

Lord in Sunda Wiwitan Perception

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Abstract

How Sunda Wiwitan seeking Lord is a great theme in this article. Based on Clifford Geertz's theory of religion as a cultural system and historical method, it is known that historically Lord exists. In searching of Lord, the Sunda Wiwitan teachings of have reference to the result of a combination of Lord's concepts, experiences, dynamics and creativity in managing the universe in which they live at every turn of the period from prehistoric times, Hinduism, Buddhism and Islamic. The concept of Lord in the Sunda Wiwitan teachings constituted by the belief of ancestral spirits and teachings on the contents of ancient Sundanese script-century 14-17 AD which continues on the indigenous people Baduy and Kasepuhan Banten Kidul. Lord is mentioned in various names, such as Hiyang (Hyang), Sang Hyang Keresa, Batara Tunggal or Batara Seda Niskala, Batara Jagat, Nu Ngersakeun, Sang Hyang Permana, Sang Hyang Rewa Dewata, Batara Jatiniskala or Sang Hyang Manon, Sanghyang Darmajati, Allah, and Gusti Pangeran. Though different in name according to its nature, in essence there are same Lord, ie creator, keeper, and at the same time take what He has given to the universe including humans. Therefore, the offering in the form of ritual is considered essential in every human activity.

Keyword: Lord, Sunda Wiwitan, Sundanese Script, Hiyang, Allah

I. INTRODUCTION

In the long journey of prehistoric times until now, Sunda Land experiencing various cultural changes. Sometimes changing occurs only on the surface and involves non-elemental cultural elements. However, not infrequently also changes occur in the core culture, resulting in changes in the overall cultural system. Given the long span of time and the complex process of cultural change, it is not easy to recognize the authenticity of cultural and external¹

¹ In the context of this change, the original and external influences become very relative, because basically what was originally regarded as "outside influences" at a developmental stage tended to be considered "authentic" and became the starting point of development at a later stage. Therefore, the notions of "indigenous culture" and "external influences" are given conceptual weights as a result of "evolution" and "diffusion". The process of cultural evolution is seen as a change due to the innovation within the

influences in the development of that culture, especially religion or belief that Ralph Linton says belongs to the core of culture (covert culture).²

The development of religion³ in Sunda Land,⁴ cannot be separated from the influence of the peoples

cultural system, so that the process of internal adaptation or the "original" elements becomes the driving force and more instrumental in cultural change. The process of diffusion is seen as a process of change, because of the imitation or adoption of the cultural element from the outside (Abdullah, ed. 2012¹: 331-332). Cultural development in the Indonesian archipelago is quite dynamic. Various cultural elements that emerged in a certain period of time are often formed as a result of a combination of local development with external influences, so that the culture of the archipelago is the result of a balance between the process of evolution and diffusion. The local development is able to produce unique indigenous cultural elements as a form of community innovation when it comes to encountering archipelagic environments. On the other hand, the association with outside cultures enriches the elements of indigenous culture. The influence of external culture will not be taken for granted, but it is processed and adapted to local culture and tastes. It is often the case that outside cultural influences are reinterpreted and given a different meaning from the cultural meanings of their origin. On that basis, H.G. Quaritch Wales (1948: 19) coined the term "local genius", in the context of a meeting of Indian and Southeast Asian cultures. He called the Indonesian capable of being an active agency in combining outside influences with indigenous cultures, giving touches of indigenous culture to external cultural elements, while at the same time preserving traditions and giving a distinctive color to the process of cultural evolution (Abdullah, ed 2012¹: 337).

² Koentjaraningrat (1990: 97), citing the concept of R. Linton, states that the hard part of culture is the core of culture (covert culture), among other beliefs in a religion that is considered sacred and cultural value system. Meanwhile, part of a more volatile culture is the overt culture, for example equipment for the necessities of life.

