

Cultural Values of Sunda Wiwitan

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Abstract

The purpose of this research is to discuss the cultural values of Sundanese wiwitan. This research uses a qualitative method with a literature study approach. The results of research and discussion show that there are still local religions that are spread mainly in Indonesia. This research concludes that Sundanese wiwitan is a religious teaching that has the concept of belief in 'Sang Hyang Kersa' which was already embraced by Sundanese people before the arrival of Hinduism and Islam. One of the phenomena in Sundanese Wiwitan culture is the sasajen ritual which is interpreted as a form of respect for 'Sang Hyang Kersa' and the spirits of ancestors and other creations.

Keywords: Religion; Culture; Sunda Wiwitan

Introduction

Indonesia is a country whose people consist of various ethnicities, customs, religions, races, and even groups, so it is famous for its rich culture. As one form of that wealth, there are still many customary law communities in Indonesia, which are certainly inseparable from their magical-religious nature. Such as an ethnic group in West Java Province, which consists of a group of people who still adhere to their customary law, namely the Sunda Wiwitan customary community unit. Sunda Wiwitan itself is a religion or belief in the worship of natural forces and ancestral spirits (animism and dynamism) adopted by traditional Sundanese society, before the arrival of Hinduism and Islam (Murniputri 2018).

However, the diversity of religions and faiths in one community is something that must be managed by accommodating all differences and maintaining the principle of equality of citizens. With diversity united, harmony in diversity will be created. However, the reality is that harmony between human beings in the midst of different beliefs there are still tensions in society today. There are several reports that present this fact, namely based on the Annual Report on Religious Life in 2010 and 2011 issued by CRCS. The lack of harmony between religious communities and

followers of aliran kepercayaan is full of conflicts and has broad implications for people's lives (Ismail et al. 2012).

Therefore, religious life in the midst of globalisation requires awareness of human dignity in fostering harmony between religious communities. Saeed added that realising this requires an open religious paradigm, both within Muslims themselves and with people of other religions. In other words, he wants to assert that the spirit of religious pluralism is urgent and must be realised in the frame of plurality of life between religious communities. The importance of realising the spirit of religious pluralism is because the absence of the spirit of religious pluralism is prone to give rise to exclusionary attitudes, intolerance, hegemony, violence, and even social conflicts between religious communities. (Hariyanto 2022).

The results of previous research on Sundanese wiwitan have been presented by researchers. Among others, 'Strengthening Identity as a Survival Strategy for Sundanese Wiwitan Indigenous People' Religion plays an important role in people's lives. Indonesia itself currently has 6 (six) official religions and their existence is recognised by the government, namely Islam, Protestant Christianity, Catholicism, Buddhism, Hinduism and Confucianism. But behind it all, Indonesia's ethnic wealth has given rise to a variety of cultures including streams of belief or what is called local religion, almost every region has its own beliefs, one of which is the Sunda Djawa Religion (ADS) which is a traditional belief of the Sundanese people or currently known as the Sunda Wiwitan Customary Karuhun Urang (AKUR) community, in some communities there are still those who reject and support this Sunda Wiwitan, in research there are similarities and differences. The difference is about previous research on mass communication media and research methods in the form of qualitative-descriptive. This research aims to discuss Sunda Wiwitan in a society, especially in Indonesia, which until now has been considered non-existent and forgotten by some people (Anggraeni and Hidayat 2020).

Analysis is a word that is often heard in an activity evaluation. Analyses are often carried out to obtain conclusions about the implementation of these activities. According to the large Indonesian dictionary, what is meant by analysis is an investigation and decomposition of a problem to find out the true situation and a problem-solving process that starts with conjecture and its truth, analysis activities are usually carried out at the end of an activity to find out any problems that arise during the activity. Through this analysis activity, it is hoped that further activities will be more in line with what is expected. This means that what is meant by analysis is the investigation of the causes of gaps in an event (Magdalena et al. 2020).

