

ABSTRAK

Risti Tiara 1221020064 : PENERAPAN SPIRITUAL SEHARI – HARI SUNDA WIWITAN DALAM KEHIDUPAN KESEHARIAN KAMPUNG ADAT CIREUNDE, CIMAHI

Penelitian ini dilatarbelakangi oleh tetap bertahannya nilai-nilai spiritual Sunda Wiwitan di tengah arus modernisasi yang terus berkembang. Kampung Adat Cireunde di Kota Cimahi merupakan salah satu komunitas adat yang masih mempertahankan ajaran Sunda Wiwitan sebagai sistem kepercayaan sekaligus pedoman hidup masyarakat. Nilai-nilai spiritual tersebut diwujudkan melalui berbagai ritual adat, seperti Kurasan, Olah Rasa, Tutup Taun Ngemban Taun Saka Sunda, Jamasan, Ngulasara Sulasara Cai, upacara pernikahan, dan upacara kematian, serta tercermin dalam hubungan yang harmonis antara manusia dengan Sang Hyang Kersa, sesama manusia, alam, dan leluhur.

Penelitian ini bertujuan mendeskripsikan penerapan nilai-nilai spiritual Sunda Wiwitan dalam kehidupan masyarakat Kampung Adat Cireunde, menguraikan makna simbol-simbol spiritual dalam ritual adat, serta mengidentifikasi faktor-faktor yang mendukung dan menghambat penerapannya. Penelitian menggunakan pendekatan kualitatif dengan metode etnografi. Data diperoleh melalui observasi partisipatif, wawancara mendalam dengan ketua adat, sesepuh, tokoh masyarakat, dan warga, serta dokumentasi kegiatan adat. Analisis data dilakukan menggunakan model Miles, Huberman, dan Saldaña yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan, dengan keabsahan data dijamin melalui triangulasi sumber, teknik, dan waktu. Penelitian ini menggunakan teori tujuh unsur kebudayaan universal Koentjaraningrat dan teori sistem simbol Clifford Geertz sebagai landasan analisis.

Hasil penelitian menunjukkan bahwa nilai-nilai spiritual Sunda Wiwitan masih diterapkan secara konsisten dalam kehidupan masyarakat melalui pelaksanaan ritual adat dan pembiasaan sehari-hari. Ritual Kurasan dimaknai sebagai penyucian diri, Olah Rasa sebagai pengendalian batin dan refleksi diri, sedangkan Tutup Taun Ngemban Taun Saka Sunda menjadi wujud syukur kepada Sang Hyang Kersa, penghormatan kepada leluhur, evaluasi kehidupan, dan penguatan solidaritas sosial. Ritual Jamasan, Ngulasara Sulasara Cai, upacara pernikahan, dan kematian juga mengandung nilai penghormatan terhadap alam, kebersamaan, gotong royong, dan tanggung jawab sosial. Keberlangsungan nilai-nilai tersebut didukung oleh peran sesepuh adat, keluarga, dan masyarakat dalam mewariskan ajaran melalui keteladanan, pendidikan budaya, dan keterlibatan generasi muda. Sementara itu, tantangan yang dihadapi meliputi pengaruh modernisasi, perkembangan teknologi informasi, perubahan pola pikir sebagian generasi muda, serta terbatasnya pemahaman masyarakat luar terhadap ajaran Sunda Wiwitan.

Meskipun demikian, masyarakat Kampung Adat Cireundeu tetap berkomitmen melestarikan nilai-nilai spiritual sebagai identitas budaya dan pedoman dalam mewujudkan kehidupan yang harmonis antara manusia, Tuhan, sesama manusia, dan alam.

Kata Kunci: Sunda Wiwitan, Nilai Spiritual, Kampung Adat Cireundeu, Ritual Adat, Etnografi.



ABSTRACT

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This study is motivated by the persistence of the spiritual values of Sunda Wiwitan amid the ongoing development of modernization. The Cireunde Traditional Village in Cimahi City is one of the indigenous communities that continues to preserve the teachings of Sunda Wiwitan as both a belief system and a way of life for its people. These spiritual values are manifested through various traditional rituals, including Kurasan, Olah Rasa, Tutup Taun Ngemban Taun Saka Sunda, Jamasan, Ngulasara Sulasara Cai, marriage ceremonies, and funeral ceremonies. Furthermore, these values are reflected in the harmonious relationship between humans and Sang Hyang Kersa (the Supreme Being), fellow human beings, nature, and their ancestors. This study aims to describe the implementation of the spiritual values of Sunda Wiwitan in the daily lives of the people of Cireunde Traditional Village, to explain the meanings of the spiritual symbols embedded in traditional rituals, and to identify the factors that support and hinder their implementation. This research employed a qualitative approach using an ethnographic method. Data were collected through participant observation, in-depth interviews with the traditional leader, village elders, community leaders, and local residents, as well as documentation of customary activities. Data were analyzed using the Miles, Huberman, and Saldaña interactive model, which consists of data reduction, data display, and conclusion drawing. The trustworthiness of the data was ensured through source, technique, and time triangulation. This study adopted Koentjaraningrat's theory of the seven universal elements of culture and Clifford Geertz's theory of religion as a system of symbols as the analytical framework. The findings reveal that the spiritual values of Sunda Wiwitan continue to be consistently practiced through the implementation of traditional rituals and their integration into everyday life. The Kurasan ritual is interpreted as a process of self-purification, while Olah Rasa serves as a means of self-reflection and inner self-control. The Tutup Taun Ngemban Taun Saka Sunda ritual represents gratitude to Sang Hyang Kersa, respect for ancestors, reflection on life's journey, and the strengthening of social solidarity. Likewise, the Jamasan, Ngulasara Sulasara Cai, marriage, and funeral rituals embody values of respect for nature, togetherness, mutual cooperation, and social responsibility. The sustainability of these spiritual values is supported by the roles of traditional elders, families, and the community in transmitting the teachings through exemplary conduct, cultural education, and the active involvement of younger generations in customary activities. However, several challenges hinder the implementation of these values, including the influence of modernization, the rapid development of information technology, changing mindsets among some younger community members, and the limited public understanding of the teachings of Sunda Wiwitan. Nevertheless, the people of Cireunde Traditional Village remain committed to preserving the spiritual values of Sunda Wiwitan as their cultural identity and as a guiding principle for maintaining harmonious

relationships among humans, Sang Hyang Kersa, fellow human beings, and nature.

Keywords: *Sunda Wiwitan, Spiritual Values, Cireundeu Traditional Village, Traditional Rituals, Ethnography.*