³ Why human beings are religious, according to Tremmel (1976: 8) can be explained in two perspectives. First, religious activity is genetically explained, encompassing religious activity on an

of the religious carrier to Indonesia. The spread of the cultures of nations has an impact like the process of globalization in the present. Broadly speaking the arrival of nations in Indonesia in the period of prehistoric times until the 17th century started from (1) Austronesian speakers who spread beliefs on ancestral spirits in prehistoric times; (2) Indians who spread

anthropocentric and theocentric basis. The origin of religion on the basis of anthropocentric, based on community thinking from a community, or on the basis of reflection of one's psychological thinking. Religious activity on the basis of theocentric, based on the idea that religion is due to the intervention of human beings. Second, religious activity is explained functionally, including emotional function and sentimental or intellectual function. Emotional function can be seen through the disclosure of the meaning of ritual expression and moral ethics. Sentimental or intellectual function, seeks to examine the role of religion for the life of society. The ultimate goal of every religious person is to look for salvation in accordance with the teachings of each religion. To explain the construction of a religion, Suhardi (2009: 11) states that all religions, whether anthropocentric or theocentric, will always cover the question of how humans conceptualize the transcendent nature in relation to the nature of mondial, especially with the human self. Between the two realms of different dimensions, perceived mutual relationships, which are then poured into doctrines of the humanity, including God, into narrative mythology, moral ethics and rituals. Transcendent conception of nature, the doctrine of genesis and mythology and ethics-morally is essentially a form of communication imagined to originate from the transcendent realm, directed at human beings to obey. In contrast, ethical-moral rituals and attitudes basically reflect the attitudes and efforts of humans to establish relationships with supernatural realms.

⁴ Sunda Land is a local nuance for a region in the western part of Java Island that shows the identity of the Sundanese people from prehistoric times to Buddhist Hinduism. In the geographical and administrative arrangement of the territory of the Republic of Indonesia, part of Tatar Sunda region on 19 August 1945 became West Java Province. Some of the territory became special territory, originally Batavia, then became the Special Capital Region of Jakarta, then became the Province of DKI. In the final arrangement, some others broke away into Banten Province on October 4, 2000. Thus, in Tatar Sunda is defined as an area now called West Java Province, DKI Province, and Banten Province, and parts of Central Java Province. Another term of Tatar Sunda region with the same nuance is Tatar Pasundan, Pasundan Land, Bhumi Sunda, Tanah Parahyangan and Tanah Priangan (Saringendyanti 1996: 82; Lubis, 2003: 236; Lubis, et al., 2011: 3).

Hinduism and Buddhism; (3) Persian, Gujarati, and Arabic who spread Islam. The religious fusion resulted in a syncretic religion⁵ called *Jatisunda* which at its peak developed at the beginning of the 14th AD. Religion *Jatisunda* is now known as the *Sunda Wiwitan*.

Knowing the concept of Lord in the Sunda Wiwitan teachings used the historical method, consisting of four continuous stages: heuristics, criticism or verification, interpretation, and historiography (Garraghan 1946: 33-69; Gottschalk, 2015: 39-40; Herlina, 2015: 17-60). In heuristics, in addition to searching for literature related to the concept of Lord in ancient Sundanese manuscripts, also conducted studies to the site Astana Gede, Kawali (Ciamis, West Java), and Kabuyutan Ciburuy (Bayongbong, Garut West Java). To gain an explanation of the problem used socio-anthropology.⁶

⁵ The concept of syncretism is used to describe religious life, especially belief systems that contain a combination of more than one origin trust. In syncretism there is the condition of a mixture that forms a new integration of a system, including the basic concepts of "ultimate truth", ways of performing rituals, visual symbols used, and all the tools of religious practice. In syncretism, the belief that becomes its source becomes melted in new unity (Abdullah, ed. 2012²: 2: 8).

⁶ The definition commonly used by socio-anthropologists is a substantive and functional definition. The substantive definition seeks to establish the notion of what religion is, when the functional definition describes what the religion creates with a focus on what is made by religion for individuals and social groups. In that point of view, religion is always associated with beliefs and rituals shared by a community. According to Vilfredo Pareto, religion deals with the experience of the 'Transcends experience', or something intangible beyond. Religion contains the deepest human aspirations (sublime), even according to Karl Marx, religion is an opiate for humans (O'Dea, 1969: 2). Spiritually, religion has a function in human life, for example: (1) giving the highest meaning (the provision of ultimate meaning); (2) Attempt to interpret the unknown and control the uncontrollable; (3) Personification of the human thoughts (personification of human ideals); (4) Integration of the culture and legitimacy of the social system (integration of the culture and legitimacy of the social system); (5) The projection of human meanings and social patterns to a supreme entity (projection of human meanings and social values to a superior entity); and (6) Attempt to deal with the major issues in human life on earth (Marzali, 2016: 70-72). In addition, religion is also associated with other functions in human life, for example: (1) Function of the Act; (2) Function of

Among the socio- anthropologists who speak of religion, Clifford Geertz (1973: 90) says that religion is a cultural system, as the following quote:

....(1) a system of symbols which acts to (2) establish powerful, pervasive, and longlasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic.