Anthropologically, there is a perspective that belief systems or religions experience evolutive development from animism, dynamism, totemism to monotheism. Ordinary people tend to understand that the religious dimension in the concept of 'religion' is the peak conception and development of belief systems that develop in human life. Is this really the case? The question then is where or how is the position of 'minority religions' or other 'belief systems' that seem not to be accommodated in the public space equally and even treated discriminatively, such as the believers in belief in God Almighty and beliefs or "indigenous religions" (Hidayat and Muljadi, Ireneus 2019).

In the Karuhun Urang Sunda (AKUR) indigenous community in Cigugur, Kuningan, the pikukuh rule in question is known as Pikukuh Tilu. According to the AKUR community of Cigugur, Kuningan, which was formerly known as adherents of ADS (Ajaran Djawa Sunda), which also carries the Sunda Wiwitan understanding, they believe in God as Hyang Maha Tunggal or One, but His Essence is everywhere, omnipotent, omnipresent, omnipresent just, omnipresent compassionate, omnipresent cheap, and omnipresent wise. God in the view of the belief of Sunda Wiwitan AKUR Cigugur, Kuningan, is the One who created the universe and everything in it. God is not far away, and cannot be separated from his creation, especially from humans as God's most perfect creatures (Ira Indramawan 2014).

Kusnaka argues that according to the Baduy people, the word wiwitan comes from the word wit-wit-an, which means 'trees'. They analogise that the elements of the human body come from trees, and all of them grow to be big or mature. In fact, among them there is an assumption that Sunda Wiwitan is the origin or base of all religions. All religions that exist in this world will reflect the basic values of the wiwitan religion, which in their terms is katitipan wiwitan. The ethical basis of the 'wiwitan religion' - Sunda Wiwitan is reflected in the view of the Baduy people in maintaining a balanced relationship between humans and their neighbours, their natural environment, and God (Ira Indramawan 2014).

Based on the explanation above, this research tries to compile a research formula, namely the formulation of problems, questions and research objectives. The formulation of this research problem is Sunda Wiwitan Culture. The main question of this question is how the Sunda Wiwitan Phenomenon. This research aims to discuss the Sunda Wiwitan Culture.

Research Methods

The method used in this research is descriptive qualitative with a phenomenological approach (Melina and Azeharie 2020). The research method used in this research is library research. Meanwhile, the data

collection technique used in the research is a literature study. Literature study is a method of collecting data by understanding and studying theories from literature related to the research conducted (A et al. 2023). The research method used in this research is descriptive research method with case study design (Putra 2015). As for secondary sources, researchers obtain them from various sources relevant to the research, namely encyclopedias about Sundanese wiwitan, large Indonesian dictionaries, as well as data sources that have to do with Sundanese wiwitan religiosity values (Rayana, Hapidin, and Tinggi Ilmu Syariah Wal Aqidah Ash-Shofa Manonjaya 2021).

Results and Discussion

1. Definition of sunda wiwitan

Sunda Wiwitan is a monotheism or concept of belief in the Creator. It is also called Sang Hyang Kersa which means God Almighty. In the ideology of Pancasila, this teaching is referred to as a belief in ancestors who are united with nature adopted by the Sundanese people (West Java). Basically, the notion of belief is too narrow to interpret Sunda Wiwitan, Sunda Wiwitan is more broadly about social systems and environmental governance. Thus, Sunda Wiwitan regulates the harmonious interaction between people's lives and nature. The word 'Kawit' is the basic form of the word 'Wiwitan' which means origin, while Sunda Wiwitan is the original Sunda or also known as Sunda origin (Wiradimadja, Rakhman, and Pratiwi 2018).

Thus, Sundanese wiwitan is a cultural teaching value system that lives in Sundanese land (West Java). Sundanese people have knowledge of the social system and methodology for managing the previous Sundanese natural environment. Sundanese wiwitan believers deeply understand that this universe is entrusted by the almighty God, and humans should not be too exploitative, there is no greed, together caring for the environment and nature.

