

# **SOCIAL FUNCTIONING OF COMMUNITY SUNDA WIWITAN TRADITION OF PASIR VILLAGE GARUT DISTRICT, WEST JAVA**

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## **Abstract**

This study describes the social functioning of the Sunda Wiwitan indigenous community of Pasir Garut Village, which is a community that adheres to local beliefs. This study was conducted using a descriptive qualitative methodology. The results of the study illustrate that the adherents of the Sunda Wiwitan local belief in Garut do not experience significant obstacles in being able to function socially in society even though they have different identities. They understand that the results of the judicial review convince them that the government has recognized their existence, although they realize that there are still differences in treatment in the administration of civil registration, but there are other alternatives that can be done so that there is a cessation of their lives and they can function socially

## **INTRODUCTION**

The constitutional mandate of article 29 paragraph 2 which states that the state guarantees the freedom of every citizen to embrace their own religion and to worship according to their religion and beliefs, is not a guarantee for some minority groups. It is known that in Indonesia there are 6 religions recognized by the government where adherents of these 6 religions can register their religious status in the population administration. Several other "ancestral religion" groups in Indonesia stated that they received

different treatment from adherents of religions recognized by the government as mentioned above. Maarif (2017) stated that because religion is defined by the state according to the understanding held by dominant groups. Defining religion affects the lives of affected individuals or communities, causing them to gain or lose their rights. Religion that is defined in a discriminatory way causes some groups of citizens to be discriminated against throughout their lives, from efforts to obtain birth certificates, KTPs, marriage

certificates, to access to work, education or health.

The discrimination faced by adherents of this ancestral religion is not only related to matters with the government, but there are further impacts experienced in living side by side with fellow citizens. Bad stigma is often attached to this minority group so that adherents of this belief tend to limit their social space. Believers of this ancestral religion consciously impose restrictions because of their discomfort when interacting with people outside their group, Vonika (2020). This limitation of social space of course also has an impact on wider economic access. Apart from that, if they want to be accepted into a more inclusive environment in the field of education, parents have to pay extra, because there are only schools with high fees which are seen as having high tolerance values.

Nainggolan (2021) stated that Parmalin, which is one of the ancestral religions in North Sumatra, always finds it difficult when dealing with the government. Parmalim people also experience difficulties in obtaining work because of their religious status. The various obstacles and challenges experienced by adherents of this ancestral religion certainly have an impact on their social functioning as citizens living among people with different backgrounds. Social functioning is a person's activities in carrying out their roles in the social

environment. Everyone plays a role in carrying out their lives, both in terms of fulfilling their needs, carrying out their roles and carrying out their duties.

Social functioning is the methods used by people, both as individuals and collectively, to behave or act to carry out life tasks and fulfill needs. Social functioning is usually called social functioning, social functioning according to Sukoco (2011: 25) is as follows: "The definition of social functioning refers to the way people influence people in carrying out life tasks, solving problems and meeting needs." Social functioning is a person's ability to carry out their duties and roles in their social environment in order to achieve certain values and be able to fulfill their life needs.

Social functioning (social functioning) from the definition above states that it is something that is based on social welfare and is an important concept of social work and is a field of social work to restore a person to function again in his social life. Social functioning (social functioning) according to Sukoco (2011: 26) can be viewed from various aspects including:

1. Social Functioning is seen as the ability to carry out social roles. The appearance/implementation of the role expected by a member of a collective. A person performs his role in the environment and carries out his activities properly.

2. Social Functioning is seen as the ability to fulfill needs. People are always faced with efforts to fulfill their needs. Fulfillment of needs is carried out by everyone without fulfilling the needs of a person's life is not considered prosperous
3. Social Functioning is seen as the ability to solve social problems. People in their efforts to fulfill needs, carry out life tasks and realize aspirations for easy action. Every person carries out his duties to fulfill his life needs and solve problems that exist within himself and his environment.

Community, ethnic and tribal groups who adhere to local beliefs in Indonesia are still considered marginalized groups who have not received their civil rights like the majority of Indonesian society in general. One of the many indigenous communities that upholds the traditions of their ancestors is the Sundanese Wiwitan indigenous community in Kampung Pasir, Garut Regency. In their daily activities they still adhere to the traditions of their ancestors. Some of the teachings that are still adhered to by these indigenous peoples are not consuming rice as their staple food, carrying out the Closing Taun Ngemban Taun ceremony with the Suraan ritual every Sura 1st, and carrying out the teachings of Prince Madrais, better known as the Sundanese Wiwitan religion.