The concept of Lord beginning with belief in ancestral spirits in prehistoric times continued in the Hindu period of Buddhism and Islam. At the time of Hindu Buddhism and Islam, the concept of Lord is found in Ancient Sundanese texts⁷ written during the Sunda Kingdom, Cirebon Sultanate and Banten Sultanate derived from the institution of *Mandala* and *Pesantren* literature. One picture of the location of *Mandala* relics of the Sunda Kingdom that still exists today is Kabuyutan Ciburuy (Bayongbong Garut)⁸ which at that time was a scriptorium.⁹

II. LORD (HIYANG) IN AN ANCIENT SUNDANESE TEXTS

Lord¹⁰ is a very important thing in human life, both in simple society and in complex society. They assume Lord exists, and Sunda Wiwitan, in seeking Lord uses the method of integrating some of Lord's concepts or syncretism. Experience, dynamics, and creativity and the concepts were then used as a reference by Sunda Wiwitan to seek Lord (Ekadjati, 2002: 1). The belief system that contains the teachings of Sunda Wiwitan religion is based on the belief on the spirit or ancestral spirits and the teachings contained in the contents of ancient Sundanese texts dating from the 14th until the 17th AD . The texts are *Sanghyang Siksa Kandang Karesian*, and *Amanat Galunggung* (Danasasmita et al., 1987), *Sanghyang Hayu* (Darsa, 1998), *Sanghyang Ragadewata* (Ekadjati, et al. 2000), *Kawih Paningkes* (Kropak 420), Kropak 421, and *Jatiraga* or *Jatiniskala* (Kropak 422) (Darsa and Ekadjati, 2006), *Tutur Buana* (Wartini, et al., 2010) *Syattariyah Keraton Kaprabonan* (TSKK)¹¹

lightening life burden: (3) Psychological Function; (4) The function of oral tradition; (5) The function of giving pleasure; and (6) The function of maintaining solidarity, as the example proposed by O'dea (1969: 13-18) and Lessa & Vogts (1978: 36-79).

⁷ Ancient Sundanese manuscripts basically have the characteristics: (1) The material used in the form of bundles of palm leaf bundles tied strands as well as bamboo keys. The bundle is usually put into kropak (wooden box); (2) Stationery used in the form of *pangot* (knife) for incised, nail *andam* and *harupat* (bone fiber) to write, and ink; (3) The characters used to record or transcribe the language in the manuscript are the Old Sundanese script and the Buda / Gunung script; and Languages that are commonly used in Old Sundanese, namely the Sundanese temporal dialect commonly used to express pre-Islamic texts with the influence or absorption of Sanskrit and Old Javanese (Lubis, et al., 2013: 30).

⁸ Grenadier is a village located in the village of Pamalayan Bayongbong district, Garut regency, West Java province, on a hill at the foot of Mount Cikuray.

⁹ Scriptorium is one of the activities of intellectuals to pour and develop various scholarship in the form of written tradition which in the tradition of philology is categorized as an ancient manuscript. Scriptorium in Bayongbong (Garut, West Java) is still stored in the completeness of the stationery at that time in the form of a *pangot*, prime glasses made of horns, scissors metal tube metal plate legged pen put, collection of "intact" manuscript of 27 pieces stored in three chest. Other artifacts are a bell, a spear holder, and two trident (Lubis, et al., 2013: 28).