The Sunda Wiwitan belief consists of two words 'Sunda' and 'Wiwitan'. According to Djatikusumah as quoted by Ira, Sunda can be interpreted with three basic concepts, namely 1. Philosophical which means clean, beautiful, good light and so on; 2. Ethnic which refers to a community of people like other communities; 3. Geographical which refers to the naming of an area. In this case, it is distinguished by the term Greater Sunda which includes the large islands in Indonesia - at that time the archipelago - such as Java, Sumatra, Kalimantan and Lesser Sunda which includes Bali, Sumbawa, Lombok Flores and others. The origin of Sunda Wiwitan cannot be dated with certainty. Unlike religions that can be recognised by prophetic treatises. However, the people of Sunda Wiwitan believe that the beginning of humanity, namely the prophet Adam, was a Bedouin. They

believe that Adam was their ancestor. ‘...In the Baduy creation myth, it is explained that ‘the world at the time of creation was still empty, then God took a handful of soil from the earth and created Adam. From Adam's rib, Eve was created. God also created Batara Seven, namely: (1) Batara Tunggal, (2) Batara Ratu, (3) puun entrusted in Kanekes (Cikeusik, Cikertawana, Cibeo), (4) Dalem, (5) Menak, (6) Princess Galuh and (7) Prophet Muhammad who was revealed in Mecca. Batara Tujuh is Sanghyang Tujuh who resides in Sasaka Domasi’’ in the context of monotheistic beliefs, there are also some people who think that Sunda Wiwitan adheres to animism and dynamism (Saputra 2020).

2. The phenomenon of Sunda Wiwitan

There are many rituals performed by its adherents to this day, and one of them is the Sesajen ritual. This ritual has its own meaning for its adherents. The researcher observed that in the surrounding environment many Indonesians, especially those who are Muslims, misinterpret the meaning of the Sesajen ritual performed by adherents of the Sundanese Pikukuh teachings so that many people judgment that people who perform the Sesajen ritual are polytheists, devil worshippers, and devil feeders so they must be removed (Miharja, Wahida, and Huriani 2021).

The custom or tradition of offering rituals has existed since the megalithic or large stone age. Sajen is the result of human work that is served as a form of appreciation to Sang Hyang Kersa or the Creator. In addition, offerings are also given to invisible creatures and small visible animals such as ants, grasshoppers who also taste the results of human work. So the meaning of sajen is quite fair or noble because of the subtlety and sensitivity of taste towards the almighty creator and other creations. Meanwhile, according to Subrata, the sajen ritual is a tradition of ancestral heritage in the form of symbols. The sajen ritual is a symbol to express gratitude to all creations on earth. In addition, the sajen ritual is a way to express gratitude to the Creator (Melina and Azeharie 2020).

3. Sunda Wiwitan Culture

Culture is a conceptual tool for interpretation and analysis. So the existence of culture is very important, because it will support the discussion of the existence of a society. Culture as a system of culture, activities and physical human works in a society where its emergence is obtained through the learning process, both formal and informal. This shows that culture will not exist by itself, but exists because of the existence of humans in social communities, so that between humans, society and culture will support each other. Humans create culture as an effort to maintain their lives, because with culture humans will be able to carry out their duties on this earth as caliphs. With culture also human religious life will appear, and this makes a difference to other types of creatures.

The initial concept of culture came from E.B. Tylor who suggested that culture or civilization is a complex whole including knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. This limitation of culture suggests the material aspect and not the material itself or material and non-material, as Tylor stated that culture is a complex whole that includes knowledge, belief, art, morals, law and other abilities and habits acquired by man as a member of society (Miharja 2014).

Conclusion

This research was conducted in order to inform the public that there is still a Sundanese wiwitan culture that is spread mainly in Indonesia, that this Sundanese wiwitan is a religious teaching that has the concept of belief in 'Sang Hyang Kersa' which was embraced by the Sundanese before the arrival of Hinduism and Islam. One of the phenomena in Sundanese Wiwitan culture is the sasajen ritual which is interpreted as a form of respect for 'Sang Hyang Kersa' and the spirits of ancestors and other creations. This tradition must be maintained and preserved so that it does not become extinct, especially in the Sasajen ritual because Culture is a conceptual tool for interpretation and analysis. So the existence of culture is very important, because it will support the discussion of the existence of a society.

This research is expected to provide understanding and insight into something that exists, especially in this local religion. This research has limitations in terms of its methods because it does not go directly to the field. So this research recommends, this research then conducts observation and interview methods to respondents in accordance with the title we discuss.

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