They also hold other activities such as holding rituals as a sign of gratitude for the gifts given to them by the Creator. Apart from that, they continue to preserve their culture, such as playing gamelan and learning ancient Sundanese Javanese script. For the people of Kampung Pasir, carrying out ancestral customs and traditions is the main guideline in life. This is one of the reasons why they still live in a culture that still maintains traditional values in every aspect of its life.

This society is an example of a simple and unpretentious society and holds a lot of local wisdom from the ancestral culture of the Indonesian people. Living life as a religious community in the midst of contemporary society is not an easy thing. Indigenous people choose not to believe in the 6 official religions recognized in Indonesia and believe in local wisdom which is a form of belief in God Almighty which comes from the teachings of their ancestors. This is why indigenous peoples often receive discriminatory treatment in fighting for their civil rights in government bureaucracy. In contrast to people who adhere to officially recognized religions in Indonesia, they do not have difficulty stating the religion they adhere to on their Resident Identity Card (KTP). Meanwhile, indigenous peoples have to take several methods to fill in the religion column on their KTP. Apart from that, it is still difficult to process several population documents such as birth certificates and marriages, making indigenous peoples

have to make various efforts to maintain their identity as indigenous people who believe in Sundanese Wiwitan..

By describing the differences in treatment experienced by indigenous people who adhere to local beliefs, starting from civil rights as citizens to the impact on the horizontal lives of fellow community members, this research describes the social functioning of the Sundanese Wiwitan indigenous community of Kampung Pasir, Garut where these communities live side by side with other communities whose religion has been recognized by the government.

## **METHODOLOGY**

This research uses a qualitative approach, which will study, describe and observe the social impacts that occur on the Sundanese Wiwitan Indigenous community of Kampung Pasir from the form of state recognition of this community. With a qualitative approach, the power of words to explain various relevant data obtained is the key to an in-depth description to answer this research question. Various phenomena and realities that occur in the field are described according to what they are and can capture emic understanding according to their perception regarding their understanding of the social impacts experienced by the community regarding the form of state recognition to that community. This research uses descriptive research. The data obtained is compiled and processed

and then analyzed to get a true picture of the phenomenon being studied. By using descriptive, we will get a further picture of the social changes experienced by the Sundanese Wiwitan Kampung Pasir indigenous community regarding the form of state recognition of this community.

The data collection method used in this research was literature/documentation study, observation and in-depth interviews. The technique for determining informants is purposive sampling, where informants are people who understand and can provide information related to the research objectives. The informants for this research consisted of the local government, RT heads, traditional heads, the community and children of the Sunda Wiwitan traditional village of Pasir Village.

## **RESULT AND DISCUSSION**

Cintakarya Village, Samarang District, Garut Regency has an area of 173,095 hectares. Judging from its geography, which is in the eastern region of Garut district, the existing boundaries include: to the north, namely Cintaasih Village; to the east is Kersamenak Village; to the south is Banjarsari Village; and to the west, namely Sirnasari Village. Administratively it is divided into two hamlets, namely Hamlet I which includes: Ckamiri Village, Barujati Village, Cimanggah Village, Babakan Palah Village, and Pasir Village; and Hamlet II

which includes: Kampung Pasir Tengah, Kampung Bariluk, Kampung Somong, Kampung Tunggeureung, Kampung Lamping, and Kampung Saradan. The two hamlets were then divided into 6 RWs and 31 RTs. With the existing area, the distance classification from the sub-district government office is 2.5 km and requires a travel time of approximately 15 minutes. Meanwhile, the distance from the district capital is 7 km with a travel time of approximately 30 minutes.

The majority of residents in this village are Muslim, but the Sundanese Wiwitan belief continues to persist. Everyone lives side by side by respecting each other and maintaining harmony with each other, so that the pulse of life of the entire community runs as it should. The economic condition of Cintakarya Village is generally quite good, with decent livelihoods and businesses from every resident who has a seasonal business carried out outside the area, such as in Jabodetabek. That way, the community's potential continues to develop and can advance the village. How Indigenous Peoples Preserve Sundanese Wiwitan Cultural Arts

Preservation is an activity carried out continuously, directed and integrated to realize certain goals which reflect the existence of something that is permanent and eternal, dynamic, flexible and selective (Eliana, 2013, 13). The Sundanese Wiwitan indigenous people of

Kampung Pasir have their own way of preserving their art and culture.