¹⁰ God is a term that contains personality. It means that He knows us, He can enter into dialogue with us, and can reveal ourselves. The word God is derived from political stratification. In that sense, God is the supreme ruler, the supreme leader we follow. In various languages God is called by various names such as Lord, Herr, Gusti Gospod. God is also called God, Lord, Gott, Theos, or Bog by the followers of Abrahamic religions. In this case, the Divine is understood transcendently, personally. God's word cannot be used for the King. God, is used only by monotheistic religion. The word God is used more often, because of its wider scope. Meanwhile, the Divine, the Transcendent is the absolute foundation of all that exists. Almost all religions speak of the Divine. The divine must not be understood personally, but it can also be the numinous basis of all that exists (Suseno, 2006: 18).

¹¹ In early Islam, the teachings of Islam spread by Prince Cakrabuana and Syarif Hidayatullah (Sunan Gunung Jati) based on the teachings of tarekat, especially the Syattariyah tarekat. The text of the tarekat yang be babon in the Sultanate of Cirebon was not to be read by any one, so the copying of the manuscript, during the Kaprabonan as the Paguron tarekat under the leadership of the Prince of the King of Adipati Kaprabon (1896-1734 AD) was performed later by the heirs of the Sultanate's throne Cirebon, especially in Kaprabonan. Although copied, the manuscripts that can be read by the circle are limited, not from the mursyid, but belong to the salic. The text of the *lontar* which was held was called the script of the Syattariyah Shrine of Kaprabonan (TSKK) (Safari (2010: 5-7) This script also influenced the development of Sunda Wiwitan religion.

(Safari, 2010), Sri Ajnana and Bujangga Manik (Noorduyn, 2009), and Sewaka Darma (Darsa, 2013).

In these texts, Lord is called by various names. Among the names are Hiyang (Hyang), Sang Hyang Keresia, Batara Tunggal or Batara Seda Niskala, Batara Jagat, Nu Ngersakeun, Sang Hyang Permana, Sang Hyang Raga Dewata, Batara Jatiniskala or Sang Hyang Manon, and Sanghyang Darmajati. Although different names according to their nature, in principle the essence of Lord the same, namely creator, keeper, and at the same time take what He has given to the universe including humans. Therefore, the offerings are important in every human activity.

In Sang Hyang Raga Dewata¹² said that Sang Hyang Raga Dewata is Supreme Creator. He is the sole essence as the creator but not created, as the maker but not made, and who knows but is not known as in verse 16 (1) and 22 (2-3) the following:

Ha-//nteu nu ngayuga aing,
hanteu nu manggawe aing.
Aing ngangaranan maneh,
sanghyang raga dewata.
Suing anga-/ranan maneh,
sanghyang raga dewata,
ngaran ning dewata oge.

Nothing makes me,
No one created me.
I named myself,
Sang Hyang Raga Dewata.
Why named by myself,
(as) Sang Hyang Raga Dewata?
(because) the name of the God as well.

Carek-(a)na tmĕn,
rupa reka ku waya.
Ja aing / nu ngayuga tan kayuga,
ja aing nu digawe tan kapigawe,
ja aing nu diguna tan kapiguna, //

His said is true,
the appearance is designed to exist.
I am the one who created but not created,
I am the one who works but is not done,
I am the one who used but not used
(Ekadjati, et al., 2000: 253; 271; 255, 274).

¹² *Sang Hyang Raga Dewata* is a collection of manuscripts of State Museum of Sri Badu ga, West Java with code number 07.106, and recorded since 1991. This manuscript comes from Subdistric Sukaraja, Tasikmalaya Regency. The physical size of the manuscript includes: (a) Kropak: 26.5 x 2.5 x 4.5 cm; (b) Lempir: 23.5 x 3.5 cm. Number (a) Lempir: 25 (21 whole, 4 not intact); (b) Page: 50 (47 inscribed; 3 blank). Manuscript Material: Lontar. Script: The 16th century Sundanese, Type Priangan (Ciburuy, Galuh) and Cirebon (Talaga) are written with ink (Ekadjati, et al. 2000: 242-245).

