Baduy community in Kanekes (Kuningan). The *pemujaan* ritual is a pilgrimage to offer prayers and cleanse the main object of Baduy worship. This *pemujaan* ritual is carried out in Sasaka Domas with the aim of worshiping the karuhun, ancestors, and purifying the center of the World.

Based on the results of the analysis above, it can be asked that *Sunda Wiwitan* in Ciburuy village is undergoing a development process in accordance with the changing times. From the side of the *Sunda Wiwitan* religious institution in the Ciburuy village, there is no evidence of its non-existence, namely the adherents of the people there are fully Muslim, but at the level of daily implementation there are still religious rituals that are still carried out by the people of the Ciburuy village, showing the existence of *Sunda Wiwitan* is still there.

## Conclusion

Based on the results of the research described above, conclusions can be drawn. *Sunda Wiwitan* in Ciburuy village has its own characteristics that make it different from other *Sunda Wiwitan* in West Java. However, there are similarities in a religious confession. This similarity can be seen in the people of the Kasepuhan Ciptagelar traditional village, where the people there are fully Muslim, but their daily lives are still dominated by the *Sunda Wiwitan* belief, as is the case with the *Sunda Wiwitan* community in the Ciburuy village. This is what makes the *Sunda Wiwitan* institution no longer exist, but *Sunda Wiwitan* in the Ciburuy village still has its existence value as evidenced by the existence of religious rituals that are still being carried

out. The reality of the people of the Ciburuy village can be seen with various views on the existence of the *Sunda Wiwitan* community in the Ciburuy village for the historical heritage of the Kabuyutan Site which annually holds religious rituals. For ordinary people, this is a deviant belief in *Sunda Wiwitan*, therefore they prefer not to be involved in anything related to the *Sunda Wiwitan* belief in Ciburuy village. However, from the point of view of a knowledgeable society, they actually see that there are religious rituals that are still awake, they feel proud of the existence of the Kabuyutan Site, even they say it must be developed because after all it is included in the history of Islam as well so that the younger generation is more familiar with culture. Sunda. Religion will exist in society if religious elements are expressed. It is hoped that the results of this research will be useful as scientific treasures for local religions, and are expected to be useful for the local community in developing tourism, improving the community's economy and regional or village income. This research has limitations, which is an initial study in researching *Sunda Wiwitan* in Kampung Ciburuy, so there are many opportunities for future research to be able to further deepen *Sunda Wiwitan* in Kampung Ciburuy. This study recommends the local government to be able to maintain and develop one of these ancient ancestral relics.

## References

- Ansyori, M. M. (2014). *Eksistensi Sunda Wiwitan pada Anggota Suku Baduy di Jakarta*. Surabaya: Universitas Airlangga.
- Bachtiar, T. A. (2015). Islamisasi Tatar Sunda: Perspektif Sejarah dan Kebudayaan. *Islamia Pembebasan Nusantara*.
- Brata, Y. R., & Wijayanti, Y. (2020). Dinamika Budaya dan Sosial dalam Peradaban Masyarakat Sunda Dilihat dari Perspektif Sejarah. *Jurnal Artepak*, 3-4.
- Darmalaksana, W. (2022). *Panduan Penulisan Skripsi dan Tugas Akhir*. Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung.
- Jalal. (2022, May Saturday). Interview. (D. D. Martini, Interviewer)
- Kautsar, N. D. (2021, Desember Kamis). *Melihat Eksistensi Sunda Wiwitan di Kampung Cireundeu Cimahi, Patuh Tak Makan Nasi*. Retrieved from Merdeka.com: <https://www.merdeka.com/jabar/melihat-eksistensi-sunda-wiwitan-di-kampung-cireundeu-cimahi-patuh-tak-makan-nasi.html>
- Miharja, D. (2015). Sistem Kepercayaan Awal Masyarakat Sunda. *Al-Adyan: Jurnal Studi Lintas Agama*, 23.
- Miharja, D. (2018). *Keberagamaan Masyarakat Kasepuhan Sunda*. Bandung: UIN Sunan Gunung Djati Bandung.
- Miharja, D. (2019). *Islam dan Budaya Sunda: Integrasi Nilai-nilai Islam dalam Budaya Sunda Masyarakat Kampung Adat Cikondang*. Bandung: Manggu

Makmur Tanjung Lestari.

Munandar, A. A. (2010). *Tatar Sunda Masa Silam*. Jakarta: Wedatama Widya Sastra.

Mutaqin, A. (2013). Spiritualitas Agama Lokal (Studi Ajaran *Sunda Wiwitan* Aliran Madrais di Cigugur Kuningan Jawa Barat). *Al-Adyan: Jurnal Studi Lintas Agama*, hal 1-14.

Nana, U. (2022, January Saturday 15:30). Interview. (D. D. Martini, Interviewer)

Nana, U. (2022, June Saturday, 14:10). Interview . (D. D. Martini, Interviewer)

Nasihin. (2022, May Saturday). Interview. (D. D. Martini, Interviewer)

Nurazizah, N. (2016). *Etika Sunda: Studi Naskah Sanghyang Siksakandang Karesian*. Semarang: UIN Walisongo.

Nurhasanah, S. (2020). *Religiusitas Masyarakat Kampung Adat: Penelitian di Kampung Cireundeu, Cimahi, Jawa Barat*. Bandung: UIN Sunan Gunung Djati.

Setiati, A. (2020). *Makna Tradisi Upacara Seba dan Implikasi terhadap Spiritualitas Masyarakat di Situs Kabuyutan Ciburuy Desa Pamalayan Kecamatan Bayongbong Kabupaten Garut*. Bandung: UIN Sunan Gunung Djati.

Situmorang, N. (2017). Eksistensi Agama Lokal Parmalim. *Jom Fisip*, 1-15.

Utub. (2022, June Saturday 15:20). Interview. (D. D. Martini, Interviewer)

Wahid, M. (2011). *Sunda Wiwitan Baduy: Agama Penjaga Alam Lindung di Desa Kanekes Banten*. El-Harakah: *Jurnal Budaya Islam*, 1-15.