The preservation of art and culture in the Kampung Pasir community is carried out in several ways. One way is to instill art and culture from childhood, namely through socialization within the family and teaching at Atikan Park. In Atikan Park, Sundanese identity is taught based on Pikukuh Tilu using songs to make it easier for children to understand lessons, learn characters, etc. With this learning park, children can understand Sundanese Wiwitan customs from an early age and can be ingrained into the child's identity, so that cultural preservation continues.

This research was conducted on the Sundanese Wiwitan indigenous community in Pasir Village, Cintakarya Village, Samarang District, Garut Regency. The village, which is inhabited by around 132 heads of families or 700 residents, is known as the Indigenous Karuhun Urang (AKUR) community. Indigenous people in the Kampung Pasir area continue to demonstrate their growing and sustainable existence in the area. Various activities were formed as well as the involvement of agents from the indigenous people themselves in all age groups. This is in line with Sundanese philosophy viewed from an ethnic perspective where Sundanese means or refers to the Sundanese ethnic community that God created like other tribes and nations on earth, in this case related to

Sundanese culture which is attached to the ways and characteristics of Sundanese people. (Indrawardana, 2014: 114). Since childhood, indigenous people have been introduced to the ins and outs of the culture in Kampung Pasir in general, and Sunda Wiwitan in particular. Bascom in Danandjaja (1997: 19) states that there are four roles of regional culture, namely: as a projective system, namely the reflection of collective dreams; as validation of cultural institutions and institutions; as a child education tool (pedagogical device); and as a means of control so that community norms will always be obeyed by its collective members. It is proven that every time the celebration takes place, it is always attended by thousands of Sundanese people, who basically, culturally, have not abandoned the traditions of the Sundanese belief itself even though many Sundanese people have converted to other religions outside of the original Sundanese Wiwitan belief. It is a challenge for the people of Kampung Pasir, especially those who are still strong in their ancestral traditions, to continue to maintain existing local wisdom. The culture in question is not only about musical instruments or the physical meaning of culture, but there are other things such as deeply embedded philosophies..

#### **Ability to Carry Out Social Roles**

Differences are a characteristic of Indonesia. However, differences are not a

tool to divide a group, but differences are a tool to unite each individual. With the differences that exist in society, mutual respect for each other is an attitude that is highly prioritized, because in this way life will be peaceful even though there are differences between one another.

Sundanese Wiwitan adherents in Kampung Pasir live side by side with other communities without experiencing obstacles or problems recognizing their religious identity. The dominant community living with Sunda Wiwitan residents is Muslim. Based on research observations, indigenous and non-indigenous people can live in harmony and respect each other. It seems that there are no problems in the interactions that occur between fellow citizens, both adults and children. From the results of an interview with one of the informants, it was also stated that the differences in religious status between them were also well understood by the children. High tolerance also occurs among Sundanese Wiwitan children who watch their eating and drinking in front of Muslim children during the fasting month. Likewise for Muslim children who do not discriminate between friends and can be friends with Sundanese Wiwitan children both at home and at school. Among adults, the same thing is also found. Sundanese Wiwitan adherents are involved in community activities such as village meetings, mutual cooperation or other social service activities. There are even Sundanese

Wiwitan residents who are RT heads or RW heads.

From the results of this research, it can be illustrated that the Sundanese people of Wiwitan Kampung Pasir can carry out their role in society. According to Sukoco (2011) social functioning is where a person can carry out his social role, this means that a person carries out his role in the environment and carries out his activities properly. Sunda Wiwitan children can make friends and play comfortably at home and at school, indicating that they can carry out their daily activities without fear, anxiety and worry about their identity being different from other children. Likewise, adults who can interact well with fellow community members and are even trusted to be leaders in the area where they live indicate that the Sunda Wiwitan residents in Kampung Pasir can carry out their social roles.

This happens because the differences in identity that exist in society are normal and can be accepted by all levels of society. The values of tolerance are values that are strongly held by community members so that they can live peacefully with mutual respect and respect.

### **Ability to Meet Needs**

Social functioning also contains aspects in which a person or society can fulfill their needs. Every human being has different needs. According to Maslow (in Santoso, 2010) needs are divided into 5

types, namely physical needs, safety needs (security needs), social needs, esteem needs (esteem needs) and self-actualization (self-actualization needs). In this research, only the first 4 needs are described, namely physical needs, safety needs, social needs and esteem needs.