In Jatiniskala,¹³ manuscript the Super Human Being is called Batara Janiskala or Sang Hyang Manon and known as Si Ijunajati Nistemen. He is the creator of the limit but is not exposed to the limit, and the world is in his essence. Sang Hyang Manon in the text of Sang Hyang Hayu verse 45 (22-23)¹⁴ has eleven traits, namely (1) Acintya (unforeseen); (2) Adrĕsya (invisible); (3) Abyapadesa (no residence/-unknown existence); (4) Adwaya (second to none); (5) Awijnyana (unthinkable/cleveresti/unaffordable by science); (6) Awimohita (not confused/stupid); (7) Awarna (intangible: face, form, gender); (8) Awasta (not originating); (9) Awacya (unspeakable); (10) Prabuta rĕbawa (king of kings); (11) Atyanta rĕbawa (super mortality), as in the following quotation:

Ndan katĕngĕr mwang tengĕt-engĕt, red ring
opponent color [opponent] word. Syapa
manĕngĕr, mangingĕt-ingĕt? The Manon or he,
The Manghĕdap Sang Masabda Sang Mabayu.

Who is alert and warned? The Manon is the
only Sang Manghĕdap 'The All-Thoughtful'
The Masabda 'The Great Speaker' and the
Mabayu 'The Almighty'.

Ndah sira tika inaranan ing father ibunta
Syanu. Samulahakĕn nikang sarira. Sira ta
sinangguh acintya, adrĕsya, abyapadesa,
adwaya, awijnyana, awimohita, awarna,
awasta, awacya, prabuta rĕbawa, atyanta
rĕbawa.

It's called father-mother of syanu. Everything
he does is considered to be unforgettable,
invisible, unspectacular, unparalleled,
unthinkable, unconfused, intangible,
unspeakable, unspeakable, king of kings,
eternally immortal (Darsa, 1998: 196; 310; 197;
310-311).

¹³ Kropak 422 was recorded as a collection of manuscripts of the National Library of Jakarta from Regent Galuh R.A.A. Kusumadiningrat. This kropak comes from Kabuyutan Kawali, Ciamis, written in the script and the ancient Sundanese language. Based on its findings, it is suspected that the manuscript was written when the Sunda Kingdom was capitalized in Kawali around the 14th century AD. From the form and size of the script, it is suspected that the manuscript was written by two people (Darsa, and Edi S. Ekadjati, 2006: 15-17).

¹⁴ Originally the third manuscript was a collection of J.L.A. Brandes and now stored in the National Library of Jakarta. But from the content and editorial text, the three manuscripts have similarities so as it is written in the beginning of the text that mentions ndah saĕ hyaĕ hayu (this is Sang Hyang hayu), the third text is more accurately named *Sang Hyang Hayu*. At his colophon written the time of writing 1357 Saka (1435 AD) (Darsa, 1998: 25, 31-33).

III. LORD (HIYANG OR ALLAH) IS THE SUPREME HUMAN BEING

From that description, it is known that according to the theological conception of Sunda Wiwitan, Hiyang is the Supreme Creator (Sang Hiyang Keureusa), the One (Batara Tunggal), the Almighty (The Mabayu). It controls all sorts of strength, good power or evil forces, which can influence the subtle spirits that settle in the forest, in rivers, in trees, in rocks or in certain places, and also affect other objects. Hiyang is believed to carry all the spirits and control all the forces of nature. Conception of Hiyang lived and embraced by most ancient Sundanese long before the influence of Hindu-Buddhism exist in Sunda Land. Pre Hindu-Buddhism tradition is sacredness of the Sundanese centered on Hiyang in Kahiyangan. Kahiyangan is very abstract. Therefore, physically Kahiyangan is unlimited covering all: lokapala (protector of the world), pwah sanghyang sri (goddess of rice), pwah dragon nagini (goddess of the earth) and pwah soma adi (goddess of moon) who inhabit jungjungan bwana (the peak of the world) (Kartakusuma, 2015: 1).

When the Hindu-Buddhism influence entered to Sunda Land, the concept of Hiyang existence remained preserved and expressly stated in the Sundanese teachings that all Hindu-Buddhism Lords were surrounded and subordinated to Hiyang. In the belief of Sunda Wiwitan, the power of Hiyang exceeds the Hindu-Buddhism Lords.¹⁵ They still possess the monotheistic Hiyang embodied as the Supreme Creator and the Sole Ruler of the universe as revealed in the Sanghiyang Siksa Kandang Karesian (SSKK: II) (Danasasmita et al., 1987: 74).