Physical needs are needs related to body condition, namely food, clothing and shelter. Based on secondary data, the Sundanese Wiwitan Kampung Pasir indigenous people generally work as farmers. They work on rice fields or gardens that they own. They can fulfill their daily needs for food, clothing and shelter from their livelihood as farmers. This can also be seen from the results of observations where they live in houses that, although simple, are decent and the clothes they wear are also neat and clean, including certain clothing requirements that are often used for traditional activities.

Then these safety needs are more individual psychology in everyday life, such as fair treatment, recognition of rights and obligations, security guarantees. The Sundanese people of Wiwitan Kampung Pasir are aware that for a long time they have experienced differential treatment by the government when the beliefs they profess have not been recognized by the government. This problem brings a feeling of injustice to them when compared with other members of society. As adherents of Sundanese Wiwitan, this community is part of a larger community called AKUR (Traditional Karuhun Urang) which is also

adherents of Sundanese Wiwitan spread across various regions in West Java such as Kuningan, Cimahi, Tasik and Bandung. This community always fights for its rights as citizens so that they do not receive different treatment as Sundanese Wiwitan adherents. The struggle carried out by this community is based on the 1945 Constitution which guarantees that every citizen has the right to adhere to a religion and belief in accordance with his or her religion and beliefs. This struggle culminated in the decision of the Constitutional Court regarding the issuance of the results of the judicial review, namely the decision of the Constitutional Court Number 97/PUUXIV/2016 dated 18 October 2017 regarding the Judicial Review of Article 61 of Law Number 23 of 2006 and Article 64 of Law Number 24 of 2013 concerning Population Administration. The result was that the Constitutional Court granted all of the applicant's requests in judicial review. This decision means that there is equal recognition for every citizen, whether they adhere to a religion that has been recognized by the government or for believers. Based on research by Vonika (2020) on the Sundanese Wiwitan community in other regions, it is stated that with the results of the Constitutional Court's decision, Sundanese Wiwitan adherents still feel discrimination in other forms regarding their recognition as citizens who adhere to local beliefs. However, based on this research,

researchers found that the Sunda Wiwitan residents in Kampung Pasir admitted that they could accept the results of the Constitutional Court's decision and also felt that the government had acknowledged their existence. This recognition has an impact on fulfilling their psychological needs. In matters of population administration, Sundanese Wiwitan residents receive special treatment from employees from the Civil Registry Office, so that they can change their religious status on their KTP.

Social needs are needs that also tend to be psychological in nature and are often related to other needs, for example being recognized as a member, being invited to participate, visiting neighbors. As adherents of local beliefs whose religious identity is different from other religious identities recognized by the government, the residents of Sunda Wiwitan Kampung Pasir in the social life of the environment they live in, they can fully participate in community activities. Sunda Wiwitan residents are also always involved in decision-making forums in the community. In the section on ability to play a social role above, it was also stated that several of the Sunda Wiwitan residents were trusted to become leaders in their environment at the RT and RW levels. This belief in being a leader in society also involves fulfilling esteem needs (esteem needs), namely needs related to individual achievement and prestige after carrying out activities.



### **Ability to Solve Social Problems**

In relation to social functioning, the ability to solve social problems for people who adhere to local beliefs, their main problem is related to state recognition of the religious identity they believe in. For the Sundanese residents of Wiwitan Kampung Pasir, after the Constitutional Court's decision, they have become more accepting of the state's recognition of their existence. This relatively high acceptance process allows them to network more with various parties, especially in government, who can help them overcome population administration issues which have been a problem. For example, building a good relationship with the local Civil Registry Office can facilitate their population administration needs better, for example in managing KTPs, birth certificates and death certificates.

Then, with regard to the legality of marriage, which has also been a problem in local religious communities, the residents of Sunda Wiwitan Kampung Pasir are trying to accept and comply with the rules or regulations that have been determined by the government, namely that they can have a marriage certificate by carrying out a marriage with parents. trust organizations that are registered with the Ministry of Education and Culture. Their marriage under an organization recognized by the government makes it easier for them to get a marriage certificate. It turns out that this document can also help fulfill

their needs when they are married, for example to make a loan to the bank where the bank requires a marriage certificate document. Without this marriage certificate, Sunda Wiwitan residents cannot make loans to banks and meet their needs.

### **CONCLUSION**

Adherents of the local Sundanese Wiwitan faith in Garut do not experience significant obstacles in being able to function socially in society even though they have different identities. They understand that the results of the judicial review convince them that the government has recognized their existence, although they are aware that there are still differences in treatment in processing civil registration, but there are other alternatives that can be taken so that their lives can continue and function socially.

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