In Islamic times, the guardian in the spread of Islam in Sunda Land is Sunan Gunung Jati. One of Sunan Gunung Jati's legacy is the teaching of tarekat. The Sultanate of Cirebon and Banten are two sultanates which are the centers of Islamic teaching in Sunda Land, whose teachings are rooted on the basis of Islamic teachings and local culture. In the future the teaching and teaching system developed in both

sultanates will be the basis of "religious teachings" developed in the region of the indigenous people of Sunda, such as Kampoong Dukuh, Kampoong Naga, Kampoong Kuta, Kampoong Cigugur, Kampoong Cireunde and Kampoong Cikondang. Lord in the view of society is rooted in the teachings of Islam and referred to in their respective regional languages.

One of the teachings of tarekat in the Sultanate of Cirebon is the Tarekat Syattariyah. For the heirs of the throne of the Sultanate of Cirebon, especially Kaprabonan, the Syattariyah order (TSKK) is obligatory. As in the description "Ikilah bab Ilmu Kang Wajib Ingatase Wong Aqil Balig", the knowledge of Lord is in the saying *lā ilāha illallāh* which is always tied with the saying "Muhammad Rasūlullāh". Complete, described in the following quotation:

Arep kudu angeweruhi ing maknane lafad *lā ilāha illallāh* Muḥammad Rasūlullāh. Sing sapa ora weru ing maknane maka pasti dakire wong iku ora dadi manfaat ingdalem akherare, kerana ora sampurna patine. Tegese kasasar dadalane sanajam wong iku wis pinter ing hale ora weru ing wicaraning *lā ilāha illallāh* Muḥammad Rasūlullāh ora esah ing sakehe ibadahem lan sakehe amale balik langgeng ingdalem api neraka. Kaya ujure hadis Nabi Ṣallallāhu 'alaihi wa sallam: *lā budda min ma 'rifati man kāna wa illā lam yantafi* 'ṣāhibuhā minal-khulūdi fin-nār. Tegese ora kena ora wong iku saking kudu angeweruhi ing maknane *Lā ilāha illallāh* [6] lan lamon ora weruh, maka ora manfaat kang anduweni zikir iku, saking langgeng ingdalem api neraka. Sebab *lā ilāha illallāh* iku serta maknane yaiku dadasaring agama kabeh lan den arani sirahing iman, lan den arani syahadat sakarat lan den arani pitukuning suwarga. Kaya ujaring hadis Nabi Ṣallallāhu 'alaihi wa sallam: *Man māta wa ya'lamu an lā ilāha illallāh dakhala-jannah*. Tegese sing sapa mati lan yaiku angaweruhi ing maknane *Lā ilāha illallāh*, maka manjing wong iku ingdalem suwarga.

Must be aware of the meaning of saying "*lā ilāha illallāh* Muḥammad Rasūlullāh". Anyone who does not know what it means is that the person is not useful in the hereafter. Being imperfect is dead or obviously going astray though the person is clever in the knowledge about "*lā ilāha illallāh* Muḥammad Rasūlullāh", illegitimate of all his charity and worship but will remain in the fire of hell as the word of the Prophet Ṣallallāhu 'alaihi wa sallam: *lā budda min ma' rifati man kāna wa illā lam yantafi* 'ṣāhibuhā minal-khulūdi fin-nār. Obviously it should not be that the person should know its meaning *lā ilāha illallāh* [6] and if it does not know then it will not benefit those who have the praying from the eternal

¹⁵ This Hiyang concept is the foundation and that leads to the scarcity of the temple on Bumi Parahiyangan. The strength of Sunda's belief in Hiyang (monotheistic) does not encourage Urang Sunda to build the temple as a center of religious ceremonies as in Central and East Java. Although there is also a temple in West Java, but rather than showing the strong element of Hindu-Buda, King of Sunda is more proud to build a symbol of power in the form of a ceremonial center (ceremonial center), the punden berundak (which by experts entered into prehistoric / Megalithic culture) still confirmed its function to the later with the name Kabuyutan. This is what often fools the researchers when studying the sacred building Urang Sunda in the Hindu Buddha (Kartakusuma, 2015: 2).

fire hell because *lā ilāha illallāh* and its meaning is the basis of religious teachings and called the head of faith <or> called Syahadat Syakarat <or also> called the door of heaven. Like the word of the Prophet *Ṣallallāhu 'alaihi wa sallam*: *Man māta wa ya'lamu an lā ilāha illallāh dakhala-jannah*. Obviously whoever dies and he knows its meaning *lā ilāha illallāh*, then that person will go to heaven (Safari, 2010: 101; 139).

Furthermore, the teachings learned in the form of question and answer, states that the meaning of *lā ilāha illallāh* is nothing which is obligatory to be worshiped in its entirety except Allah, and the meaning of Muhammad *Rasūlullāh* is Prophet Muhammad the Messenger of Allah, as in the following quotation:

Soal: Apa tegesing basa ora nana kang sinembah kelawan sebenere ingdalem wujud anging Allāh <?>

Utawi tegesing basa iku ora nana kang anduweni wajib. Muhal, [7] wenang ingdalem wujud sawiji-wiji anging Allāh.

Soal: Apa kang den arani wajib-lan apa kanyang den arani muhal-lan apa kang den arani wenang <?>

Maka jawabe: Utawi kang den arani wajib iku, wajib Allāh kagungan *ṣifāt rongpuluh* <?>

Utawi kang den arani muhal iku, muhal Allāh ora kagungan *ṣifāt rongpuluh*.

Utawi kang den arani wenang iku, wenang Allāh agawe *mumkīn*, lan wenang Allāh ora agawe *mumkīn*. lan wenang angilangaken *mumkīn*.

Soal: Lan apa kang den arani *mumkīn* <?>

Maka jawabe: utawi kang den arani *mumkīn* iku saugerening sawiji-wiji iki kaya bumi-langit serta seisine, lan suwarga neraka lan loh qolam a'rsy kursi sakabeh ingkang liyani saking Allāh, iku kang den arani *mumkīn*.

Question: What is the explanation of none is obligatory to be worshiped in its entirety except Allah.?

As for his explanation there is no one who has obligatory impossible [7] jaiz in the form of beings except Allah.

Question: What is called obligatory, what is called impossible, and what is called jaiz <?>

He replied: As for the so-called obligatory, obligatory God has twenty properties. <While> the so-called impossible, it is impossible for God to have twenty properties.

As for the so-called jaiz God can do *mumkin*, and may God do not *mumkin* <and> can eliminate the *mumkin*.

Question: So what's called *mumkin* <?>

The answer is: The so-called *mumkin* is like the creation of this creature, such as the earth, the sky and its contents, heaven, hell, its contents and loh, Qolam, a'rsy, chair, everything other than Allah, that is called *mumkin* (Safari 2010: 102; 140).

How important is saying *lā ilāha illallāh* in the TSKK it is stated that all life should not abandon the word *lā ilāha illallāh*, if it is unable to pronounce it verbally, remember in the heart, because *lā ilāha illallāh* is called the death of the perfection of death (Safari, 2010 : 153).

In Banten province, Islam was developed during the Sultanate of Banten. The Banten people, as followers of Islam, call Lord in the name of Allah. In Banten it is often called Pangeran, Gusti, Gusti Pangeran, atau Gusti Allah. Believing to Allah is justified (taken for granted) and taboo for questioning. Divinity is a sacred area. Lord has names amounting to 99 called *asmaul husna*. The beautiful names are also considered magical powers. In Banten religious lives, many of these names are found in spells and charms, and there are even groups of people who specialize in developing magi from *asmaul husna* (Ulumi, 2009: 178).

Lord's position is the Creator while all things other than Lord are creation. Lord occupies the highest position at the same time in contrast to creation. Lord is far there, no one is able to know the nature of Lord. Lord's essence can only be "felt" by humans through his creations including humans. That is what is called wisdom. All creation of Lord contains wisdom, and is recorded in Loh Mahfud. Loh Mahfud indicates Lord's absolute power over his creation, which governs all the movements of his creation. It can be said that Loh Mahfud is like a large booklet that contains the original record and the return of all creations to its Creator. It shows that Lord not only acts as a Creator, but at the same time regulates all his creations so that all creations cannot escape Lord's intervention (Ulumi, 2009: 179).

In Sundanese custom, Lord's name is diverse, but the essence remains the same. For example, Lord in Baduy's indigenous people, and Kasepuhan Banten Kidul (Kasepuhan Cibedug, and Ciptagelar) in principle are the same. Although the teachings of Islam color their religion today, their religious foundation is based on monotheistic beliefs, which are the honor of spirits or spirits of ancestors, and the belief in one supreme power, namely Lord. Lord is mentioned in various names according to his nature, such as Hyang Widhi, Sanghyang Keresan (The Almighty), Batara Tunggal (The One True Lord), Batara Jagat (The Lord of Nature), Nu Ngersakeun (The Wanted), and Batara Seda Niskala (The All-Mighty Gaib). He is often called the Prince, or Ambu Luhur who reside in Buwana Nyungcung (the upper world). In further developments, Lord is also called Lord as revealed in the syahadat's Baduy, as follows:

Ashadu syahadat Sunda
jaman Allah ngan sorangan
kaduanana Gusti Rosul
ka tilu Nabi Muhammad
ka opat umat Muhammad
nu cicing di bumi angaricing
nu calik di alam keueung

ashadu shahadat Sunda
the time of God is alone
the second is Rasul
the third Prophet Muhammad
the four Muhammadans
who live in a bustling world
who sat in the realm of fear
(Garna, 1987: 70).

The majesty of Almighty Lord, in the Kasepuhan Banten Kidul community is expressed in the sentence: "tilu sapamulu, two sakarupa, hiji eta keneh", which means "three races, two similar, one is also" (Kartawinata (Peny.), 2012: 140). In the power of Lord, they believe in the unseen, who cannot be seen with the eye, but can be touched with the heart (sense). Life and death have been outlined at birth, and fate is entrusted (Interview with Ki Karma, one of traditional Leaders of Kampong Ciptagelar, at 12 November 2012).

According to Indigenous Karuhun Urang Community (AKUR), Cigugur Kuningan,¹⁶ Lord or Hyang is called Gusti Sikang Sawiji-wiji.¹⁷ Lord is Hyang Only One or Only One, even though his essence are everywhere, all-powerful, all-righteous, omnipotent, omnipotent, and all-wise. Lord is the essence that created the universe and everything in it. Lord is not far away, and cannot be separated from his creation, especially from humans as Lord's most perfect creature (Qoyim 2004: 152). In living the belief in Lord Almighty, man must be convinced and feel that this life is manifested from the fusion and interweaving of all creation of Lord as a statement of His majesty. The Power and Mercy of Compassionate Love is manifested in His mercy when all creation and life is arranged by each of its functions (Spiritual Cultural Exposure of AKUR 2002 in Indrawardana 2014: 116).

IV. CONCLUSIONS

Lord in the view of Sunda Wiwitan is monotheis. In prehistoric, the concept of Lord is based on belief in the spirit of the ancestor, Hiyang. In the

¹⁶ Formerly known as the adherents of the teachings of Sunda-Javanese, which also carries the notion of Sunda Wiwitan (Indrawardana, 2014: 116).

¹⁷ *Wiji* means core, the core of survival and life in this world. As the core of all life, it can be transformed into concrete power or energy. God exists in every existing and oneness God is in every creature (Indrawardana, 2014: 116).

Hindu Buddha period were known as Hindu and Buddhism Gods, but based on the contents of ancient Sundanese texts from the 14th to 17th AD Hiyang's position remained at the top whereas the Lords were level below Hiyang, and this position continued on indigenous peoples Baduy and Kasepuhan Banten Kidul in the present. Lord is mentioned in various names, such as Hiyang (Hyang), Sang Hyang Keresa, Batara Tunggal or Batara Seda Niskala, Batara Jagat, Nu Ngersakeun, Sang Hyang Permana, Sang Hyang Rewa Dewata, Batara Jatiniskala or Sang Hyang Manon, Sanghyang Darmajati, Allah, and Gusti Pangeran. Different names do not mean different essences, because in principle Lord's essence is the same. He as the creator, keeper, and take what He has given to the universe.

To show Lord as the Almighty, man makes offerings in the form of a ritual in starting each activity.

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